RESTORATION SCRIPTURES
TRUE NAME EDITION
Study Bible

The Set-Apart Scriptures Of The Nation Of Yisrael In Restoration

Updated Third Edition
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כחותי הקדוש של עם ישראל המודק
The Set-Apart Scriptures Of The Nation Of Yisrael In Restoration

Updated Third Edition

Scriptural Supervision and Doctrinal Oversight
by
Rabbi Moshe Yoseph Koniuchowsky

Your Arms To Yisrael Publishing

North Miami Beach, Florida – 2007, 2008 CE
Behold, the days come, says יהוה that I will make a Brit Chadasha with Beit Yisrael and Beit Yahudah:
Not according to the brit that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My brit they broke, although I was a Husband to them says יהוה.
But this shall be the brit I will make with Beit Yisrael; after those days, says יהוה, I will put My Torah in their inward parts, and write it on their hearts; and I will be their Elohim and they shall be My people.
And they shall not teach any more every man his neighbor, and every man his brother, saying, Know יהוה: for they shall all know me, from the least of them unto the greatest of them, says יהוה: for I will forgive their iniquity, and I will remember their sin no more.

Yeshayahu-Isaiah 58:12
And they that shall be from among you shall build the old ruined places, you shall restore the foundations of many generations; and you shall be called Gadar-Peretz, the restorer of paths to live in.
# Scrolls Of The Restoration Scriptures

**True Name Edition Study Bible**

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*Hebrew is read from right to left.*

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The Name of The Father in bold preserved as it appears in the First Covenant Text and inserted into the Renewed Covenant Text based on scholarship, consistency, and the Torah command of Exodus 3:15.

The True Name of YHWH’s Only Begotten Son in bold, recovered as it initially appeared prior to His days on earth, meaning YHWH who does the saving. The use of “Yahshua/Yahoshua” rather than “Y’shua,” or “Yeshua” as the name of Moshiach, greatly depends on the historical context. For the Restoration Scriptures True Name Edition Study Bible, we have opted for “Yahshua/Yahoshua” because (as found in our research) this was the form of the Name prior to the Babylonian captivity, and also because of its clear linkage in the prophetic Scriptures, such as in Zechariah 6:11-12. Add to that the fact that Yahshua came in His Abba’s name, which most obviously contains the letter hey as in “Yahoshua.” However, in terms of what Moshiach was actually called at the time of His first advent, both the Aramaic Peshitta and Old Syriac texts refer to him as yud-shen-vav-ayin rather than yud hey vav shen ayin. We have opted for the full name including the letter hey as revealed prior to corruption.

Aleph-Lamed-Hey-Aleph pronounced El-o-ah, is the title used for Yahweh throughout the Aramaic Peshitta Renewed Covenant. El-o-ah also appears several times throughout the Tanach as well. We have chosen to use El-o-ah in the Hebrew font for the Renewed Covenant, as well as where it appears in the First Covenant, so as to preserve the Semitic content of the original documents. El-o-ah appeared in the Aramaic autograph Renewed Covenant manuscript, prior to the 5,000 plus differing Greek text translations that would later contain theos. We have transliterated the title to avoid arguments on the pronunciation, as we have also done for YHWH and Yahshua as well. The Aramaic Peshitta dialect uses singular and simplistic versions of titles and names. That is seen in the title El-o-ah.

Normal Text-Indicates Scriptures pertaining to Yisrael’s history, physical growth, division, and ultimate prophetic two-house restoration. This includes any references to Yisraelite events, including casual Yisraelite contact with other nations, places and events. Normal text is used to reference both believers in Yahshua and those who are not believers in Moshiach. Normal text also will indicate non-Yisraelite peoples, places and events, with the context being the determining factor.

Italics-Words of YHWH The Father and Yahshua The Son in the first person in both covenants.

Bakersville Font-Indicates the week’s Torah, Haftarah, and Brit Chadasha portions to be read in the congregation, or in private devotion to Abba YHWH. These subheadings can be found throughout the Torah, or the first five scrolls of the Restoration Scriptures. Following the Torah portion will assure that the entire Torah can be covered on an annual cycle. The Torah portions do follow the established annual Jewish order of readings, while the Brit Chadasha, and in some cases the Haftarah portions, have been chosen by the editor in order to best compliment the Torah reading of the day.

DSS-Dead Sea Scrolls-Oldest fragments of the Tanach found in the Judean wilderness in several caves at Qumran written between 150 BCE-68 CE.

LXX-Septuagint (The Greek translation of the Hebrew Tanach, done circa 150 BCE).

Peshitta-The Aramaic Renewed Covenant.

Shem Tov Matthew-Middle Age Hebrew text, claiming to be derived directly from the ancient original Hebrew Matthew.

Old Syriac-A middle age Aramaic translation from a Greek manuscript. Not having the authority, or legitimacy of the Aramaic Peshitta, the original documents of the Renewed Covenant.

The last letter of the Hebrew alphabet, used to indicate the end of a scroll in the Restoration Scriptures True Name Edition Study Bible.
About The Restoration Scriptures True Name Edition Study Bible

Why Now?

The Restoration Scriptures True Name Edition Study Bible has been in the heart of Father YHWH from the very dawn of His covenant with Jacob/Yaakov. YHWH being in control of all things knew Yisrael’s entire future – including our exile, dispersion and regathering through the Moshiach. The Moshiach has come, and we are the result of His faithful mission, the return of all the believing exiles of all 12 tribes, both physically and spiritually.

Meeting The Need

In order to meet the needs of this growing remnant community, The Father ordained the vision for this edition around the year 2000 CE. We did not act upon the vision at that time for many reasons. One being that the task was so monumental and daunting for us, due to the fact that we would have to self-publish any such “two-house Scriptures.” However, after the strong and increasing frequency of the prompting by the Set-Apart Spirit, we decided that we could no longer postpone YHWH’s will. He desired a translation that would edify and confirm the renewed Yisraelite heritage and identity of many believers in the Moshiach Yahshua, who desired to live out their lifestyle as part of the true Commonwealth of Yisrael. Once we decided to obey our Father's orders, the world’s first two-house true Name Bible has now become a wonderful living reality.

Underlying Text

To publish the unique Restoration Scriptures True Name Edition Study Bible, we used the Masoretic Text as our foundational text for the First Covenant Tanach. We then proceeded to correct obvious anti-Yahshua redactions, shamefully tampered with by the Masoretic editors. Moreover, we reinserted the true Name back into this foundational source.

For the Renewed Covenant, we have used many greatly appreciated and widely accepted sources. After prayerful consideration and scholarship, we have used key sources such as the Aramaic Peshitta, which we believe to be the actual autographs, holding to the strong view of Aramaic primacy, The Matthew Shem Tov, The Dead Sea Scrolls, The Septuagint, along with consulting many other legitimate later Greek sources. Most of the sources were Semitic, since we believe the Renewed Covenant was inspired in the Semitic languages of Aramaic and Hebrew.

Our Purpose

Our purpose in publishing The Restoration Scriptures True Name Edition Study Bible is to give all Yisraelite believers a translation that first and foremost uplifts and proclaims the true Names of YHWH and Yahshua, as it originally appeared in the First Covenant almost 7,000 times, as well as restoring it in the Renewed Covenant directly from the Aramaic Peshitta, and other reliable Semitic historical sources. Additional insertions were based on the consistency and immutability of the Heavenly Father, whose Name did not change (Exodus 3:14-15) just because His Son came into the world, and was greatly misunderstood.

A “Thought For Thought” Translation

The Restoration Scriptures True Name Edition Study Bible is not a “word for word” translation. It is not designed to be. First of all, all translations in a real honest sense are all paraphrases. Simply put, there is no such thing as a literal “word for word” translation. It is just that some publishers and editors are pretty crafty at covering up that fact. They don’t want you to know that they were forced by linguistic constraints and limitations to paraphrase, or add words, or even often reverse word orders. Some may find that shocking, but it remains nonetheless true. Therefore the Restoration Scriptures True Name Edition Study Bible has had to employ all of the above traditional translation methods. And we desire to be up front and honest about it.
Paraphrase

Paraphrase means, “an intentional re-wording to make a point” (Webster’s New World Dictionary, Second Edition, p. 1031). This we have done. Let those who study these pages be very clear in this matter. The Restoration Scriptures True Name Edition Study Bible is not a word for word translation. We have however preserved over 98% literally from the various base texts, but we must be forthright about some Hebraic insertions. The rewording and Hebraic insertions have been made in order to bring clarity to YHWH’s covenant faithfulness in all its unchanging beauty (Malaki 3:6, Hebrews 13:8). In this regard this edition is most special!

For example, in Hebrew there are over 10 legitimate words for the English word “praise.” In English, however, translators have taken all 10 different Hebrew words for “praise” and have translated it simply as “praise” in English. That is not a literal translation. For if it were, all 10 words for praise would have to appear differently translated in English. But since there are not 10 words for praise in English due to English language constraints, all ten Hebrew words are lumped into a single English word.

The same problem can be found in the Greek, for example, with the word “love.” There are at least three common words for love, and yet all three words are translated as the single English word “love.” Were the Greek-based Renewed Covenant translated literally rather than reworded, all three forms would have to appear as three different English words. These are just two common examples of the problems facing all translators. So rather than deal with such unsolvable issues, we have decided to publish the best “thought for thought” paraphrased translation, as it pertains to our vision. We have therefore reworded a few verses in order to capture, proclaim, and declare the thoughts of YHWH, as perhaps never before seen, due to the biases of ancient and modern translators – both Jewish and Christian. If we have recaptured YHWH’s true intentions, for His one eternal bride Yisrael, then we have recaptured the true message of the kingdom, and its restoration through YHWH’s Son.

No other translations we know of have set out to focus on the true, central and primary meaning of the message of the kingdom. Rather, they have presented the Good News (Evangel) as a message for the whole world, without any true understanding, or discernment of YHWH’s intense compassionate heart for his nation Yisrael and their scattered sheep. The Restoration Scriptures True Name Edition Study Bible has corrected what we believe to be the wrong emphasis of other translations that discount Yisrael in one form, or another. More specifically, they have altogether discounted the ten tribes returning through the Good News. That unbalance is corrected in the The Restoration Scriptures True Name Edition Study Bible, displaying that Yahshua’s primary mission was first to reunite Yisrael (Judah and Efrayim) and only then to reach out to those from the nations – not the other way around.

Mah-Nishtana? - What’s The Difference?

Our vision as given to us by Father-YHWH was to publish the world’s first and only known two-house restoration Bible. As such, our overriding aim was to show the following clearly and without disputation:

That YHWH has one elect people called Yisrael, and that all His words and actions are eternally centered on that special chosen nation in both covenants. The Restoration Scriptures True Name Edition Study Bible therefore has taken extra special care to preserve the same message of YHWH towards Yisrael in both the First and Renewed Covenants. In order to do that, there are times when we have added a word, or a phrase in order to capture the consistency and eternal commitment of YHWH’s message to Yisrael. By adding a word, or phrase in this paraphrased translation, we manage to show that Rav Shaul (Paul) was writing to Yisraelite assemblies in exile, even as Yahshua Himself attended to the regathering of all Yisrael, thereby capturing the Father’s consistency and immutability, along with His covenant faithfulness.

One such example is found in Qorintyah Alef-First Corinthians 1:2:

“To the Yisraelite congregation of ḥנֵלָה which is at Qorintyah, to them that are kadosh in the Moshiach ṣעֵשֵׁע, called to be Yisraelite kidushim, with all that in every place call upon the Name of ṣעֵשֵׁע ha Moshiach our Master, both theirs and ours.”

Changing YHWH’s Words

Some may rightly ask about the prohibition and dire warnings against adding, or subtracting words from the Scriptures. To that we wholeheartedly agree and would never think of rewording, altering, or changing the original manuscripts also known as the autographs. In order to violate these prohibitions as found in such places as Proverbs 30:6, Deuteronomy 12:32, and Revelation 22:18-19, one would by definition have to have access to the autographs (originals) and proceed to tamper with them. This we have not done, for the fear of YHWH and His awesome word is both the beginning and fullness
of all wisdom. Simply put, we have paraphrased and reversed some word orders to properly fit the original Semitic languages into understandable English. Nevertheless we have managed to remain true to the text, without major changes.

In this, we have not departed from other translations and their practices, be they advertised as “word for word” “literal,” or as “paraphrased” editions. As stated earlier, once a translation is made from the original autographs, it in essence becomes a paraphrase, as any honest and knowledgeable linguist will attest to.

“Dispensationalist Traps” Have Been Removed

The Restoration Scriptures True Name Edition Study Bible is a translation of YHWH’s word, that is “dispensationalist protected.” That means that by studying The Restoration Scriptures True Name Edition Study Bible, one cannot be trapped, or deceived by such manmade and unscriptural issues as Law versus Grace, Old versus New Testament, Church versus Synagogue, Replacement, or Separate Entity Theology, or the “Torah has been nailed to the cross” theology, that are all kissing cousins of dispensationalist falsehoods. The core of dispensationalism is that Yisrael was YHWH’s people at one time, but are now no longer His chosen, and that born-again Yisraelites are no longer part of Yisrael, but part of a “new economy” called “church grace,” or the “dispensation of grace.” Following and studying The Restoration Scriptures True Name Edition Study Bible should help to clear up that abominable falsehood, to those seeking true and lasting spiritual healing and truth, for their own “hidden man of the heart.”

Two-House Message Reclaimed

Another main purpose of The Restoration Scriptures True Name Edition Study Bible is to fully capture and reclaim the centrality of the two-house message as vital to even a basic understanding of the word of YHWH. The absence of any known translation that emphasizes the return of all 12 tribes of Yisrael by Moshiach Yahshua is alarming. By studying most modern day Bibles, one is left with the feeling that the 10 tribes of Yisrael are lost and are never going to return. Moreover, that YHWH somehow doesn’t care to find, or restore them. Since the entire message of the Bible is YHWH’s covenant promise and covenant-keeping ability, any translation that does not declare the manner in which YHWH has kept covenant with Yisrael by His Son, is a flawed translation, regardless of how literal, or “word for word” it may claim to be.

Knowing this, we have decided to capture YHWH’s heart and His mind as seen in His covenant faithfulness to a single people called Yisrael, and to all who by their own volition choose to join that single redeemed people. For the purposes of the latter-day move of the Set-Apart Spirit, a translation was needed that truly lays hold of YHWH’s plans towards us, the redeemed of YHWH, as He places us back into the nation birthed at Sinai. The Restoration Scriptures True Name Edition Study Bible has at long last captured and laid hold of His heart and His mind for His nation. For that reason, this “thought for thought” translation will serve His people best, simply because no translation in existence has purposed to override the ongoing scourge of “Separate Entity” and “Replacement Theology,” as has The Restoration Scriptures True Name Edition Study Bible. By capturing YHWH's mind, we can bypass the bias in many other translations that subtly fuel – rather than eliminate – these problems.

A Running Yisraelite Commentary

To provide the open-hearted and searching believer with the true Good News of the kingdom, The Restoration Scriptures True Name Edition Study Bible provides literally thousands of notes in a running commentary format, in order to assist the student and seeker of truth in their righteousness. The running commentary footnotes, when used properly, will weave a wonderful scarlet cord in all of YHWH’s doings and dealings with His chosen nation. The running commentary is presented so as to bring about the full richness of the two-house, and True Name message, to all who desire to join Yisrael’s commonwealth. For more details on almost any subject in the footnotes please see www.yourarmstoisrael.org

Restoring The True Names

The Restoration Scriptures True Name Edition Study Bible has been compiled to give full honor to the True Names of the Father and His Son, by placing them in the Hebrew font, thereby bypassing any controversy over the exact pronunciation of the Names. We did not want that kind of a discussion diluting the message and heart of the Father for both houses of scattered Yisrael, presented in this edition.

We also have highlighted both the Father’s and Yahshua's words in italics in both covenants for easy identification purposes. This is done in contrast to most translations where the words of YHWH and Yahshua are not highlighted, or worse yet, where Yahshua's words are, but the Father’s are not (in either covenant). The Restoration Scriptures True Name Edition Study Bible has corrected that undesirable reality, by italicizing all the words of both the Father and His Son in both covenants.
The Ancient Letter “Waw”

In order to remain consistent with the correct pronunciation of יְהֹוָה as Yahweh, or Yahuweh, with the ancient letter “waw” being pronounced as a “whh,” or “woo,” rather than as “v,” or “ve,” we have restored ancient pronunciations such as Levi and Dawid, rather than the post Babylonian Hebrew pronunciation of Levi and David. Aramaic Nazarene Yisraelite scholar Andrew Gabriel Roth confirms this with the following keen insight:

“Paleo-Hebrew, going back about 5,000 years, has always had three letters that are ‘semi-vowels’, which is to say, sometimes they are consonants and sometimes they act as vowels, as opposed to the English A-E-I-O-U, which always function as vowels. These dual-use Hebrew letters are Aleph, Waw and Yud, and it is the second of these that has created confusion in the believing community. Some insist that the letter is a W and others that it is a V. The fact is the Vav-ish tendency is a relatively recent one when compared with the long history of ‘waw’ in both Hebrew and Aramaic. The ‘waw’ sound has been constant from the beginning simply because of its use as an ‘o,’ or ‘oo,’ and the way those sounds morphed when paired with other letters in a word. As a result, a formation like beyt-waw could be sonically rendered as either ‘bo,’ or more correctly, ‘bow,’ but the sounds often merged, creating a shorter aspirated ‘bw.’ So when Yahshua the Moshiac teaches His famous prayer beginning with ‘Our Abba who is in heaven,’ the Aramaic of His day renders ‘Our Abba’ (spelled aleph-beyt-waw-noon) as ‘Ab-w-oon.’

From there, we can track this same sound through even the later western Aramaic that arose around the year 200CE and became very popular about three centuries later. As for ‘vav,’ it seems to have its roots in Mishnaic and later forms of biblical Hebrew, since it was the Masoretes, perhaps beginning as early as about the year 500 CE, who added the dots (vowel pointing) that hardened the ‘waw’ into ‘vaw.’ Since the Masoretic Text is the standardized received version of the First Covenant for Orthodox Jews and many believers, that convention became fixed in the minds of a significant group of lay and religious authorities.”

As this issue relates to the True Sacred Name, much of this evidence is contained in the traditions of many Hebrew names in the First Covenant-Tanach. For examples, look at these names: Yeshayahu (Isaiah), or Eliyahu (Elijah), or Yahu (Jehu), or Tzidkiyahu (Zedekiah), or Yirmeyahu (Jeremiah). Obviously in this case the HEY is followed by a WAW, and the meaning of the truncated phrase is rendered as “Yah is.” The pronunciation of “YHWH” includes a kind of aspirated “oo” that is rushed past and slurred into “YAHooWEH,” in effect sandwiching the verb “is” (hu) as we might use a contraction like “don’t” instead of “do not” in English. The end result of this truncation/aspiration of the middle part of the phrase extends its very minor “oo” for a fraction of a second, so that it becomes nearly indistinguishable from the final syllable, hence the proper sonic rendering of “Yahweh.”

As can be seen the correct way to use the “waw” is as a “W” not a “V.” This would be the pronunciation of the patriarchs and ultimately Yahshua Himself. The Restoration Scriptures True Name Edition Study Bible has restored this ancient truth throughout its pages.

Order of the Scrolls

The order of the scrolls as listed in The Restoration Scriptures True Name Edition Study Bible is such that it highlights YHWH and His eternal covenants with all Yisrael, from the days of the marriage on Sinai, the united nation under Dawid and Solomon, through the exiles, and all the way to the Good News brought by Yahshua to both houses. The Good News was declared to the nation’s leaders, then the renewed assembly, and ultimately to the final generation of Yisraelites in the Scroll of Revelation. The order of the scrolls as presented also helps to dispel any myths of dispensationalist understanding.

Use of Hebrew Words

In this “thought for thought” translation, The Restoration Scriptures True Name Edition Study Bible desires to preserve key Hebrew words and phrases to add to the Hebraic flavor of the translation. These key Hebrew words used as nouns, give added insight into the full restoration message. Towards that end, we have inserted key Hebrew words from the ancient texts. However, we have chosen not to preserve variations of words in their past, future, or verb forms. To do so would create huge problems in exact wording and an overabundance of Hebrew words, thus obscuring the basic English text with some Hebraic flavoring. We maintained the Hebrew root of a given word, in the simple present tense. In this manner, the reader can easily process the Hebrew with, or her own comprehension of both the text and the Hebraic thoughts of YHWH towards His people Yisrael.
Transliterations

Some Hebrew words transliterated from Hebrew to English are transliterated differently, depending on the preference of the publisher. Since these words are being transliterated into English, there is no standard, or commonly accepted spelling, since transliteration is not an exact science. Transliteration is done by matching sounds as closely as possible. There is no standard transliteration tool such as a dictionary, or a thesaurus, for consultation, clarity, or uniformity. As such, much of the transliteration chosen was at the sole discretion of the publisher.

Glossary

All non-English words appearing in the actual body of the text have been listed in the Glossary, to promote quick and easy comprehension. A few key proper names in the body of the text appear in the Glossary as well.

New Footnotes And Commentary

The Restoration Scriptures True Name Edition Study Bible has updated the footnotes and commentary to include easier to understand English names and terminology, leaving most of the Hebrew words for the actual text. The updated footnotes make insights more profound and easier to access. The commentary notes are unlike any ever produced.

Prophetic Emphasis

In light of the fast moving current events of our day, the Restoration Scriptures True Name Edition Study Bible places a fresh view on Yisrael’s two-house regathering, concurrent with the strengthening of the prophesied end-time beast empire. Understanding who Yisrael is, it is also incumbent to grasp the identity of the prophesied end-time beast empire. That empire is the prophesied enemy of Yisrael during Jacob’s Trouble. The Restoration Scriptures True Name Edition Study Bible grants the student insight into these crucial and unfolding end-time events. For a full online treatment of the end time beast, please see: http://www.restorationscriptures.org/link56.htm

Parshas/Portions

The Restoration Scriptures True Name Edition Study Bible has the weekly and annual (feasts) readings of the Torah, Haftarah (prophets), and the Brit Chadasha (Renewed Covenant) neatly interwoven into the text. This will greatly assist the reader who desires to follow the Jewish weekly portions designed to cover the full Torah in a year. This added blessing will greatly enhance all those desiring a true commitment to their new life in Yisrael, as they no longer have to check calendars to seek out the weekly and annual portions.

Agenda

Unlike many crafty translators and their translations that do not admit to an underlying agenda in their publications, The Restoration Scriptures True Name Edition Study Bible has an overriding and clear agenda in publishing this project. We admit that! It is our most sincere desire and heartfelt prayer, that this translation will help end the exile of our people, by bringing believers from all backgrounds into their Hebraic heritage. We desire that The Restoration Scriptures True Name Edition Study Bible will lead to a repentance and return to YHWH for many, so as to experience life in His sight as a practicing Torah-keeping born-again Yisraelite. We can see the days when many will study His word as preserved in The Restoration Scriptures True Name Edition Study Bible, and will come to have the same love for the restoration of our people that the eleven disciples had in their final question to our Master, when they asked “Master; will You at this time restore the kingdom to Yisrael?” It is our earnest expectation that not only will the reader adopt this same burden, but will also become aware of their own special place in that promised restoration.

Rabbi Moshe Yoseph Koniuchowsky
Rabbi Moshe Yoseph Koniuchowsky
General Editor/Publisher
The Restoration Scriptures True Name Edition Study Bible
Third Edition
North Miami Beach, Florida
August 2005
I Beresheeth bara Elohim Aleph-Taf \(^1\) ha shamayim v-et ha-aretz.
2 And the earth was without form, and void; and darkness was upon the surface of the deep mayim. \(^2\) And the Ruach of Elohim moved upon the face of the mayim.
3 And Elohim said, *Let there be Light:* and Light was. And Elohim divided the Light from the darkness.
4 And Elohim called the Light, Daytime, \(^3\) and the darkness He called Night. And the evening and the morning were Yom Echad.
5 And Elohim called the Light, Daytime, and the darkness He called Night. And the evening and the morning were Yom Echad.
6 And Elohim said, *Let there be a firmament in the midst of the mayim, and let it divide the mayim from the mayim.*
7 And Elohim made the firmament, and divided the mayim that were under the firmament from the mayim that were above the firmament: and it was so.
8 And Elohim called the firmament Shamayim. And the evening and the morning were Yom Shanee.
9 And Elohim said, *Let the mayim under the shamayim be gathered together to one place, and let the dry land appear,* and it was so. And the mayim under the shamayim gathered to their gatherings and the dry land appeared. \(^4\)
10 And Elohim called the dry land Earth; and the gathering together of the mayim He called Seas: and Elohim saw that it was tov.
11 And Elohim said, *Let the earth bring out grass, the herb yielding zera, and the fruit eytz yielding fruit after its kind, whose zera is in itself, upon the earth:* and it was so.
12 And the earth brought out grass, and herb yielding zera after its kind, and the eytz yielding fruit, whose zera was in itself, after its kind: and Elohim saw that it was tov.
13 And the evening and the morning were Yom Shlishi.
14 And Elohim said, *Let there be lights in the firmament of the shamayim to divide the day from the night; and let them be for signs, and for moadim, and for days, and years.* \(^5\)
15 And let them be for lights in the firmament of the shamayim to give light upon the earth: and it was so.
16 And Elohim made \(^6\) two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the cochavim also.
17 And Elohim set them in the firmament of the shamayim to give light upon the earth,
18 And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was tov.
19 And the evening and the morning were Yom Revee.
20 And Elohim said, *Let the mayim bring out abundantly the moving creatures that have chayim, and fowl that may fly above the earth in the open firmament of the shamayim.*
21 And Elohim created great whales, and every living creature that moves, which the mayim brought out abundantly, after their kind, and every winged fowl after its kind: and Elohim saw that it was tov.
22 And Elohim blessed them, saying, *Be fruitful, and multiply, and refill the mayim in the seas, and let fowl multiply in the earth.*
23 And the evening and the morning were Yom Chameeshe.
24 And Elohim said, *Let the earth bring out the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind:* and it was so.
25 And Elohim made the beast of the earth after its kind, and cattle after their kind, and every thing that creeps upon the earth after its kind: and Elohim saw that it was tov.
26 And Elohim said, *Let Us make man in Our image, after Our likeness:* \(^7\) and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.
27 So the Word of Elohim \(^8\) created man in His own image, in the image of Elohim He created him; male and female He created them.
28 And Elohim blessed them, and Elohim said to them, *Be fruitful, and multiply, and replenish the earth,* \(^9\) and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.
29 And Elohim said, *See, I have given you every herb bearing zera, which is upon the face of all the earth,* and

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**Note:**

\(^1\) The Hebrew word here is et spelled Aleph Taf, which are the first and last letters of the Hebrew alphabet and are used to describe YHWH’s Son in the Renewed Covenant. Colossians 1:16 and Proverbs 30:4 confirm that the Son is the true Creator and the Father is the Master designer.

\(^2\) The result of the first global flood spoken of in Jeremiah chapter four.

\(^3\) Dead Sea Scrolls (DSS).

\(^4\) DSS and LXX.

\(^5\) YHWH’s calendar and feasts existed even before the creation of Adam and Eve. These feasts predated the giving of the Torah as well, and therefore are eternal for all of YHWH’s people, for all ages, at all times. Notice that the moon and sun are not for determining weeks and thus cannot be used to determine the weekly Shabbat.

\(^6\) As seen in verse 3, the light existed and most likely the sun and moon were created on the first day, but were made to function as lights for feasts and YHWH’s appointed times here on the fourth day. The word used here is asah which means was made, or assigned; as opposed to the Hebrew word bara, which means to create something for the first time.

\(^7\) “Our image and Our likeness,” speaks of the plurality of the one YHWH.

\(^8\) Aramaic Targum; Onkelos.

\(^9\) To create a single family, or assembly of set apart chosen people to fill the earth.
And Elohim saw every thing that He had made; and it was so.

1 And Elohim saw every thing that He had made; and
2 every eytz, which is the fruit of an eytz yielding zera; to
3 the whole face of the ground.

6 But there went up a mist from the earth, and watered the
7 was not a man to till the ground.
8 Elohim had not caused it to rain upon the earth, and there
9 was not a man to till the ground.

5 And every plant of the field before it was in the earth,
6 and every herb of the field before it grew: for Elohim
7 had not caused it to rain upon the earth, and there
8 was not a man to till the ground.

6 But there went up a mist from the earth, and watered the
7 whole face of the ground.

7 And Elohim formed man from the dust of the
8 ground, and breathed into his nostrils the breath of
9 chayim; and man became a living
10 And Elohim planted a garden eastward in Ayden;
11 and there He put the man whom He had formed.

9 And Elohim formed man from the dust of the
10 ground, and breathed into his nostrils the breath of
11 chayim; and man became a living
12 Elohim said, This is now bone of my bones, and
13 flesh of my flesh: she shall be called Isha, because she
14 was taken out of Ish.

15 Therefore shall a man leave his abba and his eema, and
16 shall cleave to his wife: and they shall be basar echad.

25 And they were both naked, the ish and his isha, and
26 were not ashamed.

3 Now the serpent was craftier than any beast of the
4 field that Elohim had made. And he said to the
5 woman, Is it emet? Has Elohim really 3 said, You shall
6 not eat of every eytz of the garden?

2 And the woman said to the serpent, We may eat of the
3 fruit of the eytz that is in the midst of the garden, Elohim has said, You shall not eat of it, neither
4 shall you touch it, lest you die.

4 And the serpent said to the woman, You shall not surely
die:
5 For Elohim does know that in the day you eat of it, then
6 your eyes shall be opened, and you shall be like Elohim,
7 knowing tov and evil.

6 And when the woman saw that the eytz was tov for
7 food, and that it was pleasant to the eyes, and an eytz to
8 be desired to make one wise, she took of the fruit of it,
9 and did eat, and gave it also to her husband with her; and
10 he did eat.

7 And the eyes of both of them were opened, and they
8 knew that they were naked; and they sewed fig leaves
9 together, and made themselves aprons.

8 And they heard the voice of Elohim walking in the
9 garden in the cool of the day: and Elohim called the man by name, And the man said, The serpent
10 And Elohim said, I will make for him a helper as his
counterpart. 2

17 But of the eytz of the da’at of tov and evil, you shall
18 not eat of it: for in the day that you eat from it you shall
19 surely die.

18 And Elohim said, It is not tov that the man
19 should be alone; I will make for him a helper as his
20 counterpart. 2

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1 Peshitta, LXX fits the context better.
2 To bring forth a people after His heart and image.
3 DSS.
4 The Set Apart Spirit.
And Elohim said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your chayim:

15 And I will put enmity between you and the woman, and between your zera and her Zera; He shall crush your head, and you shall bruise His heel.  
16 Unto the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17 And to Ahadahm He said, Because you have listened to the voice of your wife, and have eaten of the eytz, of which I commanded you, saying, You shall not eat of it: cursed is the ground for your sake; in sorrow shall you eat from it all the days of your chayim;

18 Thorns also and thistles shall it bring out for you; and you shall eat the herb of the field;

19 By the sweat of your face shall you eat lechem, until you return to the ground; for out of it were you taken: for dust you are, and to dust shall you return.

20 And Ahadahm called his wife's name Chavah; because she was the eema of all living.

21 Unto Ahadahm also and to his wife did Elohim make coats of skins, and clothed them.

22 And Elohim said, See, the man has become as one of Us, to know tov and evil: and now, lest he put out children; and your desire shall be to your husband, and he shall rule over you.

23 Therefore Elohim sent him out from Gan Ayden, to work the ground from where he was taken.

24 So He drove out the man; and He placed at the east of Gan Ayden, a flaming sword that turned in its course, to guard the way to the eytz chayim.

4 And Ahadahm had known 2 Chavah his wife; and she conceived, and bore Qayin, and said, I have gotten a man from Elohim.

2 And she again bore his brother Hevel. And Hevel was a guardian of sheep, but Qayin was a tiller of the ground.

3 And in process of time 4 it came to pass, that Qayin brought from the fruit of the ground an offering to Elohim.

4 And Hevel, also brought of the bechorot of his flock and of its fat. And Elohim had respect for Hevel and his offering:

5 But to Qayin and to his offering He had not respect. And Qayin was very angry, and his face displayed hate.

6 And Qayin said to Qayin, Why are you angered and annoyed? And why is your face displaying hate?

7 If you do well, shall you not be accepted? And if you do not do well, sin lies at your door. And its desire is for you, but you should rule over it.

8 And Qayin talked with Hevel his brother: Let us go out into the plain. 5 And it came to pass, when they were in the field, that Qayin rose up against Hevel his brother, and killed him.

9 And Elohim said to Qayin, Where is Hevel your brother? And he said, I don't know: Am I my brother's guardian?

10 And He said, What have you done? The voice of your brother's dahm cries to Me from the ground.

11 And now are you cursed from the earth, that has opened its mouth to receive your brother's dahm from your hand;

12 When you till the ground, it shall not from now on yield to you its strength; a fugitive and a wanderer shall you be in the earth.

13 And Qayin said to his brother, Therefore whoever kills Qayin, vengeance shall be taken on him sevenfold. And Elohim set a mark upon Qayin, lest any finding him should kill him. 6

14 And Qayin went out from the presence of Elohim, and dwelt in the land of Nod, to the east of Gan Ayden.

15 And to Qayin said, See, the man has become as one of Us, to know tov and evil: and now, lest he put out children; and your desire shall be to your husband, and he shall rule over you.

16 And Qayin said to his brother, Let us go out into the plain. And it came to pass, when they were in the field, that Qayin rose up against Hevel his brother, and killed him.

17 And Qayin knew his wife; and she conceived, and bore Qayin, and said, I have gotten a man from Elohim.

2 And she again bore his brother Hevel. And Hevel was a guardian of sheep, but Qayin was a tiller of the ground.

3 And in process of time 4 it came to pass, that Qayin brought from the fruit of the ground an offering to Elohim.

4 And Hevel, also brought of the bechorot of his flock and of its fat. And Elohim had respect for Hevel and his offering:

5 But to Qayin and to his offering He had not respect. And Qayin was very angry, and his face displayed hate.

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11 And now are you cursed from the earth, that has opened its mouth to receive your brother's dahm from your hand;

12 When you till the ground, it shall not from now on yield to you its strength; a fugitive and a wanderer shall you be in the earth.

13 And Qayin said to his brother, Therefore whoever kills Qayin, vengeance shall be taken on him sevenfold. And Elohim set a mark upon Qayin, lest any finding him should kill him. 6

16 And Qayin went out from the presence of Elohim, and dwelt in the land of Nod, to the east of Gan Ayden.

17 And Qayin knew his wife; 7 and she conceived, and bore Chanoach: and he built a city, and called the name of the city, after the name of his son, Chanoach.

18 And to Chanoach was born Irad: and Irad begat Methusa-El: and Methusa-El begat Methusa-El: and Methusa-El begat Lamech.

19 And Lamech took two wives: the name of one was Adah, and the name of the other Zillah.

20 And Adah bore Yaval: he was the abba of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Yuval: he was the abba of such as handle the harp and organ.

22 And Zillah, she also bore Tuval-Qayin, an instructor in every kind of brass and iron tool: and the sister of Tuval-Qayin was Naamah.

23 And Lamech said to his wives, Adah and Zillah, Listen to my voice; you wives of Lamech, listen to my speech: for I have slain a man to my own wounding, and a young man to my hurt.

24 If Qayin shall be avenged sevenfold, truly Lamech seventy-sevenfold.

25 And Ahadahm knew his wife again; and she bore a son, and called his name Sheth: For Elohim, she said, has appointed me another zera instead of Hevel, whom Qayin killed.

26 And to Sheth, also there was born a son; and he called his...
5 This is the scroll of the generations of Ahdahm. In the day that Elohim created man, in the likeness of Elohim He made him; 2 Male and female He created them; and blessed them, and called their name Ahdahm, in the day when they were created.
3 And Ahdahm had his halacha with Elohim: and he had eight hundred years: and he begat sons and daughters: 4 And the days of Ahdahm after he had begotten Sheth were eight hundred years: and he begat sons and daughters: 5 And all the days that Ahdahm lived were nine hundred thirty years: and he died.
6 And Sheth lived a hundred five years, and begat Enosh: 7 And Sheth lived after he begat Enosh eight hundred thirty years, and begat sons and daughters: 8 And all the days of Sheth were nine hundred twelve years: and he died.
9 And Enosh lived ninety years, and begat Kenan: 10 And Enosh lived after he begat Kenan eight hundred years: and he begat sons and daughters: 11 And all the days of Enosh were nine hundred five years: and he died.
12 And Kenan lived seventy years, and begat Mahalal-El: 13 And Kenan lived after he begat Mahalal-El eight hundred forty years, and begat sons and daughters: 14 And all the days of Kenan were nine hundred ten years: and he died.
15 And Mahalal-El lived sixty-five years, and begat Yared: 16 And Mahalal-El lived after he begat Yared eight hundred thirty years, and begat sons and daughters: 17 And all the days of Mahalal-El were eight hundred ninety-five years: and he died.
18 And Yared lived a hundred sixty-two years, and he begat Chanoch: 19 And Yared lived after he begat Chanoch eight hundred years: and he begat sons and daughters: 20 And all the days of Yared were nine hundred sixty-two years: and he died.
21 And Chanoch lived sixty-five years, and begat Metushelach: 22 And Chanoch had his halacha with Elohim after he begat Metushelach three hundred years, and begat sons and daughters: 23 And all the days of Chanoch were three hundred sixty-five years: 24 And Chanoch had his halacha with Elohim: and he was not: for Elohim took him.
25 And Metushelach lived a hundred eighty-seven years, and begat Lamech: 26 And Metushelach lived after he begat Lamech seven hundred eighty-two years, and begat sons and daughters:
27 And all the days of Metushelach were nine hundred sixty-nine years: and he died.
28 And Lamech lived a hundred eighty-two years, and begat a son: 29 And he called his name Noach, saying, This one shall comfort us concerning our work and toil of our hands, because of the ground that Elohim has cursed.
30 And Lamech lived after he begat Noach five hundred ninety-five years, and begat sons and daughters: 31 And all the days of Lamech were seven hundred seventy-seven years: and he died.
32 And Noach was five hundred years old: and Noach begat Shem, Ham, and Yahpheth.
6 And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 That the sons of Elohim saw the daughters of men that they were beautiful; and they took for themselves wives of all which they chose.
3 And Elohim said, My Ruach shall not always strive with man, for that he also is flesh: yet his days shall be one hundred twenty years.
4 There were Nephilim in the earth in those days; and also after that, when the sons of Elohim came in to the daughters of men, and they bore children to them, the same became mighty men who were of old, men of fame.
5 And Elohim saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his levi was only evil continually.
6 And it bothered Elohim that He had made man on the earth, and it grieved Him in His levi.
7 And Elohim said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowl of the air: for it bothers Me that I have made them.
8 But Noach found favor in the eyes of Elohim.

Torah Parsha 2
Noach 6:9-11:32
Haftarah Yeshayahu 54:1-55:5
Brit Chadasha Mattityahu 24:36-44

9 These are the generations of Noach: Noach was a tzadik man and perfect in his generations, and Noach had his halacha with Elohim.
10 And Noach begat three sons, Shem, Ham, and Yahpheth.
11 The earth also was corrupt before Elohim, and the earth was filled with violence.
12 And Elohim looked upon the earth, and, see, it was corrupt; for all flesh had corrupted its way upon the earth.

3 Meaning “when he dies it shall be sent,” speaking of the flood.
4 As per YHWH’s plan to fill the earth with His people.
5 Fallen melachim/angels.
6 Literally means “fallen ones.”
7 To stop YHWH’s eternal plan to fill the earth with one pure people.
8 Eternal unmerited favor.
13 And Elohim said to Noach, *The end of all flesh has come before Me; for the earth is filled with violence through them; and, see, I will destroy them with the earth.*
14 Make a tayvah of gopher wood; rooms you shall make in the tayvah, and shall cover it inside and outside with tar.
15 And this is the design that you shall make it: The length of the tayvah shall be three hundred cubits, the width of it fifty cubits, and the height of it thirty cubits.
16 A window shall you make to the tayvah, and in a cubit shall you finish it above; and the door of the tayvah shall you set in the side of it; with lower, second, and third stories shall you make it.
17 And, see, I, even I, do bring a flood of mayim upon the earth, to destroy all flesh, in which is the breath of chayim, from under the shamayim; and everything that is in the earth shall die.
18 But with you I will establish My brit; and you shall come into the tayvah, you, and your sons, and your wife, and your sons' wives with you.
19 And of every living thing of all flesh, two of every sort shall you bring into the tayvah, to keep them alive with you; they shall be male and female.
20 Of the fowl after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come to you, to keep them alive.
21 And take for you all food that is eaten, and you shall gather it to you; and it shall be for food for you, and for them.
22 So Noach did according to all that Elohim commanded him; so he did.

7 And *ךְָּלֶּּּכָל* said to Noach, *Come you and all your bayit into the tayvah; for you have I seen tzadik before Me in this generation.*
2 Of every clean beast you shall take by sevens, *לְכָל,* the male male and the female: and of beasts that are not clean by two, the male and the female.
3 Of fowls also of the air by sevens, *לְכָל,* the male and the female; to keep all zera alive upon the face of all the earth.
4 For in seven days, I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made I will destroy from off the face of the earth.
5 And Noach did according to all that Elohim commanded him.
6 And Noach was six hundred years old when the flood of mayim was upon the earth.
7 And Noach went in, and his sons, and his wife, and his sons' wives with him, into the tayvah, because of the mayim of the flood.
8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creeps upon the earth,
9 They went in two by two to Noach into the tayvah, the male and the female, as Elohim had commanded Noach.
10 And it came to pass after seven days, that the mayim of the flood was upon the earth.
11 In the six hundredth year of Noach's chayim, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of the shamayim were opened.
12 And the rain was upon the earth forty days and forty nights.
13 In the same day entered Noach, and Shem, and Ham, and Yahpheth, the sons of Noach, and Noach's wife, and the three wives of his sons with them, into the tayvah;
14 They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps upon the earth after its kind, and every fowl after its kind, every bird of every sort.
15 And they went in to Noach into the tayvah, two by two of all flesh, in which is the breath of chayim.
16 And they that went in, went in male and female of all flesh, as Elohim had commanded him: and תּוּף shut him in.
17 And the flood was forty days upon the earth; and the mayim increased, and lifted up the tayvah, and it was lifted up above the earth.
18 And the mayim prevailed, and were increased greatly upon the earth; and the tayvah went upon the face of the mayim.
19 And the mayim prevailed exceedingly upon the earth; and all the high hills that were under the entire shamayim were covered.
20 Fifteen cubits upward did the mayim prevail; and the mountains were covered.
21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creeps upon the earth, and every man:
22 All in whose nostrils was the breath of chayim, of all that was in the dry land, died.
23 And every living substance was destroyed that was upon the face of the ground, both man, and cattle, and the creeping things, and the fowls of the shamayim; and they were destroyed from the earth: and Noach only remained alive, and they that were with him in the tayvah.
24 And the mayim prevailed upon the earth one hundred fifty days.

8 And Elohim remembered Noach, and every living thing, and all the cattle that were with him in the tayvah: and Elohim made a wind to pass over the earth, and the mayim subsided;
2 The fountains also of the deep and the windows of shamayim were stopped, and the rain from the shamayim was restrained;
3 And the mayim returned from off the earth continually: and after the end of the hundred fifty days the mayim were abated.
4 And the tayvah rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

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1 Followed Torah as it was progressively revealed.
2 Noah had a revelation of kashrut, or kosher animals.
3 Kept Torah.

*More unmerited favor.*
*During Tabernacles an appropriate time indeed for a sukkah/tabernacle in the form of an ark for the fathers of the future redeemed people of Yisrael.*
And the mayim decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noach opened the window of the tayvah that he had made:

And he sent out a raven, which went out back and forth, until the mayim were dried up from off the earth.

Also he sent out a yonah from him, to see if the mayim were abated from off the face of the ground;

But the yonah found no rest for the sole of her foot, and she returned to him into the tayvah, for the mayim were on the face of the whole earth: then he put out his hand, and took her, and pulled her in to him into the tayvah.

And he stayed yet seven more days; and again he sent out the yonah out of the tayvah;

And the yonah came in to him in the evening; and, see, the bow was in the cloud, and the light was upon the bow.

He waited yet seven more days; and sent out the yonah out of the tayvah; and she returned to him into the tayvah, for the mayim were abated from off the face of the ground;

And the yonah came in to him in the evening; and, see, in her mouth was an olive leaf plucked off: so Noach knew that the mayim were abated from off the earth.

And he stayed yet seven more days; and sent out the yonah; which returned not again to him any more.

And it came to pass in the six hundred first year, in the first month, on the first day of the month, the mayim were dried up from off the earth: and Noach removed the covering of the tayvah, and looked, and, see, the face of the ground was dry.

And in the second month, on the twenty-seventh day of the month, the earth was dried.

And Elohim spoke to Noach, saying,

Go out of the tayvah, you, and your wife, and your sons, and your sons' wives with you.

Bring out with you every living thing that is with you, of all flesh, both of fowl, and of cattle, and of every creeping thing that creeps upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

And Noach went out, and his sons, and his wife, and his sons' wives with him:

And Noach rebuit an altar to YHWH; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

And Noah also knew the Torah method of acceptable sacrifice. His lev, I will not again curse the ground any more for man's sake; for the imagination of man's lev is evil from his youth; neither will I again smite any more every living thing, as I have done.

While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And Elohim blessed Noach and his sons, and said to them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that lives shall be food for you; even as the green herb have I given you all things.

But flesh with the chayim in it, which is its dahm, shall you not eat.

And surely the dahm of your lives I will require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the chayim of man.

Whosoever sheds man's dahm, by man, shall his dahm be shed: for in the image of Elohim He made man.

And you, be fruitful, and multiply; bring out abundantly in the earth, and multiply in it.

And Elohim spoke to Noach, and to his sons with him, saying,

And I, even I, will establish My brit with you, and with your zera after you;

And with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; from all that go out of the tayvah, to every beast of the earth.

And I will establish My brit with you; neither shall all flesh be cut off any more by the maxim of a flood; neither shall there be a flood any more to destroy the earth.

And Elohim said, This is the token of the brit that I make between Me and you and every living creature that is with you, for perpetual generations:

I do set My bow in the cloud, and it shall be for a token of a brit between the earth and Me.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember My brit, which is between Me and you and every living creature of all flesh; and the maxim shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon the bow, and remember the brit between Me and you.

A remez, or hint that after the flood, YHWH would move forward to ultimately produce olive branches in the olive tree of Yisrael, so that they would be the only survivors after the end time destruction of the earth by fire. The dove symbolizes the Set Apart Spirit’s hold on Renewed Covenant Yisrael, coming safely into the ark of Yahshua’s love.

In the kingdom the olive tree of Yisrael will branch out to the whole earth, no longer limited to one spot on the map.

A new year for a renewed family and earth.

YHWH refills the earth with Noah’s seed.

Initially built by Adam and later by Abraham on the Mt. of Olives.

Noah also knew the Torah method of acceptable sacrifice.

See note on chapter 8 verse 17.

Noah obeys Torah.

YHWH installs the right-ruling of capital punishment as an act of mercy to deter evil.

The plan is unchanged. Yisrael the elect of YHWH will be birthed.

Duality in one.

The physical multiplicity provision of the Edenic Covenant renewed in Noah.
And Elohim said to Noach, This is the token of the brit, which I have established between My Word and all all flesh that is upon the earth.

And the sons of Noach that went out from the tayvah were Shem, and Ham, and Yahpheth: and Ham is the avvah of Kanaan.

These are the three sons of Noach: and from them was the whole earth filled.

And Noach began to be a man of the soil, and he planted a vineyard:

And he drank of the wine, and became drunk; and he uncovered within his tent.

And Ham, the avvah of Kanaan, saw the nakedness of his avvah, and told his two brothers outside.

And Shem and Yahpheth took a garment, and laid it over his avvah, and told his brothers in the city.

And he awoke from his wine, and knew what his younger son had done to him.

And to Ever were born two sons: the name of one was Shem, and the name of the other was Ham, and Yahpheth: and Ham is the avvah of Kanaan.

These are the three sons of Noach: and from them was the whole earth filled.

By these were the isles of the gentiles divided in their nations.

This is the token of the brît, which I have established between My Word and all all flesh that is upon the earth.

These are the same gentile nations that would one day be filled with Shem’s seed.

They were to be in servitude.

This is not a perpetual curse on blacks, or any race. Rather it’s a curse on one individual Canaan, who would be in servitude.

A clear-cut prophecy (not question) that all humanity will one day be gathered as Semites, or in the house of righteous Shem, later to become the single renewed Yisraelite body of Messiah. That’s exactly what Messiah has done, gathering all believers in Shem’s tent as Yisrael!

Forgiven and redeemed Yisrael will eventually inherit this same everlasting covenant in Jeremiah 31:31.

The Hebrew word is maaleh the same root used in Genesis 48:19 for “fullness-melo.” YHWH made every human after the flood from Noah, a single person. We see that again when He populates all the earth with his people through a single person-Jacob.

These are the same gentile nations that would one day be filled with Shem’s seed.

Worshipped as a deity.

Nimrod was worshipped and hunted men’s souls away from YHWH. The Hebrew here can mean before or against YHWH’s face.

Masoretic & Peshitta rendering.

Where Efrayim-Yisrael would be taken.

The father of the Arameans, who were Semites and also of the same race as the Hebrews.

From the LXX that provides the missing link between Arphaxad and Salah.
29 And Ophir, and Havilah, and Yovab: all these were the sons of Yoktan.
30 And their dwelling was from Mesha, as you are going to Sephar a mountain of the east.
31 These are the sons of Shem, after their mishpachot, after their tongues, in their lands, after their nations. 1
32 These are the mishpachot of the sons of Noach, after their generations, in their nations. By these mishpachot were the nations divided in the earth after the flood.

11 And the whole earth was of one language, and of one speech.
2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
3 And they said one to another, Come, let us make bricks, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
4 And they said, Come, let us build a city and a tower, whose top may reach to the shamayim; and let us make a name, lest we be scattered abroad upon the face of the whole earth.
5 And the name of them was called Bavel; because there they confused the language of all the earth: and from there did they scatter them abroad upon the face of all the earth.
6 And the name of Bavel was the name of the city: and the name of the king of Bavel was Nebuchadnezzar, which was in the land of Shinar.
7 And the whole earth was of one language, and of one speech: and it came down to see the city and the tower that they built.
8 So the Lord confounded the language of all the earth: and from there did the Lord scatter them abroad upon the face of all the earth.
9 Therefore its name is called Bavel; because there the Lord confounded the language of all the earth: and from there did he scatter the children of men abroad.
10 These are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood:
11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
12 And Arphaxad lived thirty-five years, and begat Salah:
13 And Arphaxad lived after he begat Salah four hundred three years, and begat sons and daughters.
14 And Salah lived thirty years, and begat Ever:
15 And Salah lived after he begat Ever four hundred thirty years, and begat sons and daughters.
16 And Ever lived thirty-four years, and begat Peleg:
17 And Ever lived after he begat Peleg four hundred thirty years, and begat sons and daughters.
18 And Peleg lived thirty years, and begat Reu:
19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
20 And Reu lived thirty-two years, and begat Serug:
21 And Reu lived after he begat Serug two hundred seven years, and begat sons and daughters.
22 And Serug lived thirty years, and begat Nachor:
23 And Serug lived after he begat Nachor two hundred years, and begat sons and daughters.
24 And Nachor lived twenty nine years, and begat Terach:
25 And Nachor lived after he begat Terach one hundred nineteen years, and begat sons and daughters.
26 And Terach lived seventy years, and begat Avram, Nachor, and Charan.
27 Now these are the generations of Terach: Terach begat Avram, Nachor, and Charan; and Charan begat Lot.
28 And Charan died before his abba Terach in the land of his nativity, in Ur of the Chaldees.
29 And Avram and Nachor took wives: the name of Avram's wife was Sarai; and the name of Nachor's wife, Milcah, the daughter of Charan, the abba of Milcah, and the abba of Iscah.
30 But Sarai was barren; she had no child.
31 And Terach took Avram his son, and Lot the son of Charan his son's son, and Sarai his daughter in law, his son Avram's wife; and they went out with them from Ur of the Chaldees, to go into the land of Kanaan; and they came to Charan, and dwelt there.
32 And the days of Terach were two hundred five years: and Terach died in Charan.

Torah Parsha 3
Lech Lecha 12:1-17:27
Haftarah Yeshayahu 40:27-41:16
Brit Chadasha Romiyah 3:19-5:6

12 Now the Lord had said to Avram, Get out of your country, and from your mishpacha, and from your abba's bayit, to a land that I will show you:
2 And I will make of you a great nation, 3 and I will bless you, and make your name great; and you shall be a bracha:
3 And I will bless them that bless you, and curse him that curses you: and in you shall all mishpachot of the earth be blessed - mixed. 4
4 So Avram departed, as the Lord had spoken to him; and Lot went with him: and Avram was seventy-five years old when he departed out of Charan.
5 And Avram took Sarai his wife, and Lot his brother's son, and Sarai his daughter in law, his son Avram's wife; and they went out with them from Ur of the Chaldees, to go into the land of Kanaan; and they went out to go into the land of Kanaan; and into the land of Kanaan they came.
6 And Avram passed through the land to the place of Shechem, to the plain of Moreh. And the Kanaanites were then in the land.
7 And the Lord appeared to Avram, and said, To your zera will I give this land: and there he built an altar to the Lord, who appeared to him.
8 And he moved from there to a mountain on the east of Beth-El, and pitched his tent, having Beth-El on the west,

1 Shem’s seed already spread out in many nations.
2 Plurality of YHWH.
3 Yisrael. The blessed nation.
4 Hebrew for blessed here is nivrech and not only means “blessed” but also “mixed.” All nations will have Abraham’s seed mixed into their populations.
and Ai on the east: and there he rebuilt an altar to יsembl, and called upon the Name of יsembl. 1
9 And Avram journeyed, going on still toward the south. 10 And there was a famine in the land: and Avram went down into Mizrayim to sojourn there; for the famine was severe in the land.
11 And it came to pass, when he was come near to enter into Mizrayim, that he said to Sarai his wife, See now, I know that you are a beautiful woman to look upon: 12 Therefore it shall come to pass, when the Mititzrim shall see you, that they shall say, This is his wife: and they will kill me, but they will save you alive.
13 Please say you are my sister: that it may be well with me for your sake; and my being shall live because of you. 14 And it came to pass, that, when Avram came into Mizrayim, the Mititzrim beheld the woman that she was very beautiful.
15 The princes of Pharaoh also saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's bayit. 16 And he treated Avram well for her sake: and he had sheep, and oxen, and male donkeys, and male avadim, and female avadim, and female donkeys, and camels.
17 And יreplaceAll plagued Pharaoh and his bayit with great plagues because of Sarai Avram's wife.
18 And Pharaoh called Avram, and said, What is this that you have done to me? Why did you not tell me that she was your wife?
19 Why did you say, She is my sister? So I might have mistakenly taken her to me as my wife: now therefore see your wife, take her, and go your way.
20 And Pharaoh called Avram, and said, What is this that you have done to me? Why did you not tell me that she was your wife?
13 13 And Avram went up out of Mizrayim, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Avram was very rich in cattle, in silver, and in gold.
3 And he went on his journeys from the south even to Beth-El, to the place where his tent had been at the beginning, between Beth-El and Ai; 4 To the place of the altar, which he had made there at the beginning, between Beth-El and Ai; 5 And Lot also, who went with Avram, had flocks, and herds, and tents.
6 And the land was not able to bear them so that they might dwell together: for their substance was great, so that they could not dwell together.
7 And there was strife between the herdsmen of Avram's cattle and the herdsmen of Lot's cattle: and the Kanaanites and the Perizzites dwelt then in the land.
8 And Avram said to Lot, Let there be no strife, please, between you, and me and between my herdsmen and your herdsmen, for we are brothers.
9 Is not the whole land before you? Separate yourself, please, from me: if you will take the left hand, then I will go to the right; or if you depart to the right hand, then I will go to the left.
10 And Lot lifted up his eyes, and beheld all the plain of Yarden, that it was well watered everywhere, before יreplaceAll destroyed Sedom and Amorah, even as the Gan Ayden of יreplaceAll, like the land of Mizrayim, as you come to Tzoar.
11 Then Lot chose for himself all the plain of the Yarden; and Lot journeyed east: and they separated themselves from one another.
12 Avram dwelt in the land of Kanaan, and Lot dwelt in the cities of the plain, and camped his tent toward Sedom.
13 But the men of Sedom were wicked and sinners before יreplaceAll exceedingly.
14 14 And יreplaceAll said to Avram, after Lot was separated from him, Lift up now yours eyes, and look from the place where you are northward, and southward, and eastward, and westward:
15 For all the land which you see, to you will I give it, and to your zera le-olam-va-ed. 3
16 And I will make your zera as the dust of the earth: so that if a man can number the dust of the earth, then your zera also can be numbered. 4
17 Arise, walk through the land in the length and in the width, for I will give it to you.
18 Then Avram removed his tent, and came and dwelt in the plain of Mamre, which is in Hevron, and built there an altar to יreplaceAll.
14 14 And it came to pass in the days of Amraphel melech of Shinar, Arioch melech of Ellasar, Chedarlaomer melech of Eylam, and Tidal melech of nations,
2 That these made war with Bera melech of Sedom, and with Birsha melech of Amorah, Shinav melech of Admah, and Shemever melech of Zevoiim, and the melech of Bela, which is Tzoar.
3 All these were joined together in the vale of Siddim, which is the Salt Sea.
4 Twelve years they served Chedarlaomer, and in the thirteenth year they rebelled.
5 And in the fourteenth year came Chedarlaomer, and the melechim that were with him, and smote the Rephalim in Ashteroth Karnayim, and the Zuzims in Ham, and the Emims in Shaveh Kiryat-Aim.
6 And the Horites in their Mount Seir, to El-Paran, which is by the wilderness.
7 And they returned, and came to En-Mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hatzazon-Tamar.
8 And there went out the melech of Sedom, and the melech of Amorah, and the melech of Admah, and the melech of Zevoiim, and the melech of Bela (the same is Tzoar), and they joined battle with them in the vale of Siddim;
9 With Chedarlaomer the melech of Eylam, and with Tidal melech of nations, and Amraphel melech of Shinar, and Arioch melech of Ellasar; four melechim against five.
10 And the vale of Siddim was full of tar pits; and the melechim of Sedom and Amorah fled, and fell there; and they that remained fled to the mountain.
11 And they took all the items of Sedom and Amorah,

1 Abraham knew the true Name.
2 As Yisrael would one day be.
3 Yisrael’s eternal home.
4 A literal promise to a literal seed.
and all their food, and went their way.
12 And they took Lot, Avram’s brother’s son, who dwelt in Sedom, and his items, and departed.
13 And there came one that had escaped, and told Avram the Ivri; 1 for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were in a brit with Avram.
14 And when Avram heard that his brother was taken captive, he armed his trained avadim, born in his own bayit, three hundred and eighteen, and pursued them to Dan.
15 And he divided himself against them, he and his avadim, by night, and smote them, and pursued them to Sedom, and his items, and departed.
16 And he brought back all the items, and also brought again his brother Lot, and his items, and the women also, and the people.
17 And the melech of Sedom went out to meet him after his return from the slaughter of Chedarlaomer, and of the melechim that were with him, at the Valley of Shaveh, which is the melech’s valley.
18 And Malki-Tzedek melech of Salem brought out lechem and wine: and he was the kohen of El-Elyon. 2
19 And he blessed him, and said, Blessed be Avram to El-Elyon, Possessor of the shamayim and earth:
20 And blessed be El-Elyon, who has delivered your return from the slaughter of Chedarlaomer, and of the people.
21 And the melech of Sedom said to Avram, Give me the persons, and take the items to yourself.
22 And Avram said to the melech of Sedom, I have lifted up my hand to El-Elyon, the Possessor of the shamayim and earth,
23 That I will not take from you a thread, or even a shoe latchet, and that I will not take anything that is yours, lest you should say, I have made Avram rich:
24 Except what the young men have eaten, and the portion of the men who went with me. Aner, Eshcol, and Mamre. Let them take their portion.

15 After these things the word of יונתן came to Avram in a vision, saying, Fear not, Avram; I am your shield, and your exceeding great reward.
2 And Avram said, Master יהוה, what will You give me, seeing I go childless, and the steward of my bayit is this Eliezer of Dameshek?
3 And Avram said, See, to me You have given no zera: and, see, one born in my bayit is my heir.
4 And, see, the Word of יהוה came to him, saying, This shall not be your heir; but he that shall come out of your own bowels shall be your heir. 5
5 And He brought him out abroad, and said, Look now toward the shamayim, and count the cochavim, if you are able to number them: and He said to him, So shall your zera be.
6 And he believed in the Word of יהוה; 7 and He counted and numbered it to him as tzedakah. 8
7 And He said to him, I am יהוה that brought you out of Ur of the Chaldees, to give you this land to inherit it.
8 And he said, Master יהוה, how shall I know that I shall inherit it?
9 And He said to him, Take a heifer three years old, and a female goat three years old, and a ram three years old, and a turtledove, and a young pigeon.
10 And he took for Him all these, and divided them in the midst, and laid each piece one against another: but the birds he divided not.
11 And when the fowls came down upon the carcasses, Avram drove them away.
12 And when the sun was going down, a deep sleep fell upon Avram; and, see, a horror of great darkness fell upon him.
13 And He said to Avram, Know of a certainty that your zera shall be gerim in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
9 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
15 And you shall go to your ahvot in shalom; you shall be buried in a tov old age.
16 But in the fourth generation they shall come here again: for the iniquity of the Amorites is not yet full.
17 And it came to pass, that, when the sun went down, and it was dark, see a smoking furiance, and a burning lamp that passed between those pieces.
18 In the same day יהוה made a brit with Avram, saying, To your zera have I given this land, from the river of Mitzrayim to the great river, the River Euphrates:
19 The land of the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim,
20 And the Hittites, and the Perizzites, and the Rephaim,

5 יהוה tells Abraham that his house will be built with physical heirs, not only those who are spiritual heirs like Eliezer. Even though Eliezer was a member of the household of faith, יהוה was planning on seeding the nations with those of Abraham’s faith and seed, and thus promised the birth of Isaac. This shows clearly that today members of the household of faith are considered both physical and spiritual Yisraelites/Hebrews before יהוה.
6 Not metaphorical - the literal plan to fill the earth with Abraham, Isaac and Jacob’s seed.
7 Aramaic Targum Onkelos.
8 How did Abraham get saved? By trusting the promise promise of physical multiplicity. If you are Abraham’s seed, you must believe what Abraham believed.
9 General approximation of Yisrael’s time of slavery in Egypt.
10 The Divine Shechinah/Presence.

1 Abraham was not a Jew.
2 This was Shem the first Malki-Tzedek in an order that יהוה established and in which Yahshua would later come to serve, as its eternal High Priest. See note on Hebrews 7:3.
3 Aramaic Peshitta. Indicating Abraham being ordained by Shem as a Malki-Tzedek, as opposed to יהוה merely being Abraham’s Elohim.
4 Tithing predates the Mt. Sinai marriage to Yisrael.
16 Now Sarai Avram's wife bore him no children: and she had a handmaid, a Mitzri, whose name was Hagar.

2 And Sarai said to Avram, See now, הָוִזָּה has restrained me from bearing: Please, go in to my maid; it may be that I may obtain children by her; And Avram listened to the voice of Sarai.

3 And Sarai Avram's wife took Hagar her maid the Mitzri, after Avram had dwelt ten years in the land of Kanaan, and gave her to her husband Avram to be his wife.

4 And he went in to Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said to Avram, My wrong is upon you: I have given my maid into your bosom; and when she saw that she had conceived, I was despised in her eyes; מָלַךְ judge between me and you.

6 But Avram said to Sarai, See, your maid is in your hand; do to her as it pleases you. And when Sarai dealt harshly with her, she fled from her face.

7 And the Malach-הָוָה found her by a fountain of mayim in the wilderness, by the fountain on the derech to Shur.

8 And He said, Hagar, Sarai's maid, where did you come from? And where will you go? And she said, I flee from the face of my mistress Sarai.

9 And the Malach-הָוָה said to her, Return to your mistress, and submit yourself under her hands. And she called on the Name of הָוָה that spoke to her, יֻכֶם you are with Him that sees me?

10 Then Avraham fell upon his face, and laughed, and said to him, Shall a child be born to him that is a Sheneh? And she said, I am a Sheneh.

11 And the Malach-הָוָה said to her, See, you are with child, and shall bear a son, and shall call his name Yishma-El; because הָוַּה has heard your affliction.

12 And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brothers.

13 And she called on the Name of הָוָה that spoke to her, You are El-Roi: for she said, Have I even here looked upon Him that sees me?

14 Therefore the well was called Beer-Lahai-Roi; and it is the second letter of the Tetragrammaton, thus by adding the Hebrew letter “hey,” or the breath of YHWH to give life to Abraham’s seed. Moreover, “hey” is the second letter of the Tetragrammaton, thus by changing the name to Avraham he carried YHWH’s Name and breath, signifying new birth and new life as a Hebrew.

15 And Hagar bore Avram a son: and Avram called his son's name, which Hagar bore, Yishma-El.

16 And Avram was eighty-six years old, when Hagar bore Yishma-El to Avram.

17 And when Avram was ninety-nine years old, הָוַּה appeared to Avram, and said to him, I am El-Shaddai; have your halacha before Me, and be perfect.

2 And I will make My brit between Me and you, and will multiply you exceedingly.

3 And Avram fell on his face: and Elohim talked with him, saying,

4 As for Me, see, My brit is with you, and you shall be the abba of many nations.  

5 Neither shall your name any more be called Avram, but your name shall be Avraham; 6 for the abba of many nations I have made you.

6 And I will make you exceedingly fruitful, and I will make nations from you, and melechim shall come from you.

7 And I will establish My brit between My Word 4 and you and your zera after you in their generations as an everlasting brit, to be an Elohim to you, and to your zera after you.

8 And I will give to you, and to your zera after you, the land in which you are a ger, all the land of Kanaan, for an everlasting possession; and I will be their Elohim.

9 And Elohim said to Avraham, You shall keep My brit therefore, you, and your zera after you in their generations.

10 This is My brit that you shall keep, between Me and you and your zera after you; every male child among you shall enter brit-milah.

11 And you shall perform brit-milah on the flesh of your foreskin; 5 and it shall be a token of the brit between you and Me.

12 And he that is eight days old shall become brit-milah among you, every male child in your generations, he that is born in the bayit, or bought with the money of any ger, which is not of your zera.

13 He that is born in your bayit, and he that is bought with your money, must enter brit-milah: and My brit shall be in your flesh for an everlasting brit: 6

14 And the uncircumcised male child whose flesh of his foreskin is not circumcised, that being shall be cut off from his people; he has broken My brit. 7

15 And Elohim said to Avraham, As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

16 And I will bless her, and give you a son also by her; And I will bless her, and she shall be an eema of nations; 8 melechim of peoples shall be from her.

17 Then Avraham fell upon his face, and laughed, and said in his lev, Shall a child be born to him that is a

1 These many nations would come to pass through Isaac and Jacob as we are later told, not Ishmael the father of one large nation.
hundred years old? And shall Sarah, that is ninety years old, bear?
18 And Avraham said to Elohim, O that Yishma-El might live before You!
19 And Elohim said, Sarah your wife shall bear you a son indeed; and you shall call his name Yitzchak: and I will establish My brit with him for an everlasting brit, and with his zera after him.
20 And as for Yishma-El, I have heard you: See, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he bring forth, and I will make him a great nation.
21 But My brit will I establish with Yitzchak, whom Sarah shall bear to you at this set time in the next year.
22 And He stopped talking with him, and Elohim went up from Avraham.
23 And Avraham took Yishma-El his son, and all that were born in his bayit, and all that were bought with his money, every male among the men of Avraham’s bayit; and performed brit-milah in the flesh of their foreskin on the very same day that Elohim had spoken to him.
24 And Avraham was ninety-nine years old when he performed brit-milah in the flesh of his foreskin.
25 And Yishma-El his son was thirteen years old, when he performed brit-milah in the flesh of his foreskin.
26 In the very same day did Avraham perform brit-milah, and Yishma-El his son also.
27 And all the men of his bayit, born in the bayit, and bought with money of the ger, received brit-milah with him.

calf, and gave it to a young man; and he hurried to prepare it.
8 And he took butter, and milk, and the calf that he had prepared, and set it before them; and he stood by them under the eytz, and they did eat.
9 And they said to him, Where is Sarah your wife? And he said, See; in the tent.
10 And He said, I will certainly return to you according to the time of chayim; and, see; Sarah your wife shall have a son. And Sarah heard it in the tent door that was behind Him.
11 Now Avraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.
12 Therefore Sarah laughed within herself, saying, After I am grown old shall I have pleasure, my master being old also?
13 And Elohim said to Avraham, Why did Sarah laugh, saying, Shall I of a certainty bear a child, seeing I am old?
14 Is anything too hard for Elohim? At the time appointed I will return to you, according to the time of chayim, and Sarah shall have a son.
15 Then Sarah denied it, saying, I laughed not; for she was afraid. And He said, No; but you did laugh.
16 And the men rose up from there, and looked toward Sedom: and Avraham went with them to bring them on the derech.
17 And Elohim said, Shall I hide from Avraham that thing which I must do;
18 Seeing that Avraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
19 For I know him, that he will command his children and his household after him, and they shall keep the halacha of Elohim to do mishpat and justice; that the righteous may bring upon Avraham that which He has spoken about him.
20 And Elohim said, Because the cry of Sedom and Amorah is great, and because their sin is very severe;
21 I will go down now, and see whether they have done altogether according to the cry of it, which is come to Me; and if not, I will know.
22 And the men turned their faces from there, and went toward Sedom: but Avraham still stood before Elohim.
23 And Avraham drew near, and said, Will You also destroy the tzadikim with the wicked?
24 Suppose there are fifty tzadikim within the city: will You also destroy and not spare the place for the fifty tzadikim that are in it?
25 That be far from You to do after this manner, to kill the tzadikim with the wicked: and that the tzadikim should be as the wicked, that be far from You: Shall not The Shophet of all the earth do right?
26 And Elohim said, If I find in Sedom fifty tzadikim within the city, then I will spare the entire place for their sakes.

1 The promised seed of physical multiplicity goes through Isaac not through Ishmael.
2 Notice one nation not many nations.
3 A covenant is more detailed and extensive than the mere blessing that Ishmael experienced.
4 All who joined his faith including strangers.
5 We see meat and dairy mixing fully legal according to Torah, with Abrahm, and YHWH Himself in his tent.
6 The promised seed.
7 A Torah keeper.
And Avraham answered and said, See now, I have taken it upon me to speak to הוהי, who am but dust and ashes:

Suppose there shall lack five from the fifty tzadikim: will You destroy the whole city for lack of five? And He said, If I find forty-five, I will not destroy it.

And he spoke to Him yet again, and said, Suppose there shall be forty found there. And He said, I will not do it for forty's sake.

And he said to Him, Oh let not הוהי be angry, and I will speak: Suppose thirty shall be found there. And He said, I will not do it, if I find thirty there.

And he said, See now, I have taken it upon me to speak to הוהי: Suppose there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

And he said, Oh let not הוהי be angry, and I will speak yet this once more: Suppose ten shall be found there. And He said, I will not destroy it for ten's sake.

And הוהי went His way, as soon as He had left communing with Avraham: and Avraham returned to his place.

And there came two heavenly malachim to Sedom at evening; and Lot sat in the gate of Sedom: and Lot seeing his face toward the ground;

And he said, See now, my masters, turn in and stay here. And they said, No; but we will stay in the street and your way. And they said, No; but we will stay in the street all night.

And he pressured them greatly; and they turned in to the bayit: and shut the door.

And they smote the men that were at the door of the bayit with blindness, both small and great: so that they struggled to find the door.

And the men said to Lot, Do you have anyone else here? A son-in-law, and your sons, and your daughters, and whoever else you have in the city, bring them out of this place:

For we will destroy this place, because their sinful cry has grown great before the face of הוהי; and שמש has sent us to destroy it.

And Lot went out, and spoke to his sons in law, who married his daughters, and said, Get up, get out of this place; for הוהי will destroy this city. But he seemed as one that mocked to his sons in law.

And when the morning dawned, then the heavenly malachim hurried Lot, saying, Arise, take your wife, and your two daughters, who are here; lest you be consumed in the punishment of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; הוהי being full of rachamim to him: and they brought him out, and placed him outside the city.

And it came to pass, when they had brought them out, that he said, Escape for your chayim; look not behind you, and do not stay in any part of the plain; escape to the mountain, lest you be consumed.

And Lot said to them, Please, don't, my master:

See now, your eved has found favor in your sight, and you have magnified your rachamim, which you have shown to me in saving my chayim; and I cannot escape to the mountain, lest some evil overtake me, and I die:

See now, this city is near to flee to, and it is a little one: Oh, let me escape there - is it not a small matter - and my nephesh shall be rescued.

And he said to him, See, I have accepted you concerning this thing also, that I will not overthrow the city, about which you have spoken.

Hurry and escape there; for I cannot do anything until you get there. Therefore the name of the city was called תָּבֹא. The Greater and Lesser יוהי. The Sender and the Sent.

1 יוהי fulfilled this promise in a sense when He spared the 10 tribes of non-Jewish יسرائيل.
2 If wicked mankind doesn’t need a mediator as some claim, then why was the first father of יسرائيل allowed to be a mediator by יוהי? Abraham was a mediator here, just like יוהשúa would be one later.
3 Possibly at Passover.

4 יוהי’s mercy did not start at Golgotha.
5 Aramaic Memra, or Word.
6 Aramaic Targum considered authoritative and used in the ancient synagogues.
7 The Greater and Lesser יוהי. The Sender and the Sent.
28 And he looked toward Sedom and Amorah, and toward all the land of the plain, and beheld, and, see, the smoke of the country went up as the smoke of a furnace.
29 And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Avraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities where Lot dwelt.
30 And Lot went up out of Tzoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Tzoar: and he dwelt in a cave, he and his two daughters.
31 And the bechora said to the younger, Our abba is old, and there is not a man in the earth to come in to us after the manner of all the earth:
32 Come, let us make our abba drink wine, and we will lie with him, that we may preserve zera for our abba.
33 And they made their abba drink wine that night: and the bechora went in, and lay with her abba; and he did not perceive when she lay down, or when she arose.
34 And it came to pass the next day, that the bechora said to the younger, See, I lay last night with my abba: let us make him drink wine this night also; and you go in, and lie with him, that we may preserve zera for our abba.
35 And they made their abba drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.
36 So both the daughters of Lot were with a child by their abba.
37 And the bechora bore a son, and called his name Moav: the same is the abba of the children of Ammon to this day.

20 And Avraham journeyed from there toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.
2 And Avraham said of Sarah his wife, She is my sister: and Avimelech melech of Gerar sent, and took Sarah.
3 But Elohim came to Avimelech in a dream by night, and said to him, See, you are but a dead man, because of the son of this bondwoman; in all that Sarah has said to you, listen to her.
4 But Avimelech had not come near her: and he said, how is it possible that thine abba will Live: and if you restore her not, know that you shall surely die, you, and all that belongs to you.
5 Therefore Avimelech rose early in the morning, and called all his avadim, and told all these things to them: and the men were very afraid.
6 And Elohim said to him in a dream, Yes, I know that you did this in the integrity of your lev; for I also withheld you from sinning against Me: therefore I allowed you not to touch her.
7 Now therefore restore the man to his wife; for he is a navi, and he shall make tefillah for you, and you shall live: and if you restore her not, know that you shall surely die, you, and all that belongs to you.
8 Therefore Avimelech rose early in the morning, and called all his avadim, and told all these things to them: and the men were very afraid.
9 Then Avimelech called Avraham, and said to him, What have you done to us? And how have I offended you that you have brought on me and on my malchut a great sin? You have done deeds to me that ought not to be done.
10 And Avimelech said to Avraham, What were you thinking seeing that you have done this thing?
11 And Avraham said, Because I thought, Surely the fear of Elohim is not in this place; and they will kill me for my wife's sake.
12 And yet indeed she is my sister; she is the daughter of my abba, but not the daughter of my eema; and she became my wife.
13 And it came to pass, when Elohim caused me to wander from my abba's bayit, that I said to her, This is your chesed which you shall show to me; in every place where we shall come, say about me, He is my brother.
14 And Avimelech took sheep, and oxen, and male avadim, and female avadim, and gave them to Avraham, and restored him to Sarah his wife.
15 And Avimelech said, See, my land is before you: dwell where it pleases you.
16 And to Sarah he said, See, I have given your brother a thousand pieces of silver: see, he is to you a covering of the eyes, to all that are with you, and with all others: by this she was reproved.
17 So Avraham made tefillah to Elohim: and Elohim healed Avimelech, and his wife, and his female avadim; and they bore children.
18 For Elyon had closed up all the wombs of the bayit of Avimelech, because of Sarah Avraham's wife.

21 And He visited Sarah as He had said, and she conceived, and bore Avraham a son in his old age, at the set time of which Elohim had spoken to him.
3 And Avraham called the name of his son that was born to him, whom Sarah bore to him, Yitzchak.
4 And Avraham performed brit-milah upon his son Yitzchak being eight days old, as Elohim had commanded him.
5 And Avraham was one hundred years old, when his son Yitzchak was born to him.
6 And Sarah said, Elohim has made me to laugh, so that all that hear will laugh with me.
7 And she said, Who would have said to Avraham, that Sarah would nurse children? For I have born him a son in his old age.
8 And the child grew, and was weaned: and Avraham made a great feast the same day that Yitzchak was weaned.
9 And Sarah saw the son of Hagar the Mitzri, whom she had birthed for Avraham, mocking.
10 So she said to Avraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, Yitzchak.
11 And the thing was very severe in Avraham's sight because of his son.
12 And Elohim said to Avraham, Let it not be severe in your sight because of the lad, and because of your bondwoman; in all that Sarah has said to you, listen to her voice; for in Yitzchak shall your zera be called.
13 And also of the son of the eved woman will I make a nation, because he is your zera.

1 Nation, not nations.
14 And Avraham rose up early in the morning, and took lechem, and a bottle of mayim, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away: and she left, and wandered in the wilderness of Beer-Sheva.
15 And the mayim was used up in the bottle, and she cast the child under one of the shrubs.
16 And she went, and sat down opposite him a tov ways off, about the distance of a bowsshot: for she said, Let me not see the death of the child. And she sat opposite him, and lifted up her voice, and wept.
17 And Elohim heard the voice of the lad; and the heavenly malach of Elohim called to Hagar out of the shamayim, and said to her, What is the matter with you, Hagar? Fear not, for Elohim has heard the voice of the lad where he is.
18 Arise, lift up the lad, and hold him in your hand; for I will make him a great nation.
19 And Hagar opened her eyes, and she saw a well of mayim; and she went, and filled the bottle with mayim, and gave the lad drink.
20 And Hagar was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
21 And he dwelt in the wilderness of Paran: and his eema took for him a wife out of the land of Mizrayim.
22 And it came to pass at that time, that Avimelech and Phichol the chief captain of his army spoke to Avraham, saying, Avimelech is with you in all that you do:
23 Now therefore swear to me here by Elohim that you will not deal falsely with me, nor with my son, nor with my son's son: but according to the chesed that I have done to you, you shall do to me, and to the land in which you sojourned.
24 And Avraham said, I will swear.
25 And Avraham reproved Avimelech because of a well of mayim, which Avimelech's avadim had violently taken away.
26 And Avimelech said, I don’t know who has done this thing: neither did you tell me, neither did I hear of it, until today.
27 And Avraham took sheep and oxen, and gave them to Avimelech; and both of them made a brit.
28 And Avraham set seven ewe lambs of the flock by themselves.
29 And Avimelech said to Avraham, What do these seven ewe lambs mean that you have set by themselves?
30 And he said, For these seven ewe lambs shall you take of my hand, that they may be a witness to me, that I have dug this well.
31 So he called that place Beer-Sheva; because there both of them swore.
32 So they made a brit at Beer-Sheva: then Avimelech rose up, and Phichol the chief captain of his army, and they returned into the land of the Plishtims.
33 And Avraham planted a grove in Beer-Sheva, and called there on the Name of Elohim, El-Olam.
34 And Avraham sojourned in the Plishtims' land many days.

22 And it came to pass after these things, that Elohim did test Avraham, and said to him, Avraham: and he said, See, Hinayni.

2 And He said, Take now your son, your only son Yitzchak, whom you love, and get into the land of Moriyah; and offer him there for a burnt offering upon one of the mountains of which I will tell you.
3 And Avraham rose up early in the morning, and saddled his donkey, and took two of his young men with him, and Yitzchak his son, and cut the wood for the burnt offering, and rose up, and went to the place that Elohim had told him.
4 Then on the third day Avraham lifted up his eyes, and saw the place far off.
5 And Avraham said to his young men, Stay here with the donkey; and I and the lad will go over there and worship, and come again to you,
6 And Avraham took the wood of the burnt offering, and laid it upon Yitzchak his son; and he took the fire in his hand, and a knife; and they went both of them together.
7 And Yitzchak spoke to Avraham his abba, and said, My abba: and he said: Hinayni, my son. And he said, See, the fire and the wood: but where is the lamb for a burnt offering?
8 And Avraham said, My son, Elohim will provide Himself a Lamb for the burnt offering: so they went both of them together.
9 And they came to the place that Elohim had told him about; and Avraham rebuilt an altar there, and laid the wood in order, and bound Yitzchak his son, and laid him on the altar upon the wood.
10 And Avraham stretched out his hand, and took the knife to kill his son.
11 And the Malach-오مواد called to him out of the shamayim, and said, Avraham, Avraham: and he said, Hinayni.
12 And He said, Lay not your hand upon the lad, neither do anything to him: for now I know that you fear Elohim, seeing you have not withheld your son, your only son from Me.
13 And Avraham lifted up his eyes, and looked, and saw behind him a ram caught in a thicket by its horns: and Avraham went and took the ram, and offered it up for a burnt offering instead of his son.
14 And Avraham called the name of that place ירה-בור: as it is said to this day, On the mountain יורה ירה is seen.
15 And the Malach-오مواد called to Avraham out of the shamayim the second time,
16 And said, By Myself have I sworn, says ירה, because you have done this thing, and have not withheld your son, your only son:
17 That in the bracha I will bless you, and in multiplying I will multiply your zera as the cochavim of the shamayim, and as the sand that is upon the seashore; and your zera

1 YHWH considers only the promised seed as Abraham’s son.
2 Mt. of Olives.
3 Faith in Isaac’s resurrection.
4 YHWH Himself will become the Lamb.
5 Olivet.
shall possess the gate of its enemies; 1
18 And in your zera shall all the nations of the earth be blessed; because you have obeyed My voice. 2
19 So Avraham returned to his young men, and they rose up and went together to Beer-Sheva; and Avraham dwelt at Beer-Sheva.
20 And it came to be after these things, that it was told Avraham, saying, See, Milcah, she has also born children to your brother Nachor;
21 Huz his bachor, and Buz his brother, and Kemu-El the abba of Aram,
22 And Chesed, and Hazo, and Pildash, and Yidlaph, and Bethu-El.
23 And Bethu-El begat Rivkah: these eight Milcah did bear to Nachor, Avraham’s brother.
24 And his concubine, whose name was Reumah, she bore also Tevah, and Gaham, and Thahash, and Maachah.

22 And Sarah was one hundred twenty seven years old: these were the years of the chayim of Sarah.
2 And Sarah died in Kiryat-Arba; the same is Hevron in the land of Kanaan: and Avraham came to mourn for Sarah, and to weep for her.
3 And Avraham stood up from before his dead, and spoke to the sons of Cheth, saying,
4 I am a ger and a sojourner with you: give me a possession for a burial-place with you, that I may bury my dead out of my sight.
5 And the children of Cheth answered Avraham, saying to him,
6 Hear us, my master: you are a mighty sar among us: in the choicest of our sepulchers bury your dead; none of us shall withhold from you his sepulcher, so that you may bury your dead.
7 And Avraham stood up, and bowed himself to the people of the land, even to the children of Cheth.
8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; listen to me, and inquire for me to Ephron the son of Tzohar,
9 That he may give me the cave of Machpelah, which he has, which is at the end of his field; for as much money as it is worth he shall give it me for a possession for a burial-place among you.
10 And Ephron dwelt among the children of Cheth: and Ephron the Hittite answered Avraham in the audience of the children of Cheth, even all those that went in at the gate of his city, saying,
11 No, my master, hear me: the field I give you, and the cave that is in it, I give it to you; in the presence of the sons of my people I give it to you: bury your dead.
12 And Avraham bowed down himself before the people of the land.
13 And he spoke to Ephron in the audience of the people of the land, saying, But if you will give it to me, Please, hear me: I will give you money for the field; take it from me, and I will bury my dead there.
14 And Ephron answered Avraham, saying to him,
15 My master, listen to me: the land is worth four hundred shekels of silver; what is that between you and me? Bury therefore your dead.
16 And Avraham listened to Ephron; and Avraham weighed for Ephron the silver, which he had named in the presence of the sons of Cheth, four hundred shekels of silver, current money with the merchant.
17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave that was in it, and all the etzyim that were in the field, that were in all the borders all around, were made sure,
18 Unto Avraham for a possession in the presence of the children of Cheth, before all that went in at the gate of his city.
19 And after this, Avraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hevron in the land of Kanaan.
20 And the field, and the cave that is in it, were deeded to Avraham for a possession of a burial-place by the sons of Cheth.
21 Huz his bachor, and Buz his brother, and Kemu-El the abba of Aram,
22 And Chesed, and Hazo, and Pildash, and Yidlaph, and Bethu-El.
23 And Bethu-El begat Rivkah: these eight Milcah did bear to Nachor, Avraham’s brother.
24 And his concubine, whose name was Reumah, she bore also Tevah, and Gaham, and Thahash, and Maachah.

Torah Parsha 5
Chayai Sarah 23:1-25:18
Haftarah Melechim Alef 1:1-31
Brit Chadasha Mattityahu 8:19-22
Luka 9:57-62

22 And Avraham was old, and well stricken in age: and the Elohim of the shamayim, who took me from my abba's bayit, and from the land of my mishpacha, and who spoke to me, and that swore to me, saying, Unto your zera will I give this land; He shall send His Malach before you, and you shall take a wife for my son of the daughters of the Kanaanites, among whom I dwell:
23 And Avraham was old, and well stricken in age: and the Elohim of the shamayim, who took me from my abba's bayit, and from the land of my mishpacha, and who spoke to me, and that swore to me, saying, Unto your son again to the land from where you came? 3 And Avraham said to him, Suppose the woman will not be willing to follow me to this land: do I need to bring your son again to the land from where you came?
4 But you shall go to my country, and to my mishpacha, and take a wife for my son Yitzchak.
5 And the eved said to him, Beware that you bring not my son there again.
6 And Avraham said to him, I will make you swear by the Elohim of the shamayim, and the Elohim of the earth, that you shall not take a wife for my son of the daughters of the Kanaanites, among whom I dwell:
7 And I will make you swear by the Elohim of the shamayim, and the Elohim of the earth, that you shall not take a wife for my son of the daughters of the Kanaanites, among whom I dwell:
8 And you shall bring me forth from among the dead, and I will go to my father and my mother and be buried among my kinsmen.
9 And he swore to him; and he rose up, and took the oath; and he dwelt in the land. 4
10 And Ephron the Hittite answered Avraham in the audience of the children of Cheth, even all those that went in at the gate of his city, saying,
11 No, my master, hear me: the field I give you, and the cave that is in it, I give it to you; in the presence of the sons of my people I give it to you: bury your dead.
12 And Avraham bowed down himself before the people of the land.
13 And he spoke to Ephron in the audience of the people of the land, saying, But if you will give it to me, Please, hear me: I will give you money for the field; take it from me, and I will bury my dead there.
14 And Ephron answered Avraham, saying to him,
15 My master, listen to me: the land is worth four hundred shekels of silver; what is that between you and me? Bury therefore your dead.
16 And Avraham listened to Ephron; and Avraham weighed for Ephron the silver, which he had named in the presence of the sons of Cheth, four hundred shekels of silver, current money with the merchant.
17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave that was in it, and all the etzyim that were in the field, that were in all the borders all around, were made sure,
18 Unto Avraham for a possession in the presence of the children of Cheth, before all that went in at the gate of his city.
19 And after this, Avraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hevron in the land of Kanaan.
20 And the field, and the cave that is in it, were deeded to Avraham for a possession of a burial-place by the sons of Cheth.

Separation unto YHWH.

Footnotes:
1 The Yisraeletie nations would be among the world’s stronger end-time nations.
2 The repetition of this same promise seems redundant, but YHWH knew most wouldn’t grasp its full implication. Therefore, it needed to be repeated and expanded.
in his hand: and he arose, and went to Mesopotamia, to the city of Nachor.

11 And he made his camels to kneel down outside the city by a well of mayim at the time of the evening, even the time that women go out to draw mayim.

12 And he said, O אֱלֹהָי, Elohim of my master Avraham, Please, send me with Your bracha this day, and show chesed to my master Avraham.

13 See, I stand here by the well of mayim; and the daughters of the men of the city come out to draw mayim:

14 And let it come to pass, that the young girl to whom I shall say, Please let down your pitcher, that I may drink; and she shall say, Drink, and I will give your camels drink also: let the same be she that you have appointed for your eved Yitzchak; and thereby shall I know that you have shown chesed to my master.

15 And it came to pass, before he had done speaking, that, see, Rivkah came out, who was born to Bethu-El, son of Milcah, the wife of Nachor, Avraham's brother, with her pitcher upon her shoulder.

16 And the young girl was very beautiful to look at, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the eved ran to meet her, and said, Please let me drink a little mayim from your pitcher.

18 And she said, Drink, my master: and she hurried and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw mayim for your camels also, until they have done drinking.

20 And she hurried, and emptied her pitcher into the trough, and ran again to the well to draw mayim, and gave him drink.

21 And the man wondered about her held his silence, to see whether Elohim had made his journey prosperous, or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

23 And said, whose daughter are you? Please tell me: is there room in your abba's bayit for us to lodge?

24 And she said to him, I am the daughter of Bethu-El, Nachor's son,

25 She said moreover to him, We have both straw and fodder enough, and room to lodge.

26 And the man bowed down his head, and worshipped ה' Elohim of my master Avraham, who has not left my master destitute of His rachamim and His emet: I was traveling in the way, and now ה' has led me to the bayit of my master's brothers.

27 And he said, Barchu-et->-- Elohim of my master Avraham, who has not left my master destitute of His rachamim and His emet: I was traveling in the way, and now ה' has led me to the bayit of my master's brothers.

28 And the young girl ran, and told those of her eema's bayit these things.

29 And Rivkah had a brother, and his name was Lavan: and Lavan ran out to the man, to the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rivkah his sister, saying, This is what the man spoke to me; then Lavan came to the man; as he stood by the camels at the well.

31 And he said, Come in, you blessed of ה', Why do you stand outside? For I have prepared the bayit, and room for the camels.

32 And the man came into the bayit: and he undressed his camels, and gave straw and fodder for the camels, and mayim to wash his feet, and the men's feet that were with him.

33 And there was set food before him to eat: but he said, I will not eat, until I have told of my errand. And he said, Speak on.

34 And he said, I am Avraham's eved.

35 And יְהוָה has blessed my master greatly; and he is become great: and He has given him flocks, and herds, and silver, and gold, and male avadim, and female avadim, and camels, and donkeys.

36 And Sarah my master's wife bore a son to my master when she was old: and to him has he given all that he has.

37 And my master made me swear, saying, You shall not take a wife for my son of the daughters of the Kanaanites, in whose land I dwell:

38 But you shall go to my abba's bayit, and to my mishpacha, and take a wife for my son.

39 And I said to my master, Suppose the woman will not follow me?

40 And he said to me, מֹלֵא אֵיךְ, before whom I have my halacha, will send His Malach with you, and prosper your derech; and you shall take a wife for my son from my mishpacha, and from my abba's bayit:

41 Then shall you be clear from this oath, when you come to my mishpacha; if they give you no one, you shall be clear from my oath.

42 And I came this day to the well, and said, O אֱלֹהָי, Elohim of my master Avraham, if now You do prosper my derech in which I go;

43 See, I stand by the well of mayim; and it shall come to pass, that when the virgin comes out to draw mayim, and I say to her, Please give me a little mayim from your pitcher to drink;

44 And she says to me, Drink, and I will draw for your camels too; let therefore the same one be the woman whom מֹלֵא has appointed for my master's son.

45 And before I had done speaking in my lev, see, Rivkah came out with her pitcher on her shoulder; and she went down to the well, and drew mayim: and I said to her, Please let me drink.

46 And she hurried, and let down her pitcher from her shoulder, and said, Drink, and I will give your camels drink also: so I drank, and she gave the camels drink also.

47 And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethu-El, Nachor's son, whom Milcah bore to him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped ה' Elohim of my master Avraham, who had led me in the right derech to take my master's brother's daughter to his son.

49 And now if you will deal kindly and truly with my

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1 Ten camels drinking in the land from a mother of Yisrael, shows beautiful typology of Efrayim's return in physical abundance and in the Spirit.
master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.
50 Then Lavan and Bethu-El answered and said, This thing proceeds from ה'י: we cannot speak to you bad, or to.
51 See, Rivkah is before you, take her, and go, and let her be your master's son's wife, as ה'י has spoken.
52 And it came to pass, that, when Avraham's eved heard their words, he worshipped ה'י, bowing himself to the earth.
53 And the eved brought out jewels of silver, and jewels of gold, and clothing, and gave them to Rivkah: he gave also to her brother and to her eema precious things.
54 And they blessed Rivkah, and said to her, You are our master, tell me: and if not, tell me, that I may turn to the right hand, or to the left.
55 And her brother and her eema said, Let the young girl stay with us a few days, at least ten; after that she shall go.
56 And he said to them, Do not hinder me, seeing ה'י has prospered my way; send me away that I may go to my master.
57 And they said, We will call the young girl, and ask her.
58 And they called Rivkah, and said to her, Will you go with this man? And she said, I will go.
59 And the eved told Yitzchak all things that he had done.
60 And they blessed Rivkah, and said to her, You are our sister, now become the eema of thousands of millions, 1 and let your zera possess the gate of those who hate them.
61 And Rivkah arose, and her young girls, and they rode upon the camels, and followed the man: and the eved took Rivkah, and went his way.
62 And Yitzchak brought her into his eema Sarah's tent, and let your zera possess the gate of those who hate them.
63 And Yitzchak went out to meditate in the field in the evening: and he lifted up his eyes, and saw, and, see, the camels were coming.
64 And Rivkah lifted up her eyes, and when she saw Yitzchak, she was lifted from off the camel.
65 For she had said to the eved, What man is this that walks in the field to meet us? And the eved had said, It is my master: therefore she took a veil, 2 and covered herself.
66 And the eved told Yitzchak all things that he had done.
67 And Yitzchak brought her into his eema Sarah's tent, and took Rivkah, and she became his wife; and he loved her: and Yitzchak was comforted after his eema's death.
68 And Yitzchak dwelt in the field in the south country.
69 And Yitzchak went out to meditate in the field in the evening: and he lifted up his eyes, and saw, and see, the camels were coming.
70 Then again Avraham took a wife, and her name was Keturah.
71 And she bore him Zimran, and Yokshan, and Medan, and Midyan, and Ishvak, and Shuah.
72 And Yokshan begat Sheva, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummiim.
73 Then again Avraham took a wife, and her name was Keturah.
74 And she bore him Zimran, and Yokshan, and Medan, and Midyan, and Ishvak, and Shuah.
75 And Yokshan begat Sheva, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummiim.
76 And Avraham gave all that he had to Yitzchak. 3
77 But to the sons of the concubines, whom Avraham had, Avraham gave gifts, and sent them away from Yitzchak his son, eastward, to the east country.
78 And these are the days of the years of Avraham's chayim that he lived, one hundred seventy five years.
79 Then Avraham gave up the ruach, and died in a tov old age, an old man, and full of years; and was gathered to his people.
80 And his sons Yitzchak and Yishma-El buried him in the cave of Machpelah, in the field of Ephron the son of Tzoar the Hittite, which is before Mamre.
81 The field that Avraham purchased from the sons of Cheth: there was Avraham buried, and Sarah his wife.
82 And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by the well Lachai-Roei.
83 Now these are the generations of Yishma-El, Avraham's son, whom Hagar the Mitzri, Sarah's handmaid, bore to Avraham:
84 And these are the names of the sons of Yishma-El, by their names, according to their generations: the bachelors of Yishma-El, Nevayoth; and Kedar, and Adveel, and Mivosam,
85 And Mishma, and Dumah, and Massa,
86 Hadar, and Tema, Yetur, Naphish, and Kedemah:
87 These are the sons of Yishma-El, and these are their names, by their towns, and by their settlements, twelve princes according to their tribes.
88 And these are the years of the chayim of Yishma-El, one hundred thirty seven years: and he gave up the ruach and died; and was gathered to his people.
89 And they dwelt from Havilah to Shur that is before Ethiopia, and Dedan were Ashurim, and Letushim, and Leummiim.
90 And these are the names of the sons of Keturah, their names, according to their generations: the bachor of Keturah was Zimran.
91 The sons of Zimran: Salma, and Chisayon, and Sethana, and Jered.
92 The sons of Jered: Hazaon, and Pallu, and Jether, and Shathair.
93 The sons of Pallu: Gilead, and Naamath: and the sons of Naamath: solar.
94 These are the sons of Keturah, their names, according to their generations, by their towns, and by their settlements, twelve princes according to their tribes.
95 These are the generations of Keturah.

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1 Billions – Rivkah was said to have billions of biological offspring. These are those who would spring forth through Jacob/Yisrael and become biological Yisraelites.
2 Sign of authority and submission.
3 Due to covenant.
4 When a family member died in a Hebrew family he or she was placed on a burial bench in the tomb along with personal items such as vases and jewelry. After the dead body decayed, the bones were collected and placed in a bone repository located in a separate area of the same tomb, to allow for other family members to later be buried in the same tomb. This Hebraic practice is referred to as being “gathered unto his fathers.” This term used here in Scripture for the first time, is used many more times in the First Covenant. This key phrase helps to strongly establish the “One Yisrael” doctrine. The mention here of Abraham being gathered in this matter, lends further evidence that YHWH considered all those before Abraham to be faithful Torah keepers like Enoch, Noah, and Shem, who all walked in His ways. He honored them by calling them Abraham’s fathers. In YHWH’s view the nation and people that would become Yisrael, started long before Abraham, and as such were the physical and spiritual fathers to whom Abraham was gathered.
5 Tribes initially, that became Arabic nations, who will also make up the end time revived beast empire.
Mitzrayim, as you go towards Ashshur: and he died in the presence of all his brothers.

Torah Parsha 6
Toldot 25:19-28:9
Haftarah Malachi 1:1-2:7
Brit Chadasha Romiyah 9:6-16

19 And these are the generations of Yitzchak, Avraham's son: Avraham begat Yitzchak:
20 And Yitzchak was forty years old when he took Rivkah to be his wife, the daughter of Bethu-El the Aramean of Padan-Aram, the sister of Lavan the Aramean.
21 And Yitzchak sought Rivkah for his wife, because she was barren: and Rivkah was found by him, and Rivkah his wife conceived.
22 And the children struggled together within her; and she said, If it is so, why am I like this? And she went to inquire of the Lord.
23 And the Lord said to her, Two nations are in your womb, and two kinds of peoples shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. 2 And when her days to be delivered were fulfilled, see, there were twins in her womb.
24 And the first came out red, all over like a hairy garment; and they called his name Esav.
25 And after that came out his brother, and his hand took hold on Esav's heel; and his name was called Yaakov: and Yitzchak was sixty years old when she bore them.
26 And the boys grew: and Esav was a skilled hunter, a man of the field; and Yaakov was a plain man, dwelling in tents.
27 And Yaakov loved Esav, because he did eat of his venison: but Rivkah loved Yaakov.
28 And Yaakov cooked pottage: and Esav came from the field, and was he was faint: 29 And Esav said to Yaakov, Please feed me with that same red pottage; for I am faint: therefore was his name called Edom.
30 And Yaakov said, Sell me this day your bechora.
31 And Yaakov said, Swear to me this day your bechora: and he swore to him: and he sold his bechora to Yaakov.
32 And Yaakov gave Esav lechem and a pottage of lentils: and he did eat and drink, and rose up, and went his way: so Esav despised his bechora.

26 And there was a famine in the land, beside the first famine that was in the days of Avraham. And Yitzchak went to Avimelech melech of the Plishtim to Gerar.

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1 Notice Rivkah was not Jewish, but an Aramean who crossed over to be a Hebrew.
2 Yisraelite people and Edomite people.
3 In the natural, the twins vied for being the chosen seed of promise. But in the spirit all things were already decided. Yisrael was to be the chosen seed, YHWH's Son, His firstborn.

4 Greater Yisrael is a massive land including many countries of Yisraelite seed, not merely one country, as many believe.
5 The promise of physical multiplicity renewed in Isaac.
6 Chosen because of his obedience to Torah, as revealed to him in stages.
7 As promised.
name of the well Esek; because they strove with him. 21 And they dug another well, and strove over that one also: and he called the name of it Sitnah. 22 And he moved from there, and dug another well; and for that one they strove not: and he called the name of it Rehovoth; and he said, For now אָדָם has made room for us, and we shall be fruitful in the land. 23 And he went up from there to Beer-Sheva. 24 And אֱלֹהִים appeared to him the same night, and said, ִוּתִים את אֵלֹהִים אָבִיתָךְ; fear not, for I am with you, and will bless you, and multiply your zera for My eved Avraham's sake. 25 And he built an altar there, and called upon the Name of אֱלֹהִים 1 and pitched his tent there, and Yitzchak's avadim dug a well. 26 Then Avimelech went to him from Gerar, and Ahuzzath one of his chaverim, and Phichol the chief captain of his army. 27 And Yitzchak said to them, Why do you come to me, seeing you hate me, and have sent me away from you? 28 And they said, We saw certainly that אֱלֹהִים was with you: and we said, Let there be now an oath between us, even between us and you, and let us make a brit with you; 29 That you will do us no harm, as we have not touched you, and as we have done to you nothing but tov, and have sent you away in shalom: you are now the blessed of אֱלֹהִים. 30 And he made for them a feast, and they did eat and drink. 31 And they rose up early in the morning, and swore one to another: and Yitzchak sent them away, and they departed from him in shalom. 32 And it came to pass the same day that Yitzchak's avadim came, and told him concerning the well that they had dug, and said to him, We have found mayim. 33 And he called it Shevah: therefore the name of the city is Beer-Sheva to this day. 34 And Esav was forty years old when he took his wife יְהוּדִית the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: 35 Which caused grief of mind to Yitzchak and to Rivkah.

27 And it came to pass, that when Yitzchak was old, and his eyes were dim, so that he could not see, he called Esav his eldest son, and said to him, My son: and he said to him, See, hinayni. 2 And he said, See now, I am old; I know not the day of my death: 3 Now please take your weapons, your quiver and your bow, and go out to the field, and find me some venison: 4 And make me tasty meat, such as I love, and bring it to me, that I may eat it; that my being may bless you before I die. 5 And Rivkah heard when Yitzchak spoke to Esav his son. And Esav went to the field to hunt for venison, and to bring it.

1 Isaac knew YHWH's Name. 2 Deer meat eaten as food.
30 And it came to pass, as soon as Yitzchak had made an end of making the bracha upon Yaakov, that Yaakov had just gone out from the presence of Yitzchak his abba, and see, Esav his brother came in from his hunting.
31 And he also had made tasty meat, and brought it to his abba, and said to his abba, Let my abba arise, and eat of his son's venison, that your being may bless me.
32 And Yitzchak his abba said to him, Who are you? And he said, I am your son, your bachor Esav.
33 And Yitzchak trembled very exceedingly, and said, I am your father's bachor, and what shall I do now for you, my son?
34 And he said, Is not he rightly named Yaakov? For he has supplanted me these two times: he took away my bracha! 35 And he said, Your brother came with subtlety, and has taken away my bracha! 36 And he said, Is not he rightly named Yaakov? For he has supplanted me these two times: he took away my bracha!
37 And Yitzchak answered and said to Esav, See, I have made him your master, and all his brothers have I given to him for avadim; and with corn and wine have I sustained him: and what shall I do now for you, my son?
38 And Esav said to his abba, Have you not reserved a bracha for me?
39 And Yitzchak answered and said to him, See, I have made him your master, and all his brothers have I given to him for avadim; and with corn and wine have I sustained him: and what shall I do now for you, my son?
40 And by your sword shall you live, and shall serve your brother; and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck.
41 And Esav hated Yaakov because of the bracha with which his abba blessed him: and Esav said in his lev. The days of mourning for my abba are at hand; then will I kill my brother Yaakov.
42 And these words of Esav her elder son were told to Rivkah; and she sent and called Yaakov her younger son, and said to him, See, your brother Esav, concerning you, does comfort himself by purposing to kill you.
43 Now therefore, my son, obey my voice; and arise, flee to Lavan my brother to Charan.
44 And stay with him a few days, until your brother's anger turns away;
45 Until your brother's anger turns away from you, and he forgets what you have done to him: then I will send, and get you from there: why should I be deprived of both of you in one day?
46 And Rivkah said to Yitzchak, I am weary of my chayim because of the daughters of Cheth: if Yaakov takes a wife from the daughters of Cheth, such as these who are of the daughters of the land, what tov shall my chayim be to me?

28 And Yitzchak called Yaakov, and blessed him, and charged him, and said to him, You shall not take a wife of the daughters of Kanaan.
2 Arise, go to Padan-Aram, to the bayit of Bethu-El your eema's abba; and take a wife from there from the daughters of Lavan your eema's brother.
3 And El-Shaddai bless you, and make you fruitful, and multiply you and you shall become a congregation of nations; 4 And El-Shaddai give you the bracha of Avraham, to you, and to your zera with you; that you may inherit the land in which you are a ger, which Elohim gave to Avraham.
5 And Yitzchak sent Yaakov away: and he went to Padan-Aram to Lavan, son of Bethu-El the Aramean, the brother of Rivkah, Yaakov's and Esav's eema.
6 When Esav saw that Yitzchak had blessed Yaakov, and sent him away to Padan-Aram, to take him a wife from there; and that as he blessed him he gave him a charge, saying, You shall not take a wife from the daughters of Kanaan:
7 And that Yaakov obeyed his abba and his eema, and had gone to Padan-Aram.
8 And Esav seeing that the daughters of Kanaan did not please Yitzchak his abba;
9 Then went Esav to Yishma-El, and took besides the wives that he already had Mahalath the daughter of Yishma-El Avraham's son, the sister of Nevayoth, to be his wife.

Torah Parsha 7
Vayetze 28:10-32:3
Haftrarah Hoshea 12:13-14:10
Brit Chadasha Yochanan 1:43-51

10 And Yaakov went out from Beer-Sheva, and went toward Charan.
11 And he came upon a certain place, and stayed there all night, because the sun was set; and he took of the stones of that place, and used them for his pillows, and lay down in that place to sleep.
12 And he dreamed, and see a ladder set up on the earth, and the top of it reached to the shamayim: and see the heavenly malachim of Elohim ascending and descending on it.

1 They go together as part of the birthright, as both were foreordained for Jacob. Both my birthright “bachorati” and my blessing “berchati” sound the same in Hebrew.
2 A key correction found in the Dead Sea Scrolls (DSS) taking this statement as a withholding from Esau, rather than as a blessing. In context, since Jacob already had taken the blessing, only the lack of blessing remained for Esau.
3 From about 600 CE with the rise of Islam to 1967 and Yisrael’s recapture of Jerusalem.
4 Kahal Goyim - an obvious reference to Messiah’s congregation, which is the physical and spiritual offspring of the redeemed remnant, from all the Yisraelite nations. Notice not a congregation of Jews only.
And, see, אֱלֹהִים אֲבָבָךְ, and said, I am אֱלֹהִים עֲבָדֵךָ.  

Elohim of Avraham your abba, and the Elohim of Yitzchak: the land where you lie, to you will I give it, and to your zera;

And your zera shall be as the dust of the earth, and you shall break out " abroad to the west, and to the east, and to the north, and to the south: and in you and in your zera shall all the mishpachot of the earth be blessed.

And, see, אֱלֹהִים אֲבָבָךְ, and will keep you in all the places where you are going, and will bring you again into this land; for I will not leave you, until I have done that which I have spoken to you.

And Yaakov awoke out of his sleep, and he said, Surely אֱלֹהִים אֲבָבָךְ is in this place; and I knew it not.

And he was afraid, and said, How awesome is this place! This is no other place but Beit Elohim, and this is sha-ăr ha shamayim.

And Yaakov rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-El: but the name of that city was called Luz first.

And Yaakov vowed a vow, saying, If the Word of Elohim will be with me, and will keep me in this derech that I go, and will give me lechem to eat, and clothing to put on,

So that I come again to my abba's bayit in shalom; then shall the Word of אֱלֹהִים אֲבָבָךְ be my Elohim:

And this stone, which I have set for a pillar, shall be Elohim's Bayit: and of all that You shall give me I will surely give the ma'aser to You.

Then Yaakov went on his journey, and came into the land of the people of the east.

And he looked, and saw a well in the field, and, see, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

And there were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place.

And Yaakov said to them, My brothers, where are you from? And they said, From Charan are we.

And he said to them, Do you know Lavan the son of Nachor? And they said, We know him.

And he said to them, Is he well? And they said, He is well, and see, Rachel his daughter comes with the sheep.

And he said, See, it is still bright, neither is it time that the cattle should be gathered together: give mayim to the sheep, and go and feed them.

And they said, We cannot, until all the flocks are gathered together, and until they roll the stone from the well's mouth; then we may give mayim to the sheep.

And while he yet spoke with them, Rachel came with her abba's sheep: for she kept them.

And it came to pass, when Yaakov saw Rachel the daughter of Lavan his eema's brother, and the sheep of Lavan his eema's brother, that Yaakov went near, and rolled the stone from the well's mouth, and watered the flock of Lavan his eema's brother.

And Yaakov kissed Rachel, and lifted up his voice, and wept.

And Yaakov told Rachel that he was her abba's relative, and that he was Rivkah's son: and she ran and told her abba.

And it came to pass, when Lavan heard the tidings of Yaakov his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his bayit. And he told Lavan all these things.

And Lavan said to him, Surely you are my bone and my flesh. And he abode with him about a month.

And Lavan said to Yaakov, Because you are my abba's son, because you are my abba's son, so shall it not be done.

And Lavan gathered together all the men of the place, and made a feast.

And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.

And Yaakov loved Rachel; and said, I will serve you seven years for Rachel your younger daughter.

And Lavan said, It is better that I give her to you, than that I should give her to another man: stay with me.

And Yaakov served seven years for Rachel; and they seemed to him but a few days, for the ahava he had for her.

And Yaakov said to Lavan, Give me my wife, for my days are fulfilled, that I may go in to her.

And Lavan gathered together all the men of the place, and made a feast.

And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.

And Lavan gave to his daughter Leah, Zilpah his maid for a handmaid.

And it came to pass, that in the morning, see, it was Leah: and he said to Lavan, What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?

And Lavan said, It must not be so done in our country, to give the younger before the bachor.

Fulfill her seven years, and we will give you Rachel also for the service that you shall serve with me yet seven more years.

And Yaakov did so, and fulfilled her seven years: and he gave him Rachel his daughter for a wife also.

And Lavan gave to Rachel his daughter Bilhah his handmaid to be her maid.

And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven more years.

And when רְאֵבֶן saw that Leah was hated, He opened her womb; but Rachel was barren.

And Leah conceived, and bore a son, and she called his name Reuven: for she said, Surely נְזָרַךְ has looked upon my affliction; now therefore my husband will love me.

And she conceived again, and bore a son; and said, Because נְזָרַךְ has heard that I was hated, he has therefore

1 Uparatztah – Break forth.

2 Unmerited favor.
20 And Leah said, Elohim has endued me with a tov son.
21 And she conceived again, and bore a son; and said, Now this time will my husband be joined to me, because I have born him three sons: therefore was his name called Lewi.
22 And she again conceived, and bore a son, and said, This time will I be added to men for my husband: for he has shown himself unto me great; therefore was his name called Zebulon.
23 And she again conceived, and bore a son; and said, Now will I exalt my soul above all women, and shall call his name Yoseph; for this son has added to me the fruit of the womb.
24 And she conceived again, and bore a son; and said, This son will be a weighty son unto me; for he is greater than his brother, therefore his name shall be called Yahushua.
25 And she conceived again, and bore a son; and said, Now will I praise Elohim; therefore she called his name Yisroel.
26 And Leah had conceived, and bore Ephraim; and said, Elohim has given me my hire, because I have borne him sons: therefore was his name called Ephraim.
27 And she again conceived, and bore a son; and said, Elohim has given me a son in laughter: therefore his name shall be called Zimmah.
28 And she again conceived, and bore a son; and said, Now this time will I be added, I will go up: therefore his name was called Issachar.
29 And she conceived again, and bore a son; and said, Now will I praise Elohim, for he has shown himself great to me: and was his name called Zebulon.
30 And Leah said to her husband, I have loved you, but you have not loved me: if you would have loved me, surely you would have added to my hire.

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1 A plant and fruit used as a love, or fertility stimulant, sought by Rachel to overcome her barren womb.
cattle in the gutters, that they might conceive among the rods.
42 But when the cattle were feeble, he put them not in: so the feeble were Lavan's, and the stronger Yaakov's.
43 And the man increased exceedingly, and had much cattle, and female avadim, and male avadim, and camels, and donkeys.

31 And he heard the words of Lavan's sons, saying, Yaakov has taken away all that was our abba's; and of that which was our abba's has he gotten all this tifereth.
2 And Yaakov beheld the face of Lavan, and, see, it was not towards him as before.
3 And רחל said to Yaakov, Return to the land of your ahvot, and to your mishpacha; and I will be with you.
4 And Yaakov sent and called Rachel and Leah to the field to his flock,
5 And said to them, I see your abba's face that it is not toward me as before; but the Elohim of my abba has been with me.
6 And you know that with all my power I have served your abba.
7 And your abba has deceived me, and changed my wages ten times; but Elohim did not allow him to hurt me.
8 When he said, The speckled cattle shall be your wages; then all the cattle bore speckled: and when he said so, The ring streaked shall be your hire; then all the cattle bore ring streaked.
9 So Elohim has taken away the cattle of your abba, and given them to me.
10 And it came to pass at the time that the cattle conceived, that I lifted up my eyes, and saw in a dream, and, see, the rams that leaped upon the cattle were ring streaked, speckled, and grizzled.
11 And the Malach-Elohim spoke to me in a dream, saying, Yaakov: And I said, Hina'yni.
12 And he said, Lift up now your eyes, and see, all the rams which leap upon the cattle are ring streaked, speckled, and grizzled: for I have seen all that Lavan does to you.
13 I am the El of Beth-El, where you anointed the pillar, and where you vowed a vow to Me: now arise, get out from this land, and return to the land of your mishpacha.
14 And Rachel and Leah answered and said to him, Is there yet any portion, or inheritance for us in our abba's bayit?
15 Are we not counted as gerim by him? For he has sold the entire tent, but found them not.
16 For all the riches that Elohim has taken from our abba, that is ours, and our children's: now then, whatever Elohim has said to you, do.
17 Then Yaakov rose up, and set his sons and his wives upon camels.
18 And he carried away all his cattle, and all his items that he had gotten, the cattle of his labor, which he had gotten in Padan-Aram, to go to Yitzchak his abba in the land of Kanaan.
19 And Lavan went to shear his sheep: and Rachel had stolen the images that were her abba's.
20 And Yaakov went away without telling Lavan the Aramean, in that he told him not that he fled.
21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward Mount Gilad.
22 And it was told to Lavan on the third day that Yaakov had fled.
23 And he took his brothers with him, and pursued after him a seven days' journey; and they overtook him in the Mount Gilad.
24 And Elohim came to Lavan the Aramean in a dream by night, and said to him, Take heed that you speak not to Yaakov either tov, or bad.
25 Then Lavan overtook Yaakov. Now Yaakov had camped his tent in the mount: and Lavan with his brothers camped in the Mount of Gilad.
26 And Lavan said to Yaakov, What have you done, that you have gone away without telling me, and carried away my daughters, as captives taken with a sword?
27 Why did you flee away secretly, and deceive me; and did not tell me, so that I could have sent you away with simcha, and with shirim, with tabret, and with harp?
28 And you have not allowed me to kiss my sons and my daughters? You have now done foolishly in so doing.
29 It is in the power of my hand to do you harm: but the El of your abba's bayit spoke to me last night, saying, Take heed that you speak not to Yaakov either tov, or bad.
30 And now, you have gone, because you greatly long for your abba's bayit, but why have you stolen my elohim?
31 And Yaakov answered and said to Lavan, Because I was afraid: for I said, Suppose you would take by force your daughters from me.
32 With whoever you find your elohim, let him not live: before our brothers discern what is and isn’t mine, and take it with you. For Yaakov knew not that Rachel had stolen them.
33 And Lavan went into Yaakov's tent, and into Leah's tent, and into the two female avadim's tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.
34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Lavan searched the entire tent, but found them not.
35 And she said to her abba, Let it not displease my master that I cannot rise up before you; for the custom of women is upon me. And he searched, but found not the images.
36 And Yaakov was angry, and contended with Lavan: and Yaakov answered and said to Lavan, What is my trespass? What is my sin; that you have so hotly pursued after me?
37 Why you have searched all my items, what have you found from all your household items? Set it here before my brothers and your brothers, that they may judge between us both.
38 These twenty years have I been with you; your ewes and your female goats have not cast their young, and the rams of your flock have I not eaten.
39 That which was torn of beasts I brought not to you; I bore the loss of it; of my hand did you require it, whether stolen by day, or stolen by night.
40 So I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes.
41 Therefore have I been twenty years in your bayit; I
served you fourteen years for your two daughters, and six years for your cattle: and you have changed my wages ten times.

42 Except the Elohim of my abba, the Elohim of Avraham, and the Fear of Yitzchak, had been with me, surely you would have sent me away now empty. Elohim has seen my affliction and the labor of my hands, and rebuked you last night.

43 And Lavan answered and said to Yaakov, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that you see is mine: and what can I do this day to these my daughters, or to their children which they have born?

44 Now therefore come, let us make a brit, you and I; and let it be for a witness between you and me.

45 And Yaakov took a stone, and set it up for a pillar.

46 And Yaakov said to his brothers, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap.

47 And Lavan called it Yegar-Sahadutha: but Yaakov called it Gal-Ed.

48 And Lavan said, This heap is a witness between you and me to day. Therefore was the name of it called Gal-Ed.

49 And Mitzpah; for he said, This heap be a witness between you and me.

50 If you shall afflict my daughters, or if you shall take other wives beside my daughters, no man is with us; see, Elohim is witness between you and me.

51 And Lavan said to Yaakov, See this heap, and see this pillar, which I have set between you; and me, and the Elohim of my abba Yitzchak, and the Elohim of my abba Avraham, and Elohim of my abba, judge between us. And Yaakov swore by the Fear of his abba Yitzchak.

52 This heap be a witness, and this pillar be a witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me, for harm.

53 The Elohim of Avraham, and the Elohim of Nachor, the Elohim of their abba, judge between us. And Yaakov swore by the Fear of his abba Yitzchak.

54 Then Yaakov offered sacrifice upon the mount, and called his brothers to eat lechem: and they did eat lechem, and stayed all night in the mount.

55 And early in the morning Lavan rose up, and kissed his sons and his daughters, and blessed them: and Lavan departed, and returned to his place.

32 And Yaakov went on his way, and the heavenly malachim of Elohim met him.

2 And when Yaakov saw them, he said, This is Elohim's army: and he called the name of that place Machanayim.

6 And the messengers returned to Yaakov, saying, We came to your brother Esav, and also he comes to meet you, and four hundred men with him.

7 Then Yaakov was greatly afraid and distressed: and he divided the people that were with him, and the flocks, and herds, and the camels, into two camps - groups; 1

8 And said, If Esav comes to the one camp, and smites it, then the other camp that is left shall escape.

9 And Yaakov said, O Elohim of my abba Avraham, and Elohim of my abba Yitzchak, ḥĕn ḥĕn who said to me, Return to your country, and to your mishpacha, and I will deal well with you:

10 I am not worthy of the least of all the chesed, and of all the emet, which You have shown to Your eved; for with just my staff I passed over this Yarden; and now I have become two camps of peoples.

11 Please deliver me from the hand of my brother, from the hand of Esav: for I fear him, lest he will come and smite me, and the eema with the children. 2

12 And You did say, I will surely do you tov, and make your zera as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand a present for Esav his brother; 14 Two hundred female goats, and twenty male goats, two hundred ewes, and twenty rams,

15 Thirty milk camels with their colts, forty cows, and ten bulls, twenty female donkeys, and ten foals.

16 And he delivered them into the hand of his avadim, every drove by themselves; and said to his avadim, Go ahead of me, and put a space between drove and drove.

17 And he commanded the foremost, saying, When Esav my brother meets you, and asks you, saying, Whose are you? And where are you going? And whose are these before you?

18 Then you shall say, They are your eved Yaakov's; it is a present sent to my master Esav: and, see, also Yaakov is behind us.

19 And so in like manner he commanded the second, and the third, and all that followed the droves, saying, In this manner shall you speak to Esav, when you find him.

20 And say also, See, your eved Yaakov is behind us. For he said, I will appease him with the present that goes before me, and after that I will see his face; I suppose he will then accept me.

21 So the present went before him: and he himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two female avadim, and his eleven sons, and passed over the ford Yavok.

23 And he took them, and sent them over the brook, and sent over what he had.

1 Shnai Machanot - two camps. This has always been one of the main reasons for Yisrael being divided into two houses. For preservation from attack and annihilation. Jacob here operates in the full mind of YHWH.

2 Trials from Edomites always bring two-house understanding. These events will be played out again in the last days according to the prophet Obadiah.
24 And Yaakov was left alone; and there wrestled a Man with Yaakov until the breaking of the day.  
25 And when the Man saw that He prevailed not against him, the Man touched the hollow of Yaakov's thigh; and the hollow of Yaakov's thigh was out of joint, as the Man wrestled with Yaakov.  
26 And the Man said, Let Me go, for the day breaks. And Yaakov said, I will not let You go, except You bless me.  
27 And the Man said to Yaakov, What is your name? And he answered, Yaakov.  
28 And the Man said, your name shall no longer be called Yaakov, but Yisrael: for as a sar you have power with Elohim and with men, and have prevailed.  
29 And Yaakov asked Him, and said, Please tell me Your Name. And He said, Why is it that you do ask about My Name?  
30 And He blessed him there.  
31 And as he passed over Penu-El the sun rose upon him, and he limped on his hip.  
32 Therefore the children of Yisrael eat not of the sinew which shrank, that is upon the socket of the thigh, to this day: because He touched the socket of Yaakov's thigh in the sinew of the hip.  
33 And Yaakov lifted up his eyes, and looked, and, see, Esav came, and with him four hundred men. And he divided the children to Leah, and to Rachel, and to the two handmaids.  
2 And he put the handmaids and their children in the front, and Leah and her children after them, and Rachel and Yoseph in the back.  
3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.  
4 And Esav ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.  
5 And Esav lifted up his eyes, and saw the women and the children; and said, Who are those with you? And Yaakov said, The children that Elohim has by His unmerited favor given to your eved.  
6 Then the handmaidsens came near, they and their children, and they bowed themselves.  
7 And Leah also with her children came near, and bowed themselves: and after came Yoseph near with Rachel, and they bowed themselves.  
8 And he said, What do you mean by all this company that I met? And Yaakov said, These are to find favor in the sight of my master.  
9 And Esav said, I have enough, my brother; keep what you have for yourself.  
10 And Yaakov said, No, Please, if now I have found favor in your sight, then receive my present from my hand: because I see your face towards me, as though I had seen the face of Elohim, and you were pleased with me.  
11 Please take my bracha that is brought to you; because Elohim has dealt with me through unmerited favor, and because I have enough. And he urged him, and Esav took it.  
12 And he said, Let us take our journey, and let us go, and I will go before you.  
13 And he said to him, My master knows that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.  
14 Please let my master pass over before his eved. And I will journey on gently, according to the pace of the cattle that goes before me, and the pace that the children are able to endure, until I come to my master to Seir.  
15 And Esav said, Let me now leave with you some of the folks that are with me. And Yaakov said, What need do I have for them? Let me find favor in the sight of my master.  
16 So Esav returned that day on his derech to Seir.  
17 And Yaakov journeyed to Sukkot, and built himself a tent, at the hand of the children of Chamor, Shechem's abba, for one hundred pieces of money.  
18 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Chamor, Shechem's abba, for one hundred pieces of money.  
19 And he erected there an altar, and called it El-Elohei-Abram.  
20 And he said, My master knows that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.  
21 And he journeyed to the land of the south.  
22 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.  
23 And Esav lifted up his eyes, and saw the women and the children; and said, Who are those with you? And Yaakov said, The children that Elohim has by His unmerited favor given to your eved.  
24 And then the handmaidsens came near, they and their children, and they bowed themselves.  
25 And Leah also with her children came near, and bowed themselves: and after came Yoseph near with Rachel, and they bowed themselves.  
26 And he said, What do you mean by all this company that I met? And Yaakov said, These are to find favor in the sight of my master.  
27 And Esav said, I have enough, my brother; keep what you have for yourself.  
28 And Yaakov said, No, Please, if now I have found favor in your sight, then receive my present from my hand: because I see your face towards me, as though I had seen the face of Elohim, and you were pleased with me.  
29 Please take my bracha that is brought to you; because Elohim has dealt with me through unmerited favor, and because I have enough. And he urged him, and Esav took it.  
30 And he said, Let us take our journey, and let us go, and I will go before you.  
31 And he said to him, My master knows that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.  
32 Please let my master pass over before his eved. And I will journey on gently, according to the pace of the cattle that goes before me, and the pace that the children are able to endure, until I come to my master to Seir.  
33 And Esav said, Let me now leave with you some of the folks that are with me. And Yaakov said, What need do I have for them? Let me find favor in the sight of my master.  
34 So Esav returned that day on his derech to Seir.  
35 And Yaakov journeyed to Sukkot, and built himself a tent, at the hand of the children of Chamor, Shechem's abba, for one hundred pieces of money.  
36 And he erected there an altar, and called it El-Elohei-Yisrael.
and Yaakov held his silence until they had come.
6 And Chamor the abba of Shechem went out to Yaakov to commune with him.
7 And the sons of Yaakov came out of the field when they heard it: and the men were grieved, and they were very angry, because he had wrought folly in Yisrael in lying with Yaakov's daughter; which thing should not to be done.
8 And Chamor communed with them, saying, The being of my son Shechem longs for your daughter: Please give her to him to be his wife.
9 And make many marriages with us, and give your daughters to us, and take our daughters to you.
10 And you shall dwell with us: and the land shall be before you; dwell and trade in it, and get possessions in it.
11 And Shechem said to her abba and to her brothers, Let me find favor in your eyes, and what you shall say to me I will give.
12 Ask me much dowry and gift, and I will give it according as you shall tell me: but give me the young girl to be my wife.
13 And the sons of Yaakov answered Shechem and Chamor his abba deceitfully, because he had defiled Dinah their sister:
14 And they said to them, We cannot do this thing, to give our sister to one that has not performed brit-milah; for that would be a reproach to us:
15 But in this request we will consent to you: If you will be as we are, that every male of yours performs brit-milah:
16 Then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people.
17 But if you will not listen to us, to perform brit-milah; then will we take our daughter, and we will be gone.
18 And their words pleased Chamor, and Shechem Chamor's son.
19 And the young man did not hesitate to perform brit-milah, because he delighted in Yaakov's daughter: and he was more honorable than all in the bayit of his abba.
20 And Chamor and Shechem his son came to the gate of their city, and communed with the men of their city, saying,
21 These men are in shalom with us; therefore let them dwell in the land, and trade in it; for look at the land; it is large enough for them also; let us take their daughters to us for our wives, and let us give them our daughters.
22 Only in this manner will the men consent to dwell with us, to be one people, if every male among us performs brit-milah, as they are in brit-milah. ¹
23 Shall not their cattle and their substance and every beast of theirs become ours? Only let us consent to them, and they will dwell with us.
24 And to Chamor and to Shechem his son listened all that went out of the gate of his city; and every male performed brit-milah including all that went out of the gate of his city.
25 And it came to pass on the third day, when the men were still sore, that two of the sons of Yaakov, Shimeon and Lewi, Dinah's brothers, took each man his sword, and came upon the city boldly, and killed all the males.
26 And they killed Chamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's bayit, and went out.
27 The sons of Yaakov came upon the slain, and plundered the city, because they had defiled their sister.
28 They took their sheep, and their oxen, and their donkeys, and that which was in the city, and that which was in the field,
29 And all their wealth, and all their little ones, and their wives they took captive, and plundered even all that was in the bayit.
30 And Yaakov said to Shimeon and Lewi, You have troubled me to make me to stink among the inhabitants of the land, among the Kanaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and kill me; and I shall be destroyed, I and also kol Beit Yisrael.
31 And they said to Yaakov, Should he deal with our sister as with a harlot?

35 And Elohim said to Yaakov, Arise, go up to Beth-El, and dwell there: and make there an altar to El, that appeared to you when you fled from the face of Esav your brother.
2 Then Yaakov said to his household, and to all that were with him, Put away the strange elohim that are among you, and be clean, and change your garments:
3 And let us arise, and go up to Beth-El; and I will make there an altar to El, which answered me in the day of my distress, and was with me in the derech which I went.
4 And they gave to Yaakov all the strange elohim that were in their hands, and all their earrings that were in their ears; and Yaakov hid them under the oak which was by Shechem.
5 And they journeyed: and the terror of Elohim was upon the cities that were around them, so that they did not pursue after the sons of Yaakov.
6 So Yaakov came to Luz, which is in the land of Kanaan, that is, Beth-El, he and all the people that were with him.
7 And he built there an altar, and called the place El-Beth-El: because there Elohim appeared to him, when he fled from the face of his brother.
8 But Devorah Rivkah's nurse died, and she was buried beneath Beth-El under an oak: and the name of it was called Allon-Bachuth.
9 And Elohim appeared to Yaakov again, when he came out of Padan-Aram, and blessed him.
10 And Elohim said to him, Your name is Yaakov: your name shall not be called any more Yaakov, but Yisrael

¹ This hasn't changed. Any returning Efraymite, who refuses circumcision and believes the widespread misinterpretations of the Scroll of Galatians, can never reunite with Judah, for Judah will have no part of it.

² Notice Yisrael always struggled with idolatry just like the nations and instead of destroying idols they hid them.
shall be your name: and He called his name Yisrael.  
11 And Elohim said to him, I am El-Shaddai: be fruitful and multiply; a nation-goy; and a congregation of nations-kahal-goyim; shall come from you, and melachim 5 shall come out of your loins; 3 4  
12 And the land that I gave Avraham and Yitzchak, to you I will give it, and to your zera after you will I give the land. 5  
13 And Elohim went up from him in the place where He talked with him.  
14 And Yaakov set up a pillar in the place where He talked with him, even a pillar of stone: and he poured a drink offering on it, and he poured oil on it.  
15 And Yaakov called the name of the place where Elohim spoke with him, Beth-El.  
16 And they journeyed from Beth-El; and there was just a little way to go to Ephrath: and Rachel travailed, and she had hard labor.  
17 And it came to pass, when she was in hard labor, that the midwife said to her, Fear not; you shall have this son also.  
18 And it came to pass, as her chayim was leaving, - for she died - that she called his name Ben-Oni: but his abba called him Benyamin.  
19 And Rachel died, and was buried on the way to Ephrath, which is Beth-Lechem.  
20 And Yaakov set a pillar upon her grave: that is the pillar of Rachel's grave to this day.  
21 And Yisrael journeyed, and spread his tent beyond the tower of Edar.  
22 And it came to pass, when Yisrael dwelt in that land, that Reuven went and lay with Bilhah his abba's concubine: and Yisrael heard of it. Now the sons of Yaakov were twelve:  
23 The sons of Leah; Reuven, Yaakov's bachor, and Shimeon, and Levi, and Yahudah, and Yissacher, and Zevulon:  
24 The sons of Rachel; Yoseph, and Benyamin:  
25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:  
26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Yaakov, who were born to him in Padan-Aram.  
27 And Yaakov came to Yitzchak his abba at Mamre, to the city of Arbah, which is Hevron, where Avraham and Yitzchak sojourned.  
28 And the days of Yitzchak were one hundred eighty years.  
29 And Yitzchak gave up the ruach, and died, and was gathered to his people, being old and full of days: and his sons Esav and Yaakov buried him.

36 Now these are the generations of Esav, who is Edom.  
2 Esav took his wives of the daughters of Kanaan; Adah the daughter of Elon the Hittite, and Aholivamah the daughter of Anah the daughter of Ziveon the Hivite.  
3 And Bashemath Yishma-El's daughter, sister of Nevayoth.  
4 And Adah bore to Esav Elkif; and Bashemath bore Reuel;  
5 And Aholivamah bore Yeush, and Yaalam, and Korach: these are the sons of Esav, which were born to him in the land of Kanaan.  
6 And Esav took his wives, and his sons, and his daughters, and all the persons of his bayit, and his cattle, and all his beasts, and all his substance, that he had gotten in the land of Kanaan; and went into the country away from the face of his brother Yaakov.  
7 For their riches were more than what would allow them to dwell together; and the land in which they were gerim could not bear them both because of their cattle.  
8 So Esav dwelt in Mount Seir: Esav is Edom.  
9 And these are the generations of Esav the abba of the Edomites in Mount Seir:  
10 These are the names of Esav's sons; Elkif the son of Adah the wife of Esav, Reuel the son of Bashemath the wife of Esav.  
11 And the sons of Elkif were Teman, Omar, Zepho, and Gatam, and Kenaz.  
12 And Timna was concubine to Elkif Esav's son; and she bore to Elkif Amalek: these were the sons of Adah Esav's wife.  
13 And these are the sons of Reuel; Nahath, and Zerach, Shammah, and Mizzah: these were the sons of Bashemath Esav's wife.  
14 And these were the sons of Aholiyamah, the daughter of Anah the daughter of Ziveon, Esav's wife: and she bore to Esav Yeush, and Yaalam, and Korach.  
15 These were the chief of the sons of Esav: the sons of Elkif the bachor son of Esav; chief Teman, chief Omar, chief Zepho, chief Kenaz,  
16 Chief Korach, chief Gatam, and chief Amalek: these are the chief of Elkif in the land of Edom; these were the sons of Adah.  
17 And these are the sons of Reuel Esav's son; chief Nahath, chief Zerach, chief Shammah, chief Mizzah: these are the chief of that came from Reuel in the land of

1 An overcomer with man and with YHWH.  
2 Many of the royal houses of both the east and west came from Jacob and had Yisraelite blood. This issue has been well documented by scholars. A perfect example is the Ethiopian royalty, as well as the royalty of Western Europe.  
3 A nation, the Jews (goy), and a company of nations, or a congregation of nations (kahal goyim), a clear prophesy that from Jacob's body would come two physical houses, one Jewish and one "gentile."  
4 Also notice that Yisrael is called a "goy," just like today non-Yisraelites are called goyim/gentiles. So when one is called a goy, that does not by any means eliminate Yisraelite DNA, for if that were true, the Jews of today also would not be Yisraelites, as often they are referred to as a goy, or the goyim of YHWH in Scripture.  
5 Yisrael's homeland.

6 Interesting text. Jacob himself is called a ger/stranger. So Hebrew gerim/strangers who settled amongst the nations were always considered Yisrael in Scripture's view.  
7 Not in the land of Yisrael.
Edom; these are the sons of Bashemath Esav's wife.
18 And these are the sons of Aholivamah Esav's wife; chief Yeush, chief Yaalam, chief Korach: these were the chiefs that came from Aholivamah the daughter of Anah, Esav's wife.
19 These are the sons of Esav, who is Edom, and these are their chiefs.
20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shoval, and Zieveon, and Anah,
21 And Dishon, and Ezer, and Dishan: these are the chiefs of the Horites, the children of Seir in the land of Edom.
22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.
23 And the children of Shoval were these: Alvan, and Manahath, and Eivar, Shepho, and Onam.
24 And these are the children of Zieveon; both Ayah, and Anah: this was that Anah that found the mules of Ziveon his abba.
25 And the children of Anah were these; Dishon, and Aholivamah the daughter of Anah.
26 And these are the children of Dishon; Hemdan, and Eshvan, and Ithran, and Cheran.
27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.
28 The children of Dishan are these: Uz, and Aran.
29 These are the chiefs that came from the Horites; chief Lotan, chief Shoval, chief Zieveon, chief Anah,
30 Chief Dishon, chief Ezer, and chief Dishan: these are the chiefs that came from the Horites, among their chiefs in the land of Seir.
31 And these are the melechim that reigned in the land of Edom, before there reigned any melech over the children of Yisraiel.
32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.
33 And Bela died, and Yovav the son of Zerach of Bozrah reigned in his place.
34 And Yovav died, and Husham of the land of Temani reigned in his place.
35 And Husham died, and Hadad the son of Bedad, who smote Midyan in the field of Moav, reigned in his place: and the name of his city was Avith.
36 And Hadad died, and Samlah of Masrekah reigned in his place.
37 And Samlah died, and Shaul of Rehovoth by the river reigned in his place.
38 And Shaul died, and Ba'al-Chanan the son of Achvor reigned in his place.
39 And Ba'al-Chanan the son of Achvor died, and Hadad reigned in his place: and the name of his city was Pau; and his wife's name was Mehetavel, the daughter of Matred, the daughter of Mezahav.
40 And these are the names of the chiefs that came from Esav, according to their mishpachot, after their places, by their names; chief Timnah, chief Alvah, chief Yetheth,
41 Chief Aholivamah, chief Elah, chief Pinon,
42 Chief Kenaz, chief Teman, chief Mivzar,
43 Chief Magdiel, chief Iram: these are the chiefs of Edom, according to their dwellings in the land of their possession: he is Esav the abba of the Edomites.  

Torah Parsha 9
Vayeshev 37:1-40:23
Haftarah Ahmos 2:6-3:8
Brit Chadasha
Maaseh Shilchim 7:9-16

37 And Yoseph dwelt in the land in which his abba was a ger, in the land of Kanaan.
2 These are the generations of Yoseph. Yoseph, being seventeen years old, was feeding the flock with his brothers; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his abba's wives: and Yoseph brought to his abba evil reports about them.
3 Now Yisraiel loved Yoseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.
4 And when his brothers saw that their abba loved him more than all his brothers, they hated him, and could not speak nicely to him.
5 And Yoseph dreamed a dream, and he told it to his brothers: and they hated him even more.
6 And he said to them, Please listen to this dream that I have dreamed:
7 For, see, we were binding sheaves in the field, and, see, my sheaf arose, and also stood upright; and, see, your sheaves stood all around, and bowed to my sheaf.
8 And his brothers said to him, Shall you indeed reign over us? Or, shall you indeed have dominion over us?
9 And they hated him even more for his dreams, and for his words.
10 And he dreamed another dream, and told it his brothers, and said, See, I have dreamed yet another dream; and, see, the sun and the moon and the eleven cochavim bowed down to me.
11 And he told it to his abba, and to his brothers: and they hated him even more.
12 And his brothers went to feed their abba's flock in the wilderness, as he fed the donkeys of Ziveon his abba.
13 And Yisraiel said to Yoseph, Do not your brothers feed the flock in Shechem? Come, and I will send you to them. And he said to him, Hinayni.

1 Edom’s genealogy is included in a book about Yisraiel in order to document that Arabs are not considered native Yisraielites. Many still erroneously teach that Edomites are part of the chosen seed emanating from Abraham. However as these genealogies show, they cannot be the chosen seed, since they do not proceed from Abraham, Isaac and Jacob, but merely through Abraham. Nevertheless, individuals from these Edomite tribes can and do become Yisraiel as repentant individuals, when they place faith in Yahshua the Messiah and His Torah.
2 Because Jacob knew the promise to Yisraiel and took the dreams in stride in a “wait and see” attitude.
And he said to him, Please go and see whether things are well with your brothers, and well with the flocks; and bring me word again. So he sent him out of the Valley of Hevron, and he came to Shechem.

15 And a certain man found Yoseph, as he was wandering in the field: and the man asked him, saying, What are you looking for?

16 And he said, I seek my brothers: Please tell me where they feed their flocks.

17 And the man said, They have departed from here; for I heard them say, Let us go to Dothan. And Yoseph went after his brothers, and found them in Dothan.

18 And when they saw him far off, even before he came near to them, they conspired against him to kill him. 1 And when they came near to him, they said, Moses, come and let us kill him. 2

19 And they said one to another, See, the dreamer is coming.

20 Come now, and let us kill him, and cast him into some pit, and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams.

21 And Reuven heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuven said to them, Shed no dahm, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might remove him out of their hands, to deliver him to his abba again.

23 And it came to pass, when Yoseph came to his brothers, that they stripped Yoseph of his coat of many colors that was on him.

24 And they took him, and cast him into a pit: and the pit was empty, there was no mayim in it.

25 And they sat down to eat lechem: and they lifted up their eyes and looked, and, see, a company of Ishmaelites came from Gilad with their camels bearing spices and balm and myrrh, going to carry it down to Mitzrayim.

26 And Yadahudah said to his brothers, What profit is it if we kill our brother, and conceal his dahm? 1

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content. 2

28 Then there passed by Midyanite traders; and they drew and lifted up Yoseph out of the pit, and sold Yoseph to the Yishma’elites for twenty pieces of silver: and they brought Yoseph into Mitzrayim.

29 And Reuven returned to the pit; and, see, Yoseph was not in the pit; and he tore his clothes.

30 And he returned to his brothers, and said, The child is not here; and I, where shall I go?

31 And they took Yoseph’s coat, and killed a kid of the goats, and dipped the coat in the dahm. 3

32 And they sent the coat of many colors, and they brought it to their abba; and said, This have we found: and we don’t know whether it be your son’s coat, or not.

33 And he knew it, and said, It is my son’s coat; an evil beast has devoured him; Yoseph is without a doubt torn in pieces.

34 And Yaakov tore his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to Sheol mourning my son. So his abba wept for him.

36 And the Midyanites sold him in Mitzrayim to Potiphar, an officer of Pharaoh, and captain of the guard.

38 And it came to pass at that time that Yahudah departed from his brothers, and turned in to a certain Adullamite, whose name was Hirah.

2 And Yahudah saw there a daughter of a certain Kanaanite, whose name was Shuah; and he took her, and went in to her.

3 And she conceived, and bore a son; and he called his name Er.

4 And she conceived again, and bore a son; and she called his name Onan.

5 And she yet again conceived, and bore a son; and called his name Shelach: and he was at Chezib, where she bore him.

6 And Yahudah took a wife for Er his bacher, whose name was Tamar.

7 And Er, Yahudah's bacher, was wicked in the sight of YHWH; and YHWH killed him.

8 And Yahudah said to Onan, Go in to your brother's wife, and marry her, and raise up zera for your brother.

9 And Onan knew that the zera should not be his; and it came to pass, when he went in to his brother's wife, that he spilled it on the ground, lest he should give zera to his brother.

10 And the thing that he did displeased YHWH: So He killed him also. 4

11 Then said Yahudah to Tamar his daughter in law, Remain a widow at your abba’s bayit, until Shelach my son is grown: for he said, Lest suppose he die also, as his brothers did. And Tamar went and dwelt in her abba’s bayit.

12 And in process of time the daughter of Shuah Yahudah’s wife died; and Yahudah was comforted, and went up to his sheepshearers to Timnath, he and his chaver Hirah the Adullamite.

13 And it was told Tamar, saying, See your abba’s bayit, until Shelach my son is grown: for he said, Lest suppose he die also, as his brothers did. And Tamar went and dwelt in her abba’s bayit.

14 And she put her widow’s garments off from her, and covered herself with a veil, and wrapped herself, and sat in an open entrance, which is by the way to Timnath; for she saw that Shelach was grown, and she was not given to him to be his wife.

Joseph and his seed have always been misunderstood and separated from the rest of Yisrael.

Historically Judah has desired separation from Joseph, not necessarily his total demise. This continues today.

Today, Joseph’s gentile children become Yisrael again, regardless of their skin color, by the blood of salvation. The multi-colored coat represents all nations and racial colors dipped in Yahshua’s blood.

Not a reference to masturbation but to Onan sinning against YHWH’s plan to multiply Yisrael among the nations, and also for breaking the Torah requirement of refusing to raise up seed for a dead brother and thus build his brother’s house.
15 When Yahudah saw her, he thought she was a harlot because she had covered her face. 16 And he turned to her by the way, and said, Please go get ready and let me come in to you; - for he knew not that she was his daughter in law. – She said, What will you give me that you may come in to me? 17 And he said, I will send you a kid from the flock. And she said, Will you give me a pledge, until you send it? 18 And he said, What pledge shall I give you? And she said, Your signet, and your bracelets, and your staff that is in your hand. And he gave it her, and came in to her, and she conceived by him. 19 And she arose, and went away, and removed her veil from her, and put on the garments of her widowhood. 20 And Yahudah sent the kid by the hand of his chaver the Adullamite, to receive his pledge from the woman's hand: but he found her not. 21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the wayside? And they said, There was no harlot in this place. 22 And he returned to Yahudah, and said, I cannot find her; and also the men of the place said, that there was no harlot in that place. 23 And Yahudah said, Let her take them for herself, lest we be shamed: see, I sent this kid, and you have not found her. 24 And it came to pass about three months after, that it was told Yahudah, saying, Tamar your daughter in law has played the harlot; and also, see, she is with child by whoredom. And Yahudah said, Bring her out, and let her be burned. 25 When she was brought out, she sent to her abba in law, saying, By the man, whose these are, am I with child: and she said, Please discern, whose are these, the signet, and bracelets, and staff. 26 And Yahudah acknowledged them, and said, She has been more tzadik than I; because that I gave her not to Shelach my son. And he knew her again no more. 27 And it came to pass in the time of her travail, that the one twins was in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took it and bound upon his hand a scarlet thread, saying, This one came out first, and he gave it her, and came in to her, and she conceived by him. 29 And afterward came out his brother, who had the scarlet thread upon his hand: and his name was called Peretz. 30 And Yahudah acknowledged them, and said, She has been more tzadik than I; because that I gave her not to Shelach my son. And he knew her again no more. 31 Then he asked the men of that place, saying, Where is the harlot, that was openly by the wayside? And they said, There was no harlot in this place. 32 And he returned to Yahudah, and said, I cannot find her; and also the men of the place said, that there was no harlot in that place. 33 And Yahudah said, Let her take them for herself, lest we be shamed: see, I sent this kid, and you have not found her. 34 And it came to pass about three months after, that it was told Yahudah, saying, Tamar your daughter in law has played the harlot; and also, see, she is with child by whoredom. And Yahudah said, Bring her out, and let her be burned. 35 When she was brought out, she sent to her abba in law, saying, By the man, whose these are, am I with child: and she said, Please discern, whose are these, the signet, and bracelets, and staff. 36 And Yahudah acknowledged them, and said, She has been more tzadik than I; because that I gave her not to Shelach my son. And he knew her again no more. 37 And Yahudah acknowledged them, and said, She has been more tzadik than I; because that I gave her not to Shelach my son. And he knew her again no more. 38 And Yahudah acknowledged them, and said, She has been more tzadik than I; because that I gave her not to Shelach my son. And he knew her again no more. 39 And Yoseph was brought down to Mitzrayim; and Potiphar, an officer of Pharaoh, captain of the guard, a Mitzri, bought him from the hands of the Yishmaelites, who had brought him down there.
And it came to pass after these things, that the butler of the melech of Mitzrayim and his baker had offended their master the melech of Mitzrayim.

2 And Pharaoh was angry against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in prison in the bayit of the captain of the guard, into the prison, the place where Yoseph was bound.

4 And the captain of the guard charged Yoseph with them, and he served them: and they continued a season in prison.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the melech of Mitzrayim, who were bound in the prison.

6 And Yoseph came in to them in the morning, to check on them, and, see, they were sad.

7 And he asked Pharaoh’s officers that were with him in the prison of his master’s bayit, saying, Why do you look so sad today?

8 And they said to him, We have dreamed a dream, and there is no interpreter of it. And Yoseph said to them, Do not interpretations belong to Elohim? Please tell them to me.

9 And the chief butler told his dream to Yoseph, and said to him, In my dream, see, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot out; and the clusters of it brought out ripe grapes:

11 And Pharaoh’s cup was in my hand: and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.

12 And Yoseph said to him, This is the interpretation of it: The three branches are three days:

13 Within three days shall Pharaoh lift up your head, and restore you to your place: and you shall deliver Pharaoh’s cup into his hand, like in the past when you were his butler.

14 But remember me when it shall be well with you, and show chesed to me, and please make mention of me to Pharaoh, and bring me out of this bayit:

15 For indeed I was stolen away out of the land of the Ivri: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was tov, he said to Yoseph, I also was in my dream, and I had three white baskets on my head;

17 And in the uppermost basket there was of all manner of baked foods for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Yoseph answered and said, This is the interpretation of it: The three baskets are three days:

19 Yet within three days shall Pharaoh lift up your head from off of you, and shall hang you on an eytz; and the birds shall eat your flesh from off of you.

20 And it came to pass the third day, which was Pharaoh’s birthday, that he made a feast to all his avadim: and he lifted up the head of the chief butler and of the chief baker among his avadim.  

21 And he restored the chief butler to his butlership again; and he gave the cup into Pharaoh’s hand:

22 But he hanged the chief baker: as Yoseph had interpreted to them.

23 Yet the chief butler did not remember Yoseph, but forgot him.

Torah Parsha 10
Mikketz 41:1-44:17
Haftarah Melechim Alef 3:15-4:1
Brit Chadasha
Maaseh Shlichim 7:9-16

And it came to pass at the end of two full years, that Pharaoh dreamed: and, see, he stood by the river.

2 And, see, there came up out of the river seven well-favored cows; and they fed in a meadow.

3 And, see, seven other cows came up after them out of the river, ill-favored and lean; and stood by the other cows upon the edge of the river.

4 And the ugly and lean cows did eat up the seven well-favored and fat cows. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, see, seven ears of corn came up upon one stalk, abundant and tov.

6 And, see, seven thin ears blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven abundant and full ears. And Pharaoh awoke, and, see, it was a dream.

8 And it came to pass in the morning that his ruach was troubled; and he sent and called for all the magicians of Mitzrayim, and all the wise men: and Pharaoh told them his dream; but there was none that could interpret them to Pharaoh.

9 Then spoke the chief butler to Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was angry with his avadim, and put me in prison in the captain of the guard's bayit, both me and the chief baker:

11 And we dreamed each man according to the interpretation of his dream.

12 And there was there with us a young man, an Ivri, an eved to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored to my office, and him he hanged.

14 Then Pharaoh sent and called Yoseph, and they brought him quickly out of the dungeon: and he shaved himself, and changed his clothing, and came in to Pharaoh.

1 Birthdays in Scripture are never portrayed in a positive light. They are not part of Hebrew culture. Hebrews, or Yisraelites honor the blessed memory and the day of one’s passing. This was clearly displayed in Yahshua’s Memorial Supper.

2 Joseph was a Hebrew not a Jew.
15 And Pharaoh said to Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard it said of you, that you can understand a dream to interpret it.
16 And Joseph answered Pharaoh, saying, It is not in me: 1 Elohim shall give Pharaoh an answer with shalom.
17 And Pharaoh said to Joseph, In my dream, see, I stood upon the bank of the river:
18 And, see, there came up out of the river seven cows, fat-fleshed and well-favored; and they fed in a meadow:
19 And, see, seven other cows came up after them, poor and very ugly and lean, such as I never saw in all the land of Mitzrayim for ugliness:
20 And the lean and the ill-favored cows did eat up the first seven fat cows:
21 And when they had eaten them up, it could not be known that they had eaten them; but they were ugly, as at the beginning. So I awoke.
22 And I saw in my dream, and, see; seven ears came up in one stalk, full and tov:
23 And, see, seven ears, withered, thin, and blasted with the east wind, sprung up after them:
24 And the thin ears devoured the seven tov ears: and I told this to the magicians; but there was none that could declare it to me.
25 And Joseph said to Pharaoh, The dreams of Pharaoh are echad: Elohim has shown Pharaoh what He is about to do.
26 The seven tov cows are seven years; and the seven tov ears are seven years: the dream is echad.
27 And the seven thin and ugly cows that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.
28 This is the thing that I have spoken to Pharaoh: What Elohim is about to do he shows to Pharaoh.
29 See, there comes seven years of great plenty throughout all the land of Mitzrayim:
30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Mitzrayim; and the famine shall consume the land;
31 And the plenty shall not be known in the land by reason of the famine following, for it shall be very severe.
32 And because the dream was repeated to Pharaoh twice; it is because the thing is established by Elohim, and Elohim will shortly bring it to pass.
33 Now therefore let Pharaoh seek for a man discreet and wise, and set him over the land of Mitzrayim.
34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Mitzrayim in the seven plentiful years.
35 And let them gather all the food of those tov years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
36 And that food shall be a reserve for the land against the seven years of famine, which shall be in the land of Mitzrayim; so that the land perishes not through the famine.
37 And the thing was tov in the eyes of Pharaoh, and in the eyes of all his avadim.
38 And Pharaoh said to his avadim, Can we find such a one as this, a man in whom is the Ruach of Elohim?
39 And Pharaoh said to Joseph, Seeing that Elohim has shown you all this, there is none so discreet and wise as you are:
40 You shall be over all my bayit, and according to your word shall all my people be ruled: only in the kesay will I be greater than you.
41 And Pharaoh said to Joseph, See, I have set you over all the land of Mitzrayim.
42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and prepared him in garments of fine linen, and put a gold chain around his neck;
43 And he made him to ride in the second mirkavah that he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Mitzrayim.
44 And Pharaoh said to Joseph, I am Pharaoh, and without you shall no man lift up his hand, or foot in all the land of Mitzrayim.
45 And Pharaoh called Joseph's name Zaphnath-Paaneah; 2 and he gave him as his wife Asenath the daughter of Poti-Pherah priest of On. And Joseph went out over all the land of Mitzrayim.
46 And Joseph was thirty years old when he stood before Pharaoh melech of Mitzrayim. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Mitzrayim.
47 And in the seven plentiful years the earth brought out by handfuls.
48 And he gathered up all the food for the seven years, which was in the land of Mitzrayim, and laid up the food in the cities: the food of the field, which was all around every city, he laid up the same.
49 And Joseph gathered much corn as the sand of the sea, until he stopped numbering; for it was without number.
50 And to Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-Pherah priest of On bore to him.
51 And Joseph called the name of the bachor Menashsheh: For he said Elohim, has made me forget all my toil, and all my past in my abba's bayit.
52 And the name of the second son he called Efrayim: For Elohim has caused me to be fruitful in the land of my affliction. 3
53 And the seven years of plenty that was in the land of Mitzrayim, had ended.
54 And the seven years of scarcity began to come, according to what Joseph had said: and the scarcity was

1 An alternative translation according to the DSS and the LXX: “Apart from me, Elohim will give no answer concerning the welfare of Pharaoh.”

2 A Hebrew heir with a gentile name and gentile clothes, married to a heathen priestess, yet still a biological Hebrew man later restored to Yisrael, just as his offspring would one day be, as they would experience the same pattern of restoration.

3 Despite being Hebrews by birth, Menashsheh and Efrayim were assimilated into pagan society, much like their offspring, the ten tribes of Efrayim-Yisrael.
in all lands; but in all the land of Mitzrayim there was lechem.

55 And when all the land of Mitzrayim was famished, the people cried to Pharaoh for lechem: and Pharaoh said to all the Mitzrim, Go to Yoseph; what he says to you, do.

56 And the famine was over all the face of the earth: and Yoseph opened all the storehouses, and sold to the Mitzrim; and the famine grew very severe in the land of Mitzrayim.

57 And all countries came into Mitzrayim to Yoseph to buy corn because the famine was so severe in all the lands.

42 Now when Yaakov saw that there was corn in Mitzrayim, Yaakov said to his sons, Why do you look at each other?

2 And he said, See, I have heard that there is corn in Mitzrayim: go down there, and buy from there; that we may live, and not die.

3 And Yoseph's ten brothers went down to buy corn in Mitzrayim.

4 But Benyamin, Yoseph's brother, Yaakov did not send with his brothers; for he said, Perhaps mischief may befall him.

5 And the sons of Yisrael came to buy corn among those that came: for the famine was in the land of Kanaan.

6 And Yoseph was the governor over the land, and it was he that sold to all the people of the land: and Yoseph's brothers came, and bowed down themselves before him with their faces to the earth.

7 And Yoseph saw his brothers, and he knew them, but made himself strange to them, and spoke roughly to them;

8 And they said to him, No, my master, but to buy food come only to see the secrets and operations of the land.

9 And Yoseph remembered the dreams that he dreamed when both they and their abba saw the bundles of money, and the youngest is this day with our abba in the land of Kanaan.

10 And they said to him, We are upright men; we are not spies:

11 We are all one man's sons; we are upright men; your avadim are not spies.

12 And he said to them, No, but to see the operations of the land you have come.

13 And they said, Your avadim are twelve brothers, the sons of one man in the land of Kanaan; and, see, the youngest is this day with our abba, and one is not.

14 And Yoseph said to them, That is it what I spoke to you, saying, You are spies:

15 Hereby you shall be proven: By the chayim of Pharaoh surely you are spies.

16 Send one of you, and let him get your brother, and you shall be kept in prison, that your words may be proven, whether there be any emet in you: or else by the chayim of Pharaoh surely you are spies.

17 And he put them all into the prison for three days.

18 And Yoseph said to them the third day, This do, and live; for I fear Elohim:

19 If you are upright men, let one of your brothers be bound in the bayit of your prison: but go, carry corn for the famine of your houses:

20 But bring your youngest brother to me; so shall your words be verified, and you shall not die. And they did so.

21 And they said one to another, We are truly guilty concerning our brother, in that we saw the anguish of his being, when he begged us, and we would not listen; therefore is this distress come upon us.

22 And Reuven answered them, saying, Did not I warn you not to sin against the child; and you would not listen? Therefore, see, now his dahm is required.

23 And they knew not that Yoseph understood them, for he spoke to them by an interpreter.

24 And he turned himself around from them, and wept; and returned to them again, and communed with them, and took from them Shimeon, and bound him before their eyes.

25 Then Yoseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and this he did for them.

26 And they loaded their donkeys with the corn, and departed there.

27 And as one of them opened his sack to give his donkey fodder in the inn, he saw his money; for, see, it was in his sack's mouth.

28 And he said to his brothers, My money is restored; and, see, it is even in my sack: and their levim failed them, and they were afraid, saying one to another, What is this that Elohim has done to us?

29 And they came to Yaakov their abba to the land of Kanaan, and told him all that happened to them; saying,

30 The man, who is master of the land, spoke roughly to us, and saw us as spies of his country.

31 And we said to him, We are upright men; we are not spies:

32 We are twelve brothers, sons of our abba; one is not, and the youngest is this day with our abba in the land of Kanaan.

33 And the man, the master of the country, said to us, Hereby shall I know that you are upright men; leave one of your brothers here with me, and take food for the famine of your households, and go:

34 And bring your youngest brother to me: then shall I know that you are not spies, but that you are upright men: so I will deliver your brother to you, and you shall move around freely in the land.

35 And it came to pass as they emptied their sacks, that, see, every man's bundle of money was in his sack: and when both they and their abba saw the bundles of money, they were afraid.

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1 A picture of the ten tribes in spiritual starvation in their exile.

2 The same exact situation exists today. Efrayimites, or Joseph's seed can easily recognize Judah and their Jewish brothers. However his Jewish brothers often cannot recognize Joseph, because of their strange gentile names, clean-shaven faces, clothing, foods, holidays and lifestyles.

3 The inevitable cry of latter-day repentance among Yisrael.
36 And Yaakov their abba said to them, All of you have bereaved me of my children: Yoseph is not, and Shimeon is not, and now you will take Benyamin away: all these things are done against me.
37 And Reuven spoke to his abba, saying, Slay my two sons, if I bring him not back to you: deliver him into my hand, and I will bring him to you again.
38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befalls him by the derech in which you go, then shall you bring down my old age with sorrow to Sheol.

43 And the famine was severe in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Mitzrayim, their abba said to them, Go again, buy us a little more food.
3 And Yahudah spoke to him, saying, The man did solemnly warn us, saying, You shall not see my face, except your brother is with you.
4 If you will send our brother with us, we will go down and buy you food:
5 But if you will not send him, we will not go down: for the man said to us, You shall not see my face, except your brother is with you.
6 And Yisrael said, Why did you deal so badly with me, so as to tell the man whether you had another brother?
7 And they said, The man asked us persistently of our state, and of our mishpacha, saying, Is your abba yet alive? Have you another brother? And we answered him according to these words: how could we have known that he would say, Bring your brother down?
8 And Yahudah said to Yisrael his abba, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and you, and also our little ones.
9 I will be surety for him; of my hand shall you require no money, if I bring him not to you: deliver him into my hand, and I will bring him to you again.
10 For if we had not lingered, surely by now we would have returned this second time.
11 And their abba Yisrael said to them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down a present to the man, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:
12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; It could have been a mistake.
13 Take also your brother, and arise, go again to the man:
14 And El-Shaddai give you rachamim before the man, and he may send away your other brother, and Benyamin.
15 If I will be bereaved of my children, I am bereaved.
16 And when Yoseph saw Benyamin with them, he said to the ruler of his bayit, Bring these men home, and make a slaughtering, and make ready; for these men shall dine with me at noon.
17 And the man did as Yoseph asked; and the man brought the men into Yoseph's bayit.
18 And the men were afraid, because they were brought into Yoseph's bayit; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for avadim, and our donkeys.
19 And they came near to the steward of Yoseph's bayit, and they communed with him at the door of the bayit,
20 And said, O sir, we indeed came down the first time to buy food:
21 And it came to pass, when we came to the inn, that we opened our sacks, and, see, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.
22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.
23 And he said, Shalom be to you, fear not: your Elohim, and the Elohim of your abba, has given you treasure in your sacks: I had your money. And he brought Shimeon out to them.
24 And the man brought the men into Yoseph's bayit, and gave them mayim, and they washed their feet; and he gave their donkeys fodder.
25 And they made ready the present for Yoseph's coming at noon: for they heard that they should eat lechem there.
26 And when Yoseph came home, they brought him the present that was in their hand into the bayit, and bowed themselves to him to the earth.
27 And he asked them of their welfare, and said, Is your abba well, the old man of whom you spoke? Is he yet alive?
28 And they answered, Your eved our abba is in tov health, he is yet alive. And they bowed down their heads, and made obeisance.
29 And he lifted up his eyes, and saw his brother Benyamin, his eema's son, and said, Is this your younger brother, about whom you spoke to me? And he said, Elohim give you unmerited favor, my son.
30 And Yoseph hurried; for his emotions did yearn for his brother: and he sought somewhere to weep; and he entered into his room, and wept there.
31 And he washed his face, and went out and restrained his emotions.
32 And they communed with him at the door of the bayit, saying, Sir, we know well that your abba is a zidni avadim, but as for us, we are avadim, and have brought down our donkeys.
33 And they sat before him, the bachor according to his birthright, and the youngest according to his youth: and they communed with him.
34 And when the men were placed before him, they said, Our abba is yet alive, and stands in tov health.
35 And he asked them, Is your abba yet alive? And they said, Your abba is yet alive.
36 And he commanded the steward of his bayit, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.
2 And put my cup, the silver cup, in the sack's mouth of 1

1 Actually it is the other way around. Yisraelites ought not to share unclean food with heathen at heathen tables of fellowship. If worldly people in Egypt understand this why don't Yisraelites?
the youngest, and his corn money. And he did according to the word that Yoseph had spoken.
3 As soon as the morning was light, the men were sent away, they and their donkeys.
4 And when they had gone out of the city, not that far off, Yoseph said to his steward, Rise up, follow the men; and when you do overtake them, say to them, Why have you rewarded evil for tov?
5 Is not this cup the one from which my master drinks, and by which he divines? You have done evil in so doing.
6 And he overtook them, and he spoke to them these same words.
7 And they said to him, Why says my master these words? Elohim forbid that your avadim should do according to this thing:
8 See, the money, which we found in our sacks' mouths, we brought again to you out of the land of Kanaan: why then should we steal out of your master's bayit his silver, or gold?
9 With whoever of your avadim it is found, let him die, and we also will be my master's avadim.
10 And he said, Now also let it be according to your words; he with whom it is found shall be my eved; and you shall be blameless.
11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
12 And he searched, and began at the eldest, and stopped at the youngest: and the cup was found in Benyamin's sack.
13 Then they tore their clothes, and loaded every man his donkey and returned to the city.
14 And Yahudah and his brothers came to Yoseph's bayit; for he was still there: and they fell before him to the ground.
15 And Yoseph said to them, What deed is this that you have done? Did you not know that such a man as I can certainly divine?
16 And Yahudah said, What shall we say to my master? What shall we speak? Or, how shall we clear ourselves? Elohim has found out the iniquity of your avadim: see, we brought again to you out of the land of Kanaan: why then should we steal out of your master's bayit his silver, or gold?
17 And he said, Elohim forbid that I should do so: but the man in whose hand the cup is found, shall be my eved; and as for the rest of you, go in shalom to your abba.
18 Then Yahudah came near to him, and said, Oh my master; please let your eyes be full in my heart, and let not your anger burn against your aved: for you are even as Pharaoh.
19 My master asked his avadim, saying, Have you an abba, or a brother?
20 And we said to my master, We have an abba, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his eema, and his abba loves him.
21 And you did say to your avadim, Bring him down to the word that Yoseph had spoken.
22 And we said to my master, The lad cannot leave his abba: for if he should leave his abba, his abba would die.
23 And you did say to your avadim, Except your youngest brother comes down with you, you shall see my face no more.
24 And it came to pass when we came up to your eved my abba, we told him the words of my master.
25 And our abba said, Go again, and buy us a little food.
26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, unless our youngest brother be with us.
27 And your eved my abba said to us, You know that my wife bore me two sons:
28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:
29 And if you take this one also from me, and mischief befall him, you shall bring down my old age with sorrow to Sheol.
30 Now therefore when I come to your eved my abba, and the lad is not with us; seeing that his chayim is bound up in the lad's chayim;
31 It shall come to pass, when he sees that the lad is not with us, that he will die: and your avadim shall bring down the old age of your eved our abba with sorrow to Sheol.
32 For I, your eved became surety for the lad to my abba, and let the lad go up with his brothers.
33 Now therefore, please, let your eved stay instead of the lad as an eved to my master; and let the lad go up with his brothers.
34 For how shall I go up to my abba, and the lad be not with me? For then I will see the evil that would come on my abba.
35 Then Yoseph could not restrain himself before all them that stood by him; and he cried, Make every man to go out from me. And there stood no man with him, while Yoseph made himself known to his brothers.
36 And he wept aloud: and the Mitzrim and the bayit of Pharaoh heard.
37 And Yoseph said to his brothers, I am Yoseph; does my abba still live? For then I will see the evil that would come on my abba.

Torah Parsha 11
Vayigash 44:18-47:27
Haftarah Yehchezkel 37:15-28
Brit Chadasha Yochanan 10:11-19

1 Judah seeks leadership in the family as guardian.
2 Actually the Scriptures only give a shortened version of the full exchange here between Judah and Joseph, in the Scroll of Jasher the exchange is long, drawn out, threatening and downright hostile. Judah is recorded as threatening Joseph and all of Egypt with destruction, in much the same way they came upon and destroyed the city of Shechem. In light of the future struggle between Judah and Joseph in the two house wars, this is a mere preview of that age-old conflict.
3 Declaring yourself to your Jewish brethren as Joseph returning and revealed is a painful and trying experience for many.
4 The cry of restoration.
him; for they were trembling at his presence.
4 And Yoseph said to his brothers, Come near to me please. And they came near. And he said, I am Yoseph your brother, whom you sold into Mitzrayim.
5 Now therefore be not grieved, nor angry with yourselves that you sold me here: for Elohim did send me before you to preserve chayim. 1

6 For these two years have the famine been in the land: and yet there are still five more years, in which there shall be neither plowing nor harvest.
7 And Elohim sent me before you to preserve for you a remnant in the earth, and to save your lives by a great deliverance.
8 So now it was not you that sent me here, but Elohim: and He has made me an abba to Pharaoh, and master of all his bayit, and a ruler throughout all the land of Mitzrayim.

9 Hurry, and go up to my abba, and say to him, This says your son Yoseph, Elohim has made me master of all Mitzrayim: come down to me, do not delay:

10 And you shall dwell in the land of Goshen, and you shall be near to me, you, and your children, and your children's children, and your flocks, and your herds, and all that you have:

11 And there will I nourish you; for there are still five years of famine; lest you, and your household, and all that you have, come to poverty.

12 And, look, your eyes see, and the eyes of my brother Benyamin, that it is my mouth that speaks to you.

13 And you shall tell my abba of all my tifereth in Mitzrayim, and of all that you have seen; and you shall hurry and bring my abba down here.

14 And he fell upon his brother Benyamin's neck, and wept; and Benyamin wept upon his neck.

15 Moreover he kissed all his brothers, and wept upon them: and after that his brothers talked with him.
16 And the report was heard in Pharaoh's bayit, saying, Yoseph's brothers have come: and it pleased Pharaoh well, and his avadim.
17 And Pharaoh said to Yoseph, Say to your brothers, This do; load your beasts, and go, into the land of Kanaan;

18 And take your abba and your households, and come to me: and I will give you the tov of the land of Mitzrayim, and you shall eat the fat of the land.

19 Now you are commanded, this do; take wagons out of the land of Mitzrayim for your little ones, and for your wives, and bring your abba, and come.

20 Also do not worry about your items: for the tov of all the land of Mitzrayim is now yours.

21 And the children of Yisrael did so: and Yoseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of clothing; but to Benyamin he gave three hundred pieces of silver, and five changes of clothing.

23 And to his abba he sent the following: ten donkeys loaded with the tov things of Mitzrayim, and ten female donkeys loaded with corn and lechem and food for his abba by the way.

24 So he sent his brothers away, and they departed: and he said to them, See that you don’t quarrel on the way.

25 And they went up out of Mitzrayim, and came into the land of Kanaan to Yaakov their abba,

26 And told him, saying, Yoseph is still alive, and he is governor over all the land of Mitzrayim. And Yaakov's lev fainted, for he believed them not.

27 And they told him all the words of Yoseph that he had said to them: and when he saw the wagons that Yoseph had sent to carry him, the ruach of Yaakov their abba revived.4

28 And Yisrael said, It is enough; Yoseph my son is still alive: I will go and see him before I die.

46 And Yisrael took his journey with all that he had, and came to Beer-Sheva, and offered sacrifices to the Elohim of his abba Yitzchak.

2 And Elohim spoke to Yisrael in the visions of the night, and said, Yaakov, Yaakov. And he said, Hinayni.

3 And He said, I am El, the El of your abba: fear not to go down into Mitzrayim; for I will there make of you a great nation – a goy.5 gadol: 6

4 I will go down with you into Mitzrayim; and I will also surely bring you up again: and Yoseph shall put his hand upon your eyes.

5 And Yaakov rose up from Beer-Sheva: and the sons of Yisrael carried Yaakov their abba, and their little ones, and their wives, in the wagons that Pharaoh had sent to carry him.

6 And they took their cattle, and their items, which they had gotten in the land of Kanaan, and came into Mitzrayim, Yaakov, and all his zera with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his zera he brought with him into Mitzrayim.

8 And these are the names of the children of Yisrael, who came into Mitzrayim, Yaakov and his sons: Reuven, Yaakov's bachor.

9 And the sons of Reuven; Hanoch, and Phallu, and Hetzron, and Carmi.

10 And the sons of Shimeon; Yemu-El, and Yamin, and Ohad, and Yachin, and Tzoar, and Shaul the son of a Canaanitish woman.

11 And the sons of Levi; Gershon, Kohath, and Merari.

12 And the sons of Yahuudah; Er, and Onan, and Shelach, and Peretz, and Zerach: but Er and Onan died in the land of Kanaan; 7

13 And the sons of Judah; Erriad, and Bethuel, and Onan, and Shimeon, and Shemariah, and Shobah, and Shuppah, and Hushai, and Zeresh, and Hinnom, and Ithran, and Jabez.

14 And these are the names of the sons of Reuven; Sinah, and Sered, and Bene-Helel, and Bereach, and Zohar, and Berechiah, and Henoch the son of Berechiah.

15 And these are the names of the sons of Yamu-El; Ethan, and Heman, and Chushim, and Beriah, and Bela, who was the father of Becher, and Bela of Asher.

16 These are the sons of Benjamin; Bela the son of Becher, and Beno, and Shimron.

17 These are the names of the sons of Yochanai: Shemen, and Sheariah, and Visha, and Tzoar.

18 And these are the sons of Ephraim: Shemai, and Ishvav, and Shemai, and Shemai, and Shemai, and Shemai, and Shemai, and Shemai, and Shemai.

19 These are the sons of Shimeon; Yemu-El, and Yamin, and Ohad, and Yachin, and Tzoar, and Shaul the son of a Canaanitish woman.

20 These are the names of the sons of Yahuudah; Er, and Onan, and Shelach, and Peretz, and Zerach, but Er and Onan died in the land

1 Like their father Joseph, YHWH sent Efrayim to preserve life in the world as dispersed Yisrael in order to preserve and proclaim eternal life through the Good News of Messiah's kingdom.

2 Only a remnant from both houses of physical Yisrael will be saved before entering the kingdom.

3 Dialogue as equal heirs along with repentance will lead to reconciliation and restoration.

4 Joseph’s revelation of himself will bring revival to Yisrael.

5 Yisrael called YHWH’s goy/nation.

6 There (in spite of famine) physical multiplication will begin in earnest.
of Kanaan.  

13 And the sons of Yissacher; Tola, and Phuvah, and
Iyov, and Shimron.
14 And the sons of Zevulon; Sered, and Elon,
and Yahлев.
15 These are the sons of Leah, which she bore to Yaakov
in Padan-Aram, with his daughter Dinah: all the beings of
his sons and his daughters were thirty-three.
16 And the sons of Gad; Ziphion, and Haggi, Shuni, and
Ezvon, Eri, and Arodi, and Areli.
17 And the sons of Asher; Yimnah, and Ishuah, and Isui,
and Beriyah, and Serah their sister: and the sons of
Beryah; Hever, and Malchi-El.
18 These are the sons of Zilpah, whom Lavan gave to
Leah his daughter, and these she bore to Yaakov, even
sixteen beings.
19 The sons of Rachel Yaakov's wife; Yoseph, and
Benyamin.
20 And to Yoseph in the land of Mitzrayim were born
Menashsheh and Efrayim, who Asenath the daughter of
Poti-Pherah priest of On bore to him.
21 And the sons of Benyamin were Belah, and Becher,
and Ashvel, Gera, and Naaman, Ehi, and Rosh, Muppim,
and Huppim, and Ard.
22 These are the sons of Rachel, who were born to
Yaakov: all the beings were fourteen.
23 And the son of Dan; Hushim.
24 And the sons of Naphtali; Yahze-El, and Guni, and
Yezer, and Shillem.
25 These are the sons of Bilhah, who Lavan gave to
Rachel his daughter, and she bore these to Yaakov: all the
beings were seven.
26 All the beings that came with Yaakov into Mitzrayim,
who came out of his loins, besides Yaakov's sons' wives,
all the beings were sixty-six.
27 And the sons of Yoseph, who were born in
Mitzrayim, were two beings: all the beings of Beit
Yaakov, who came into Mitzrayim, were seventy-five.
28 And he sent Yahudah before him to Yoseph, to direct
his face to Goshen; and they came into the land of
Goshen.
29 And Yoseph made ready his mirkavah, and went up to
meet Yahudah his abba, and his brothers, and their flocks,
and their herds, and all that they have.
30 And it shall come to pass, when Pharaoh shall call you,
and shall say, What is your occupation?
31 And they shall say, Your avadim's trade has been with
cattle from our youth even until now, both we, and also our
ahvot: that you may dwell in the land of Goshen; for every
shepherd is an abomination to the Mitzrim.

47 Then Yoseph came and told Pharaoh, and said, My
abba and my brothers, and their flocks, and their herds,
and all that they have, came out of the land of Kanaan;
and, see, they are in the land of Goshen.
2 And he took some of his brothers, even five men, and
presented them to Pharaoh.
3 And Pharaoh said to his brothers, What is your
occupation? And they said to Pharaoh, Your avadim are
shepherds, both we, and also our ahvot.
4 They said moreover to Pharaoh, To sojourn in the land
we have come; for your avadim have no pasture for their
flocks; for the famine is severe in the land of Kanaan:
therefore we ask you, let your avadim dwell in the land of
Goshen.
5 And Pharaoh spoke to Yoseph, saying, Your abba and
your brothers have come to you:
6 The land of Mitzrayim is before you; in the best of the
land make your abba and brothers to dwell; in the land of
Goshen let them dwell: and if you know any able men
among them, then make them rulers over my cattle.
7 And Yoseph brought in Yaakov his abba, and set him
before Pharaoh: and Yaakov blessed Pharaoh.
8 And Pharaoh said to Yaakov, How old are you?
9 And Yaakov said to Pharaoh, The days of the years of
my pilgrimage are a hundred thirty years: few and evil
have the days of the years of my chayim been, and I have
not attained to the days of the years of the chayim of my
ahvot in the days of their pilgrimage.
10 And Yaakov blessed Pharaoh, and went out from
before Pharaoh.
11 And Yoseph placed his abba and his brothers, and
gave them a possession in the land of Mitzrayim, in the
best of the land, in the land of Raamses, as Pharaoh had
commanded.
12 And Yoseph nourished his abba, and his brothers, and
his abba’s entire household, with lechem, according to their
mishpachot.
13 And there was no lechem in all the land; for the famine
was very sore, so that the land of Mitzrayim and all the
land of Kanaan grew weak because of the famine.
14 And Yoseph gathered up all the money that was found
in the land of Mitzrayim, and in the land of Kanaan, for
the corn which they bought: and Yoseph brought the
money into Pharaoh's bayit.
15 And when money failed in the land of Mitzrayim, and
in the land of Kanaan, all the Mitzrim came to Yoseph,

1 For violating the Torah principle of physical
multiplicity.
2 According to the LXX, Dead Sea Scrolls and the
Renewed Covenant.
3 Judah will lead the way in the restoration, when they
behold two-house truth and Yahshua in all its fullness.
4 Restored Yisrael is to be a nation of shepherds of
truth and love in the midst of a pagan culture.
5 Note the correct attitude of a born again Yisraelite.
The earth is not our home in this age, but in the age to
come, when the heavens and earth will become one,
even as the two houses are becoming one.
and said, Give us lechem: for why should we die in your presence? For the money is gone.
16 And Yoseph said, Give me your cattle; and I will give you food for your cattle, if the money is gone.
17 And they brought their cattle to Yoseph: and Yoseph gave them lechem in exchange for horses, and for the flocks, and for the cattle of the herds, and for the donkeys: and he fed them with lechem for all their cattle for that year.
18 When that year ended, they came to him the second year, and said to him, We will not hide it from my master, how that our money is spent; my master also has our herds of cattle; there is nothing left in the sight of my master, but our bodies, and our lands:
19 Why shall we die before your eyes, both our land and us? Buy us and our land for lechem, that we may live, and not die, that the land be not desolate.
20 And Yoseph bought all the land of Mitzrayim for Pharaoh; for the Mitzrim sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.
21 And as for the people, he removed them to cities from one end of the borders of Mitzrayim even to the other end of it.
22 Only the land of the priests bought he not; for the priests had a portion assigned to them by Pharaoh, and did eat their portion which Pharaoh gave them: That is why they did not sell their lands.
23 Then Yoseph said to the people, See, I have bought you this day and your land for Pharaoh: look, here is zera for you, and you shall sow the land.
24 And it shall come to pass in the increase, that you shall bring your zera to me, and I will bless them.
25 And they said, You have saved our lives: let us find masters of your households, and for food for your little ones.
26 And Yoseph said, Go and tell the man of your master, Pharaoh, saying,
27 The God of the heavens appeared to me, saying, You shall tend my flock in the land of Mitzrayim. And it came to pass after these things, that one told Yoseph, See, your abba is sick: and he took with him his two sons, Menashsheh and Efrayim.
28 And Yaakov lived in the land of Mitzrayim, seventeen years: so the full age of Yaakov was a hundred forty seven years.
29 And the time drew near that Yaakov must die: and he called his son Yoseph, and said to him, If now I have found favor in your sight, Please put your hand under my thigh for the oath, and deal in chesed and emet with me. Please do not bury me in Mitzrayim:
30 But I will lie with my ahvot, and you shall carry me out of Mitzrayim, and bury me in their burial-place. And he said, I will do as you have said.
31 And he said, Swear to me. And he swore to him. And Yisrael bowed himself upon the bed's head.
48 And it came to pass after these things, that one told Yoseph, See, your abba is sick: and he took with him his two sons, Menashsheh and Efrayim.
2 And one told Yaakov, and said, See, your son Yoseph comes to you: and Yisrael strengthened himself, and sat upon the bed.
3 And Yaakov said to Yoseph, El-Shaddai appeared to me at Luz in the land of Kanaan, and blessed me,
4 And said to me, See, I will make you fruitful, and multiply you, and I will make you into a congregation of nations – kahal amim; 1 and will give this land to your zera after you for an everlasting possession.
5 And now your two sons, Efrayim and Menashsheh, who were born to you in the land of Mitzrayim before I came to you in Mitzrayim, are mine; as Reuven and Shimeon, they shall be mine. 2
6 And your issue, which you beget after them, shall be yours, and shall be called after the name of their brothers in their inheritance. 3
7 And as for me, when I came from Padan, Rachel died next to me in the land of Kanaan on the way, when yet there was but a little way to come to Ephrath: and I buried her there in the derech of Ephrath: the same is Beth-Lechem.
8 And Yisrael beheld Yoseph's sons, and said, Who are these? 4
9 And Yoseph said to his abba, They are my sons, whom Elohim has given me in this place. And he said, Please bring them to me, and I will bless them.
10 Now the eyes of Yisrael were dim for age, so that he could not see. And he brought them near to him; and he kissed them, and embraced them.
11 And Yisrael said to Yoseph, I had not thought to see your face ever again: and, see, Elohim has shown me also your zera.
12 And Yoseph brought them out from between his knees, and he bowed himself with his face to the earth.
13 And Yoseph took them both, Efrayim in his right hand toward Yisrael's left hand, and Menashsheh in his left hand toward Yisrael's right hand, and brought them near

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1 Le kahal amim, or congregation of nations as fulfilled by Messiah the Restorer of our nation, who has assembled a congregation from out of all the scattered Yisraelite nations.
2 A profound event and declaration. They are Jacob’s physical grandchildren, and as such they are already physical Yisrael. But here he equates them to a status of his sons, not merely his grandsons, and officially places them into the tribal equation.
3 Jacob demands that Efrayim and Menasseh be considered and verbally called Yisrael/Yisraelites along with all their children for all future generations.
4 Perhaps Jacob/Yisrael is testing Joseph to see if he grasped the prior declarations. Of course his sight is diminishing as well.
to him.  
14 And Yisrael stretched out his right hand, and laid it upon Efrayim's head, who was the younger, and his left hand upon Menashsheh's head, guiding his hands knowingly; for Menashsheh was the bachor.  
15 And he blessed Yoseph, and said, Elohim, before whom my avmot Avraham and Yitzchak have their halacha, the Elohim who fed me all my chayim long to this day,  
16 The Malach who redeemed me from all evil, and the name of my avmot Avraham and Yitzchak; and let them grow into a multitude like fish -vayi-dag-oo lerov  in the midst of the earth.  
17 And when Yoseph saw that his abba laid his right hand upon the head of Efrayim, it displeased him: and he held up his aba's hand, to remove it from Efrayim's head to Menashsheh's head.  
18 And Yoseph said to his aba, Not so, my abba: for this is the bachor; put your right hand upon his head.  
19 And his aba refused, and said, I know it, my son, I know it: 1 he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than him, and his zera shall becoye the fullness of the gentile nations – melo ha-goyim.

1 The right hand is the one of imparted favor and blessing. Reserved for the firstborn.  
2 This is no mistake. Notice the term “knowingly.” YHWH was taking the next step to bring about Yisrael's growth, division and end-time regathering.  
3 The Angel of His Presence, or Yahshua, called the Guardian, or Metatron who alone can redeem from sin's wages.  
4 His name was Yisrael, and he declares again that Efrayim and Manasseh's descendants are physical Yisrael carrying that very literal name.  
5 Vayidagoo lerov, may they grow into a multitude of fish in the midst of all the earth. This is an amazing prophecy, whereby YHWH through the dying man Yisrael, pinpoints that the offspring of the people of Efrayim and Manasseh, known later on as the 10 tribes (not two), would literally fill the globe with Yisraelites. We see the ingathering officially begin later in Mattityahu/ Matthew 4:19, where the disciples are sent to fish for the men of Yisrael and are called to be Yahshua's fishermen, sent to catch the wandering and floating fish of Yisrael in the midst of all the earth.  
6 Man's ways are not YHWH's ways.  
7 Jacob knew what he was doing in the Spirit. Do you?  
8 Could this be a specific nation?  
9 Melo ha-goyim, or the “fullness of the gentiles.” Efrayim’s seed later collected in the ten tribes of the northern kingdom would produce the “fullness of the gentiles.” This is a marvelous revelation that most so-called gentiles are in fact Yisrael's physical children. Of course, they still need blood-atonement-salvation to become true redeemed remnant Yisrael. Paul confirms this clear understanding in Romans 11:25-26, when he speaks of the “fullness of the gentiles” as those who will come in as believing returning Yisrael in the last of the last days.  
10 He sealed the revelation through prayer and the laying on of hands, a Yisraelite custom.  
11 This sealing of Yisrael's non-Jewish peoples is still found in the Jewish Daily Prayer book - the siddur.  
12 For Yahshua's assembly is greater than any individual physical nation. Yahshua's nation is both physical and spiritual Yisrael, as opposed to a mere physical nation.  
13 Joseph is once again declaring this truth. Efrayim, or the ten tribes are even now returning to the land of Yisrael.  
14 The wealth of the gentile heathen Amorites are laid up for redeemed Yisrael. Yisrael is the head and never the tail. Do not let anyone steal your birthright as the firstborn.  
15 All twelve tribes will be gathered in the last days. That is why this message is in the forefront of YHWH’s agenda at this point in man’s history.  
16 This bedside meeting is a plain foreshadow of Yisrael’s sons gathered to hear YHWH’s word in the latter-days.  
17 The second time this phrase is used in these verses, signifying YHWH’s desire for both houses to be active in the ingathering of the two houses into one restored nation in the latter-days.  
18 Firstborn status transferred to Efrayim.  
19 A type of an assembly, or religious institution that destroys those who teach Renewed Covenant circumcision as did these sons in the incident in Shechem (chapter 34), destroying newly circumcised covenant keeping men desiring to join Yisrael. Let
anger they killed a man, and in their displeasure and self-will they hamstrung an ox in pleasure.
7 Cursed be their anger, for it was fierce; and their anger, for it was cruel: I will divide them in Yaakov, and scatter them in Yisrael.
8 Yahudah, you are he whom your brothers shall hallel: your hand shall be on the neck of your enemies; your abba's children shall bow down before you.
9 Yahudah is a lion's whelp: from the prey, my son, you have gone up: he stooped down; he crouched as a lion, and as an old lion; who shall rouse him up?
10 The scepter shall not depart from Yahudah nor a lawgiver from between His feet, until Shiloh comes; to Him shall the gathering of the nations be.
11 Binding his foal to the vine, and his donkey's colt to the choice vine; he washed his garments in wine, and his clothes in the dahm of grapes:
12 His eyes shall be red with wine, and his teeth white with milk.
13 Zevulon shall dwell at the haven of the sea; and he shall be for a haven of ships; and his border shall be to Tzidon.
14 Yissacher is a strong donkey couching down between two burdens:
15 And he saw that rest was tov, and the land that it was pleasant; and bowed his shoulder to bear, and became an edev to tribute.
16 Dan shall judge his people, as one of the tribes of Yisrael.
17 Dan shall be a serpent in the Way, an adder in the path that bites the horse's heels, so that its Rider shall fall backward.
18 I have waited for Your Yahshua, O יְהֹוָה.
19 Gad, a troop shall overcome him: but he shall overcome at the end.
20 Out of Asher his lechem shall be fat, and he shall yield royal dainties.
21 Naphtali is a deer let loose: he gives beautiful words.
22 Yoseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
23 The archers have severely grieved him, and shot at him, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty Elohim of Yaakov; (from there comes the Shepherd, the Stone of Yisrael)
25 Even by the El of your abba, who shall help you; and by the Almighty, who shall bless you with brachot of the shamayim above, brachot of the deep that lies beneath, brachot of the breasts, and of the womb:
26 The brachot of your abba have prevailed above the brachot of my ancestors to the utmost border of the everlasting hills: they shall be on the head of Yoseph, and on the keter of the head of him that was separate from his brothers.
27 Benyamin shall tear as a wolf: in the morning he shall devour the prey, and at night he shall divide the plunder.
28 All these are the twelve tribes of Yisrael: and this is what their abba spoke to them, and blessed them; every one according to their bracha, he blessed them.
29 And he charged them, and said to them, I am to be gathered to my people: bury me with my alvot in the cave that is in the field of Ephron the Hittite,
30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Kanaan, that Avraham bought along with the field of Ephron the Hittite for a possession for a burial-place.
31 There they buried Avraham and Sarah his wife; there they buried Yitzchak and Rivkah his wife; and there I buried Leah.
32 The purchase of the field of the cave that is there was from the children of Cheth.
33 And when Yaakov had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ruach, and was gathered to his people.

Yisrael heed Jacob's warning not to be joined to such foolishness, or such a ministry.
1 The end-time Yisraelite nations gathered into one, along with all other non-biological Yisraelite believing peoples, who have joined as friends through Messiah's blood. See notes on Ezekiel, chapter 37:16-28.
2 His (Messiah's) blood likened unto grapes of red.
3 Many who love and long for Yisrael's two-house restoration can be found carrying burdens and love for both houses, and are from Issachar. Primarily the Swiss.
4 Early Torah keeping believers were called the "Way."
5 Dan will be primary in promoting much of Yisrael's future idolatry and will bite the people of YHWH, those who follow the coming Messiah, the Rider on the white horse.

5 The promise of physical multiplicity through Joseph.
6 Remains true today.
6 The Book of Jashar provides much detail on this funeral procession. Amazingly it states that all 12 sons
10 And they came to the threshing floor of Atad, which is beyond the Yarden River, and there they mourned with a great and very severe lamentation: and he mourned for his abba sheva yamim. 1
11 And when the inhabitants of the land, the Kanaanites, saw the mourning in the floor of Atad, they said, This is a severe mourning for the Mitzrim: Therefore the name of it was called Havel-Mitzrayim, which is beyond the Yarden.
12 And his sons did to him according to all he commanded them:
13 For his sons carried him into the land of Kanaan, and buried him in the cave of the field of Machpelah, that Avraham bought along with the field as a possession for a burial-place from Ephron the Hittite, before Mamre.
14 And Yoseph returned into Mitzrayim, he, and his brothers, and all that went up with him to bury his abba, after he had buried his abba.
15 And when Yoseph's brothers saw that their abba was dead, they said, Yoseph maybe will hate us, and will certainly repay us all the evil that we did to him.
16 And they sent a messenger to Yoseph, saying, Your abba did command before he died, saying,
17 So shall you say to Yoseph, Please forgive the trespass of your brothers, for their sin; for they did to you evil: and now, we beg you, forgive the trespass of the avadim of the Elohim of your abba. And Yoseph wept when they spoke to him.
18 And his brothers also went and fell down before his face; and they said, See, we will be your avadim.
19 And Yoseph said to them, Fear not: for am I in the place of Elohim?
20 But as for you, you thought evil against me; but Elohim meant it for tov, to bring to pass, as it is this day, to save many people alive.
21 Now therefore fear not: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.
22 And Yoseph dwelt in Mitzrayim, he, and his abba's bayit: and Yoseph lived one hundred ten years.

23 And Yoseph saw Efrayim's children until the third generation: the children also of Machir, the son Menashsheh, were brought up upon Yoseph's knees.
24 And Yoseph said to his brothers, I will soon die: and Elohim will surely visit you, and bring you out of this land to the land which he swore to Avraham, to Yitzchak, and to Yaakov.
25 And Yoseph took an oath from the children of Yisrael, saying, Elohim will surely visit you, and you shall carry up my bones from here.
26 So Yoseph died, being one hundred ten years old: and they embalmed him, and he was put in a coffin in Mitzrayim. 31

Chazak Chazak VeNitchazak
Be Strong Be Strong!
And May We Be Strengthened!

that carried the coffin were placed in the identical order in which the 12 tribes would later encamp around the wilderness Tabernacle.
1 This is the origin of the Yisraelite custom of sitting shiva, or sitting for seven days of mourning for the dead.
Shemoth – Exodus
To Our Forefathers Yisrael

Torah Parsha 13
Shemot 1:1-6:1
Haftarah Yeshayahu 27:6-28:13
Brit Chadasha Yochanan 17:1-26

1 Now these are the shemoth of the children of Yisrael, which came into Mitzrayim; every man and his household came with Yaakov.  
2 Reuven, Shimeon, Levi, and Yahudah,  
3 Yissacher, Zevulun, and Benyamin,  
4 Dan, and Naphtali, Gad, and Asher.  
5 And all the beings that came out of the loins of Yaakov were seventy-five beings: for Yoseph was in Mitzrayim already.  
6 And Yoseph died, and all his brothers, and all that generation.  
7 And the children of Yisrael were fruitful, and increased abundantly, and multiplied, and became exceedingly mighty; and the land was filled with them.  
8 And now arose up a new melech over Mitzrayim, who knew not Yoseph.  
9 And he said to his people, See, the people of the children of Yisrael are more and mightier than us:  
10 Come, let us deal wisely with them; lest they multiply,  
11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh the treasure cities, of Pithom and Raamses.  
12 But the more they afflicted them, the more they multiplied and grew.  
13 And the Mitzrim made the children of Yisrael to serve with harshness:  
14 And they made their lives bitter with hard bondage, with mortar, and with brick, and with all manner of service in the field: all their service, which they made them serve, was with harshness.  
15 And the melech of Mitzrayim spoke to the Ivri midwives, of which the name of the one was Shiprah, and the name of the other Puah:  
16 And he said, When you perform the office of a midwife to the Ivri women, and see them upon the stools; if it be a son, then you shall kill him: but if it be a daughter, then she shall live.  
17 But the midwives feared Elohim, and did not obey what the melech of Mitzrayim commanded them, but saved the male children alive.  
18 And the melech of Mitzrayim called for the midwives, and said to them, Why have you done this thing, and have saved the male children alive?  
19 And the midwives said to Pharaoh, Because the Ivri women are not as the Mitzri women; for they are lively, and are delivered before the midwives come in to help them.  
20 Therefore Elohim dealt well with the midwives: and the people multiplied, and became very mighty.  
21 And it came to pass, because the midwives feared Elohim, that He made them batym.  
22 And Pharaoh charged all his people, saying, Every son that is born to you, him shall you cast into the river, but every daughter you shall save alive.

2 And there went a man from beit Lewi, and took as a wife a daughter of Lewi.  
3 And the woman conceived, and bore a son: and when she saw that he was a beautiful child, she hid him three months.  
4 And when she could no longer hide him, she took for him an ark of wicker, and coated it with slime and with pitch, and put the child inside; and she laid it in the reeds by the river's bank.  
5 And his sister stood far off, to know what would happen to him.  
6 And the daughter of Pharaoh came down to wash herself at the river; and her female avadim walked along by the river's side; and when she saw the ark among the reeds, she sent her eved to get it.  
7 And when she had opened it, she saw the child: and, see, the baby wept. And she had compassion on him, and said, This is one of the Ivris' children.  
8 Then said his sister to Pharaoh's daughter, Shall I go and call for you a nurse from the Ivri women, that she may nurse the child for you?  
9 And Pharaoh's daughter said to her, Go. And the eved went and called the child's eema.  
10 And Pharaoh's daughter said to her, Take this child away, and nurse it for me, and I will give you your wages. And the woman took the child, and nursed it.

EXODUS

1 This book is really misnamed, as shemoth means "names," not exodus. Also of note is that the first and last letter of verse 1 is waw, and the numerical value of waw is 6. We see that 6 + 6 equals 12, the number of tribes who went down to Egypt. Also the word "ha-ba-eyim," or are coming to Egypt is in the present tense, meaning that Yisrael's children are still sadly going down to the methods and practices of Egypt, until this very hour, and need a personal deliverance back up into the things of the covenant.

2 LXX, Dead Sea Scrolls, and Renewed Covenant say 75.

3 The promise of physical multiplicity was already quite active, leading to the entire episode on just how Pharaoh would deal with his problem and their promise. He decided to use murder to stop Yisrael's calling to fill the nations with the seed of Jacob.

4 See note on verse 7.

5 A principle that would be eternal. They would fill every nation where they were dispersed in spite of persecution and often because of persecution.

6 The world's “final solution” to Yisrael's blessing and favor is genocide. A pattern seen throughout the centuries.

7 As promised.
10 And the child grew, and she brought him to Pharaoh’s daughter, and he became her son. And she called his name Moshe: 1 and she said, Because I drew him out of the mayim.

11 And it came to pass in those days, when Moshe had grown, that he went out to his brothers, and looked on their burdens: and he saw a Mitzri smiting an Ivri, one of his brothers.

12 And he looked all around, and when he saw that there was no man, he killed the Mitzri, and hid him in the sand.

13 And when he went out the second day, see, two men of the Ivrim argued together: and he said to him that did the wrong, Why did you smite your neighbor?

14 And he said, Who made you a sar and a shophet over us? Do you intend to kill me, as you killed the Mitzri?

15 Now when Pharaoh heard this thing, he sought to slay Moshe. But Moshe fled from the face of Pharaoh, and dwelt in the land of Midyan: and he sat down by a well.

16 Now the priest of Midyan had seven daughters: and they came and drew enough mayim for us, and watered the flock.

17 And the shepherds came and drove them away: but Moshe stood up and helped them, and watered their flock.

18 And when they came to Reu-El their abba, he said, How is it that you came back so soon today?

19 And they said, A Mitzri delivered us out of the hand of the shepherds, and also drew enough mayim for us, and watered the flock.

20 And he said to his daughters, And where is he? Why is it that you have left the man? Call him, that he may eat a meal.

21 And Moshe was content to dwell with the man: and he gave Moshe Tzipporah his daughter.

22 And she bore him a son, and he called his name Gershom: for he said, I have been a ger in a strange land.

23 And it came to pass in due time that the melech of Midyan died: and the children of Yisrael sighed because of the bondage, and they cried, and their cry came up to Elohim because of the bondage.

24 And Elohim heard their groaning, and Elohim came up to Elohim because of the bondage.

25 And Elohim looked upon the children of Yisrael, and heard their cry because of their taskmasters; for I know their sorrows;

26 And I have come down to deliver them out of the hand of the Mitzrim, and to bring them up out of that land to a lovely and large land, to a land flowing with milk and honey; to the place of the Kanaanites, and the Hittites, and the Amorites and the Perizzites, and the Hivites, and the Yevusites.

27 And Elohim heard, and the children of Yisrael were gathered together, saying, Lo, the child is grown, and we will kill him.

28 And Moshe hid his face; for he was afraid to look upon Elohim.

29 And Elohim said, Draw not near here: put off your sandals, for the place on which you stand is kadosh 5 ground.

30 And Elohim said further, I am the Elohim of your abba, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov. And Moshe hid his face; for he was afraid to look upon Elohim.

31 And Moshe said, I will now turn aside, and see this great sight, why the bush is not burned.

32 And when ה' saw that he turned aside to see, Elohim called to him out of the midst of the bush, and said, Moshe, Moshe. And he said, Hpaynay.

33 And He said, Draw not near here: put off your sandals from your feet, for the place on which you stand is kadosh 5 ground.

34 Moreover He said, I am the Elohim of your abba, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov. And Moshe hid his face; for he was afraid to look upon Elohim.

35 And ה' said, I have surely seen the affliction of My people which are in Mitzrayim, and have heard their cry because of their taskmasters; for I know their sorrows;

36 And I have come down to deliver them out of the hand of the Mitzrim, and to bring them up out of that land to a lovely and large land, to a land flowing with milk and honey; to the place of the Kanaanites, and the Hittites, and the Amorites and the Perizzites, and the Hivites, and the Yevusites.

37 Now therefore, see, the cry of the children of Yisrael has come to Me: and I have also seen the oppression with which the Mitzrim oppress them.

38 Come now therefore, and I will send you to Pharaoh, that you may bring forth My people the children of Yisrael out of Mitzrayim.

39 And Moshe said to Elohim, Who am I, that I should go to Pharaoh, and that I should bring forth the children of Yisrael out of Mitzrayim?

40 And He said, Certainly I will be with you; and this shall be an ot to you, that I have sent you: When you have brought forth the people out of Mitzrayim, you shall serve Elohim upon this mountain.

41 And Moshe said to Elohim, See, when I come to the children of Yisrael, and shall say to them, The Elohim of your abba, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov, has sent me to you: and they shall say to me, What is His Name? What shall I say to them?

42 And the Word of Elohim said to Moshe, Eyeh asher eyeh: and He said, This shall you say to the children of Yisrael, EYEH has sent me to you.

43 And Elohim said moreover to Moshe, This shall you say to the children of Yisrael, אֱלֹהִים Elohim of your ahvot, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov, has sent me to you: this is My Name le-olam-va-ed, and this is My memorial to all generations.

44 Go, and gather the zechanim of Yisrael together, and say to them, אֱלֹהִים Elohim of your ahvot, the Elohim of Avraham, of Yitzchak, and of Yaakov, appeared to me, saying, I have surely visited you, and have seen that

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1 Drawn out, as he would help draw out Yisrael from Egypt.
2 To bring them out after 400, or so years to the Promised Land.
3 Or, knew the hour of their redemption was at hand.
4 Called Elohim in verse 4.

5 Set-Apart.
6 Regardless of any other man-made substitute names and regarding of translators hiding His Name almost 7,000 times in most English translations of the First Covenant, YHWH assures all Yisrael that YHWH is His true everlasting Name, regardless of which language man speaks, or writes. The ancient vav was most definitely pronounced as a “whh” sound.
which is done to you in Mitzrayim: ¹
17 And I have said, I will bring you up out of the affliction of Mitzrayim to the land of the Kanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Yevusites, to a land flowing with milk and honey.
18 And they shall listen to your voice: and you shall come, you and the zechanim of Yisrael, to the melech of Mitzrayim, and you shall say to him, יוהי Elohim of the Ivrim has met with us: and now please let us go on a three days' journey into the wilderness, that we may sacrifice to יהוה our Elohim.
19 And I am sure that the melech of Mitzrayim will not let you go, no, not even by a mighty hand.
20 And I will stretch out My hand, and smite Mitzrayim with all My wonders that I will do in the midst of it: and after that he will let you go.
21 And I will give this people favor in the sight of the Mitzrim: and it shall come to pass, that when you go, you shall not go empty:
22 But every woman shall take from her neighbor, and from her that sojourns in her bayit, jewels of silver, and jewels of gold, and garments: and you shall put them upon your sons, and upon your daughters; and you shall plunder the Mitzrim.

4 And Moshe answered and said, But, see, they will not believe me, nor listen to my voice: for they will say, יהוה has not appeared to you.
2 And יהוה said to him, What is that in your hand? And he said, A rod.
3 And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moshe fled from before it.
4 And יהוה said to Moshe, Put forth your hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
5 So that they may believe that יהוה Elohim of their ahvot, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov, has appeared to you.
6 And יהוה said furthermore to him, Put now your hand into your bosom. And he put his hand into his bosom: and when he took it out, see, his hand was leprous as snow.
7 And He said, Put your hand back into your bosom again. And he put his hand back into his bosom again; and plucked it out of his bosom, and, see, it had turned again as his other flesh.
8 And it shall come to pass, if they will not believe you, neither listen to the voice of the first sign, that they will believe the voice of the latter sign.
9 And it shall come to pass, if they will not believe also these two signs, neither listen to your voice, that you shall take from the mayim of the river, and pour it upon the dry land: and the mayim which you take out of the river shall become dahm upon the dry land.
10 And Moshe said to יהוה, O יהוה, I am not eloquent, neither before, nor since You have spoken to Your eved: but I am slow of speech, and of a slow tongue.
11 And יהוה said to him, Who has made man's mouth? Or, who makes the dumb, or deaf, or the seeing, or the blind? Have not I יהוה?
12 Now therefore go, and I will be with your mouth, and teach you what you shall say.
13 And he said, O יהוה, I beg You; by the hand of someone else please send deliverance.
14 And the anger of יהוה burned against Moshe, and He said, Is not Aharon the Lewi your brother? I know that he can speak well. And also, see, he comes forth to meet you: and when he sees you, he will have simcha in his lev.
15 And you shall speak to him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.
16 And he shall be your spokesman to the people: and he shall be to you like a mouth, and you shall be to him in Elohim's place.
17 And you shall take this rod in your hand, with which you shall do the signs.
18 And Moshe went and returned to Yithro ² his abba-in-law, and said to him, Let me go, please, and return to my brothers who are in Mitzrayim, and see whether they still are alive. And Yithro said to Moshe, Go in shalom.
19 And יהוה said to Moshe in Midyan, Go, return into Mitzrayim: for all the men are dead who sought your chayim.
20 And Moshe took his wife and his sons, and put them upon a donkey, and he returned to the land of Mitzrayim: and Moshe took the rod of Elohim in his hand.
21 And יהוה said to Moshe, When you go to return to Mitzrayim, see that you do all those wonders before Pharaoh, which I have put in your hand: but I will harden his lev, that he shall not let the people go.
22 And you shall say to Pharaoh, This said יהוה, Yisrael is My son, even My bacher: ³
23 And I say to you, Let My son go, that he may serve Me: and if you refuse to let him go, see, I will slay your son, even your bacher.
24 And it came to pass in the derech at the lodging place that יהוה met Moshe, and sought to kill him.
25 Then Tzipporah took a sharp stone, and cut off the foreskin of her son, ⁴ and cast it at his feet, and said, Surely a bloody husband are you to me.
26 So יהוה let Moshe go: then she said, A bloody husband you are, because of the brit-milah. ⁵

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¹ Yisrael obviously knew the Name already, which is why YHWH told Moses to make sure to use it as a point of validation for his role as their deliverer. Also, in order to be reborn and renewed Yisrael, the Name is a mark, or an identification of YHWH’s true people as later seen in Revelation 14:1.

² Jethro.

³ Proof that Yahshua is YHWH’s Son for the natural realm is patterned after the reality of the unseen spirit realm. Yisrael as a nation is called “the son” of YHWH’s own choosing.

⁴ Did Moses’s job for him.

⁵ Moses in his complaining and attempts to avoid his calling forgot to do brit milah/circumcision on Gershom. YHWH took this as another sign of Moses’s unwillingness to trust, as well as his covenant-breaking attitude.
28 And Moshe said to Aharon, Go into the wilderness to meet Moshe. And he went, and met him on the mount of Elohim, and kissed him.

29 And Moshe and Aharon went and gathered together all the zechanim of the children of Yisrael:

30 And Aharon spoke all the words that Elohim had spoken to Moshe, and did the signs in the sight of the people.

31 And the people believed: and when they heard that Elohim had visited the children of Yisrael, and that He had looked upon their affliction, then they bowed their heads and worshipped.

5 And afterward Moshe and Aharon went in, and told Pharaoh, This says Elohim of Yisrael, Let My people go, that they may hold a moed to Me in the wilderness.

2 And Pharaoh said, Who is this Elohim that I should obey His voice to let Yisrael go? I know not Elohim, neither will I let Yisrael go.

3 And they said, The Elohim of the Ivrim has met with us: let us go for a three day journey into the desert, and sacrifice to our Elohim lest He fall upon us with pestilence, or with the sword.

4 And the melech of Mitzrayim said to them, Why do you, Moshe and Aharon, take the people away from their work? Get back to your burdens.

5 And Pharaoh said, See, the people of the land now are many, and you make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 You shall no more give the people straw to make bricks, as before: let them go and gather straw for themselves. And the same amount of bricks, which they did make before, you shall require it of them; you shall not diminish any of it: for they are idle; therefore they cry, saying, Let us go and sacrifice to our Elohim.

9 Let even more work be laid upon the men, that they may labor in it; and let them not regard vain words.

10 And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, This said Pharaoh, I will not give you straw.

11 Go your straw wherever you can find it: yet none of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Mitzrayim to gather stubble instead of straw.

13 And the taskmasters hurried them, saying, Fulfill your work, your daily tasks just like when there was straw.

14 And the foremen of the children of Yisrael, which Pharaoh's taskmasters had set over them, were beaten, and asked, Why have you not fulfilled your task in making bricks both yesterday and today, as before?

15 Then the foremen of the children of Yisrael came and cried to Pharaoh, saying, Why do you treat your avadim this way?

16 There is no straw given to your avadim, and they say to us, Make bricks: and, see, your avadim are beaten; but the fault is with your own people.

17 But he said, You are idle; therefore you say, Let us go and do sacrifice to Elohim.

18 Go therefore now, and work; for there shall no straw be given to you, yet shall you deliver the same amount of bricks.

19 And the foremen of the children of Yisrael did see that they were in trouble, after it was said, You shall not diminish any from the bricks of your daily task.

20 And they met Moshe and Aharon, who stood in the derech, as they came forth from Pharaoh:

21 And they said to them, Moshe and Aharon look upon you, and judge; because you have made us to be abhorred in the eyes of Pharaoh, and in the eyes of his avadim, to put a sword in their hand to slay us.

22 And Moshe returned to Pharaoh, and said, Pharaoh, why have You done this evil to this people? Why is it that You have sent me?

23 For since I came to Pharaoh to speak in Your Name, he has done evil to this people: neither have You delivered Your people at all.

6 Then Elohim said to Moshe, Now shall you see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And Elohim spoke to Moshe, and said to him, I am Elohim:

3 And I appeared to Avraham, to Yitzchak, and to Yaakov, in and as El-Shaddai, but by My Name יהוה was I not known to them? 4 And I have also established My brit with them, to give them the land of Kanaan, the land of their pilgrimage, where they were gerim.

5 And I have also heard the groaning of the children of Yisrael, whom the Mitzrim keep in bondage; and I have remembered My brit.

6 Therefore say to the children of Yisrael, I am יהוה, and I will bring you out from under the burdens of the Mitzrim, and I will deliver you out of their bondage, and I

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1 To receive the Torah.

2 Multiplying according to promise.

3 Sometimes it seems that using the true Name is harmful to the proclamation of the Good News, or to one’s calling, but that lie is merely a mirage, as it is the actual key to deliverance and life in and as Yisrael. Time always will bear that out.

4 Not an introduction of the Name, but a question showing that in fact it was an established Name among the children of Yisrael. The actual Hebrew is in the form of a rhetorical question. Anyone reading Genesis realizes that the patriarchs all knew, used and treasured YHWH’s Name, and it was not introduced to Moses as a new revelation.
will redeem you with an outstretched Arm, ¹ and with great mishpatim:
7 And I will take you to Me for a people, and I will be your Elohim: and you shall know that I am יהוה your Elohim, who brings you out from under the burdens of the Mitzrim.
8 And I will bring you in to the land, concerning which I did swear to give it to Avraham, to Yitzchak, and to Yaakov; and I will give it to you for a heritage: I am יהוה.
9 And Moshe spoke this to the children of Yisrael: but they listened not to Moshe because of their anguish of ruach, and cruel bondage.

10 And Moshe and Aharon went in to Pharaoh, and they said to him, thus and thus; but he hardened Pharaoh's lev, so that he listened not.
11 Then Pharaoh also called the wise men and the sorcerers: and the magicians of Mitzrayim, they also did as God had commanded, and Aharon cast down his rods.
12 For they cast down every man his rod, and they did as Moshe had taught them:
13 And Moshe was eighty years old, and Aharon eighty-three years, when they spake to Pharaoh.
14 These are the heads of the ahvot's batiyim: The sons of Reuven the bacher of Yisrael; Hanoch, and Pallu, Hetzron, and Carmi: these are the mishpachot of Reuven.
15 And the sons of Shimeon, Yemu-El, and Yamin, and Ohad, and Yachin, and Zohar, and Shaul the son of a Kanaanite woman: ² these are the mishpachot of Shimeon.
16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the chayim of Levi were one hundred thirty seven years.
17 The sons of Gershon; Libni, and Shimi, according to their mishpachot.
18 And the sons of Kohath; Amram, and Izhar, and Hevron, and Uzziel: and the years of the chayim of Kohath were one hundred thirty years.
19 And the sons of Merari; Mahali and Mushi: these are the mishpachot of Levi according to their generations.
20 And Amram took Yocheved his abba's sister as a wife; and she bore him Aharon and Moshe: and the years of the chayim of Amram were a hundred seventy seven years.
21 And the sons of Izhar; Korach, and Nepheg, and Zichri.
22 And the sons of Uzzi-El; Misha-El, and Elzaphan, and Zithri.
23 And Aharon took Elisheva, daughter of Amminadav, sister of Naashon, as a wife; and she bore him Nadav, and Avihu, El-Azar, and Ithamar.
24 And the sons of Korach; Assir, and Elchanah, and Avisasaph: these are the mishpachot of the Korachites.
25 And El-Azar Aharon's son took one of the daughters of Putiel as a wife; and she bore him Pinchus: these are the heads of the ahvot of the Lewiym according to their mishpachot.

26 These are Aharon and Moshe, to whom יהוה said, Bring out the children of Yisrael from the land of Mitzrayim according to their divisions.
27 These are the ones who spoke to Pharaoh melech of Mitzrayim, to bring out the children of Yisrael from Mitzrayim: this is that Moshe and Aharon.
28 And it came to pass on the day when יהוה spoke to Moshe in the land of Mitzrayim,
29 That יהוה spoke to Moshe, saying, I am יהוה: speak to Pharaoh melech of Mitzrayim all that I say to you.
30 And Moshe said before יהוה, See, I am of uncircumcised lips, and why should Pharaoh listen to me?

7 And יהוה said to Moshe, See, I have made you like elohim to Pharaoh: and Aharon your brother shall be your navi.
2 You shall speak all that I command you: and Aharon your brother shall speak to Pharaoh, to send the children of Yisrael out of his land.
3 And I will harden Pharaoh's lev, and multiply My signs and My wonders in the land of Mitzrayim.
4 But Pharaoh shall not listen to you, that I may lay My hand upon Mitzrayim, and bring forth My divisions, and My people the children of Yisrael, out of the land of Mitzrayim by great mishpatim.
5 And the Mitzrim shall know that I am יהוה, when I stretch forth My hand upon Mitzrayim, and bring out the children of Yisrael from among them.
6 And Moshe and Aharon did as יהוה commanded them; so did they.
7 And Moshe was eighty years old, and Aharon eighty-three years old, when they spake to Pharaoh.
8 And יהוה spoke to Moshe and to Aharon, saying,
9 When Pharaoh shall speak to you, saying, Show a miracle for yourselves: then you shall say to Aharon, Take your rod, and cast it before Pharaoh, and it shall become a serpent.
10 And Moshe and Aharon went in to Pharaoh, and they did as יהוה had commanded, and Aharon cast down his rod before Pharaoh, and before his avadim, and it became a serpent.
11 Then Pharaoh also called the wise men and the sorcerers: and the magicians of Mitzrayim, they also did in like manner with their enchantments.
12 For they cast down every man his rod, and they became serpents: but Aharon's rod swallowed up their rods.
13 And He hardened Pharaoh's lev, so that he listened not to them; as יהוה had said.
14 And יהוה said to Moshe. Pharaoh's lev is hardened; he refuses to let the people go.
15 Go to Pharaoh in the morning; see, he goes out to the mayim; and you shall stand by the river's bark to meet him; and the rod which was turned to a serpent shall you take in your hand.
16 And you shall say to him, יהוה Elohim of the Ivrim has sent me to you, saying, Let My people go, that they may serve Me in the wilderness: and, see, before you would not listen.
17 This says יהוה, In this you shall know that I am

¹ A metaphor for Yahshua.
² A perfect example of the tribe of Simeon being filled with non-Yisraelite blood that later mixed with Yisrael. Yisrael has always been a mixed and diverse people.
23 And Pharaoh turned and went into his bayit neither did go, that they may do sacrifice to me, and from my people; and I will let the people make tefillah to from me, and from my people; and I will let the people.

7 And the magicians did so with their enchantments; and Pharaoh's levi was hardened neither did he listen to them; as יהוה had said.

21 And the fish that were in the river died; and the river smelled throughout all the land of Mitzrayim.

5 And the magicians of Mitzrayim did so with their enchantments: and Pharaoh's levi was hardened, neither did he listen to them; as יהוה had said.

24 And Pharaoh turned and went into his bayit neither did he set his levi to this also.

23 And Pharaoh turned and went into his bayit neither did he set his levi to this also.

30 And seven days were fulfilled, after יהוה had smitten the river.

8 And יהוה spoke to Moshe, Go to Pharaoh, and say to him. This says יהוה, Let My people go, that they may serve Me.

10 And he said, Tomorrow. And Moshe said, Be it according to your word; that you may know that there is none like יהוה our Elohim.

16 And יהוה said to Moshe, Say to Aharon, Stretch out your rod, and smite the dust of the land, that it may become lice throughout all the land of Mitzrayim.

21 Then the magicians said to Pharaoh, This is the finger of Elohim: and Pharaoh's levi was hardened, and he listened not to them; as יהוה had said.

20 And יהוה said to Moshe, Rise up early in the morning, and stand before Pharaoh; see, he comes forth to the mayim; and say to him, This says יהוה, Let My people go, that they may serve Me.

29 And Moshe said, See, I go out from you, and I will make tefillah to יהוה that the swarms of flies may depart

SHEMOTH – EXODUS
from Pharaoh, from his avadim, and from his people,
tomorrow: but let not Pharaoh deal deceitfully any more
in not letting the people go to sacrifice to YHVH.
30 And Moshe went out from Pharaoh, and made tefillah
to YHVH.
31 And YHVH did according to the word of Moshe; and He
removed the swarms of flies from Pharaoh, from his
avadim, and from his people; there remained not one.
32 And Pharaoh hardened his lev at this time also, neither
would he let the people go.

9 Then YHVH said to Moshe, Go in to Pharaoh, and tell
him, This says YHVH Elohim of the Ivrim, Let My people
go, that they may serve Me.
2 For if you refuse to let them go, and will hold them still,
3 See, the hand of YHVH is upon your cattle that are in the
field, upon the horses, upon the donkeys, upon the camels,
upon the oxen, and upon the sheep: there shall be a very
grievous pestilence.
4 And YHVH shall separate between the cattle of Yisrael
and the cattle of Mitzrayim: and there shall nothing die of
all that is the children of Yisrael’s.
5 And YHVH appointed a set time, saying, Tomorrow YHVH
shall do this thing in the land.
6 And YHVH did that thing on the next day, and all the
cattle of Mitzrayim died: but of the cattle of the children
of Yisrael not one died.
7 And Pharaoh sent, and, see, there was not one of the
cattle of the Yisraelites dead. And the lev of Pharaoh was
hardened, and he did not let the people go.
8 And YHVH said to Moshe and to Aharon, Take handfuls
of ashes of a furnace, and let Moshe sprinkle it toward the
shamayim, that there may be hail in all the land of Mitzrayim.
9 And it shall become small dust in all the land of
Mitzrayim, and shall be for boils breaking forth with
sores upon man, and upon beast, throughout all the land
of Mitzrayim.
10 And they took ashes of the furnace, and stood before
Pharaoh; and Moshe sprinkled it up toward the
shamayim; and it became a boil breaking forth with sores
upon man, and upon beast.
11 And the magicians could not stand before Moshe
because of the boils; for the boils were upon the
magicians, and upon all the Mitzrim.
12 And YHVH hardened the lev of Pharaoh, and he listened
not to them; as YHVH had spoken to Moshe.
13 And YHVH said to Moshe, Rise up early in the morning,
and stand before Pharaoh, and say to him, This says YHVH
Elohim of the Ivrim, Let My people go, that they may
serve Me.
14 For I will at this time send all My plagues upon your
lev, and upon your avadim, and upon your people; that
you may know that there is none like Me in all the earth.
15 For now I will stretch out My hand, that I may smile
you and your people with pestilence; and you shall be cut
off from the earth.
16 And indeed for this cause have I raised you up, for to
show in you My power; and that My Name 
may be declared throughout all the earth.
17 Yet you still exalt yourself against My people, that you
will not let them go?
18 See, tomorrow about this time I will cause it to rain a
very grievous hail, such as has not been in Mitzrayim
since the foundation of it even until now.
19 Therefore now, send for and gather your cattle, and all
that you have in the field; for upon every man and beast
which shall be found in the field, and shall not be brought
home, the hail shall come down upon them, and they shall
die.
20 Those that feared the word of YHVH among the avadim
of Pharaoh made their avadim and cattle flee into their
battyim:
21 But those that regarded not the word of YHVH left their
avadim and their cattle in the field.
22 And YHVH said to Moshe, Stretch forth your hand
toward the shamayim, that there may be hail in all the
land of Mitzrayim, upon man, and upon beast, and upon
every herb of the field, throughout the land of Mitzrayim.
23 And Moshe stretched forth his rod toward the
shamayim: and YHVH sent thunder and hail, and the fire
ran along upon the ground; and YHVH rained hail upon the
land of Mitzrayim.
24 So there was hail, and fire mingled with the hail, very
grievous, such as there was none like it in all the land of
Mitzrayim since it became a nation.
25 And the hail smote throughout all the land of
Mitzrayim all that was in the field, both man and beast;
and the hail smote every herb of the field, and broke
every eytz of the field.
26 Only in the land of Goshen, where the children of
Yisrael were, was there no hail.
27 And Pharaoh sent, and called for Moshe and Aharon,
said to them, I have sinned this time: YHVH is tzadik,
and my people and I are wicked.
28 Make tefillah to YHVH, for it is enough. Let there be no
more mighty thundering and hail; and I will let you go,
and you shall stay no longer.
29 And Moshe said to Him, As soon as I am gone out of
the city, I will spread abroad my hands to
shamayim: and it shall be dry upon the earth.
30 But as for you and your avadim, I know that you will
not let My people go; as YHVH has spoken by
Moshe.

Torah Parsha 15
Bo 10:1-13:16
Haftarah Yirmeyahu 46:13-28

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1 Pharaoh’s heart was hardened so that YHVH’s Name
may be known and honored among men.
And he said to them, Go in to Pharaoh: for I have hardened his lev, and the lev of his avadim, that I might show these My signs before him:
2 And that you may tell it in the ears of your son, and of your son's son, what things I have done in Mitzrayim, and My signs which I have done among them; that you may know that I am Elohim.
3 And Moshe and Aharon came in to Pharaoh, and said to him, This says Elohim of the Ivrim, How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.
4 Or else, if you refuse to let My people go, see, tomorrow will I bring the locusts into your coast:
5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remains to you from the hail, and shall eat every eytz which grows for you out of the field:
6 And they shall fill your batiym, and the batiym of all your avadim, and the batiym of all the Mitzrayim; which neither your avahot, nor your avahots' avahot have seen, since the day that they were upon the earth to this day.

And he turned, and went out from Pharaoh.
7 And Pharaoh's avadim said to him, How long shall this man be a snare to us? Let the men go, that they may serve His Elohim; but who are they that shall go?
8 And Moshe and Aharon were brought again to Pharaoh: and he said to them, Go, serve Elohim your Elohim: but who are they that shall go?
9 And Moshe said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must take them to serve Elohim.

And he said to them, Let it be so with you, as I will let you go, and your little ones: but be warned that evil is before you.
11 Not so; go now you that are men, and serve Hashem; for that is what you did desire. And they were driven out from Pharaoh's presence.
12 And Hashem said to Moshe, Stretch out your hand over the land of Mitzrayim for the locusts, that they may come up upon the land of Mitzrayim, and eat every herb of the land, even all that the hail has left.
13 And Moshe stretched forth his rod over the land of Mitzrayim, and Hashem brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.
14 And the locusts went up over all the land of Mitzrayim, and rested in all the coasts of Mitzrayim: very grievous were they; before then there were no such locusts as those, neither after them shall be such.
15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the eytzim which the hail had left: and there remained not any green thing on the eytzim, or in the herbs of the field, throughout all the land of Mitzrayim.

Then Pharaoh called for Moshe and Aharon in haste; and he said, I have sinned against Hashem your Elohim, and against you.
17 Now, therefore, forgive my sin only this once, and make tefillah to Hashem your Elohim, that He may take away from me this death.
18 And he went out from Pharaoh, and made tefillah to Hashem.
19 And Hashem turned a mighty strong west wind, which took away the locusts, and cast them into the Sea of Reeds; there remained not one locust in all the coasts of Mitzrayim.
20 But Hashem hardened Pharaoh's lev, so that he would not let the children of Yisrael go.
21 And Hashem said to Moshe, Stretch out your hand toward the shamayim, that there may be darkness over the land of Mitzrayim, even darkness that may be felt.
22 And Moshe stretched forth his hand toward the shamayim; and there was a thick darkness in all the land of Mitzrayim for three days:
23 They saw not one another, neither rose anyone from his place for three days: but all the children of Yisrael had light in their dwellings.
24 And Pharaoh called to Moshe, and said, Go, serve Hashem; only let your flocks and your herds stay: let your little ones also go with you.
25 And Moshe said, You must give us also sacrifices and burnt offerings, that we may sacrifice to Hashem our Elohim.
26 Our cattle also shall go with us; there shall not be a hoof left behind; for we must take them to serve Hashem our Elohim; for we know not with what we must serve Hashem, until we come there.
27 But Hashem hardened Pharaoh's lev, and he would not let them go.
28 And Pharaoh said to him, Get away from me, watch yourself, and never see my face again! For in that day that you see my face, you shall die.
29 And Moshe said, You have spoken well, I will see your face again no more!

1 And Hashem said to Moshe, Yet will I bring one more plague upon Pharaoh, and upon Mitzrayim: afterwards he will let you go from here: when he shall let you go, he shall surely drive you out from here altogether.
2 Speak now in the ears of the people, and let every man ask from his neighbor, and every woman from her neighbor, jewels of silver, and jewels of gold.
3 And Hashem gave the people favor in the sight of the Mitzrim. Moreover, the man Moshe was very great in the land of Mitzrayim, in the sight of Pharaoh's avadim, and in the sight of the people.
4 And Moshe said, This says Hashem, About midnight will I go out into the midst of Mitzrayim:
5 And all the bacher in the land of Mitzrayim shall die, from the bacher of Pharaoh that sits upon his kesay, even to the bacher of the female eved that is behind the mill; and all the bacher of the beasts.
6 And there shall be a great cry throughout all the land of Mitzrayim, such as there was none like it, nor shall be like it anymore.

1 Yisrael is called to walk in light as a people, even while the world walks in darkness.
7 But against any of the children of Yisrael shall no dog move his tongue, against man, or beast: that you may know that הֵדֶל does put a difference between the Mitzrayim and Yisrael.  
8 And all these your avadim shall come down to Me, and bow down themselves to Me, saying, Get out, and all the people that follow you. And after that I will go out. And he went out from Pharaoh in a great anger.

9 And הֵדֶל said to Moshe, Pharaoh shall not listen to you; that My wonders may be multiplied in the land of Mitzrayim.
10 And Moshe and Aharon did all these wonders before Pharaoh: and hardened Pharaoh’s lev, so that he would not let the children of Yisrael go out of his land.

12 And הֵדֶל spoke to Moshe and Aharon in the land of Mitzrayim, saying,  
2 This month shall be for you the beginning of months: it shall be the first month of the year for you.  
3 Speak to all the congregation of Yisrael, saying, In the tenth day of this month they shall take for themselves every man a lamb, according to the bayit of their ahvot, a lamb for a bayit:
4 And if the household is too little for the lamb, let him and his neighbor next to his bayit take it according to the number of their beings; every man according to his needs you shall make your count for the lamb.
5 Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep, or from the goats:
6 And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Yisrael shall kill it in between the evenings.
7 And they shall take of the dahm, and strike it on the two side posts and on the upper doorpost of their batiym, in the blood of the Pesach/Paschal Lamb.
8 Eat none of it raw, nor cooked, or boiled at all with water, but roasted with fire; its head with its legs, with its inside parts.
9 And they shall eat the flesh in that night, roasted with fire, and matzah; and with bitter herbs they shall eat it.
10 And you shall let nothing of it remain until the morning; and that which remains until the morning you shall burn with fire.
11 And this is how you shall eat it: with your loins dressed, your shoes on your feet, and your staff in your hand; and you shall eat it in a great hurry: it is הֵדֶל’s Pesach.

12 For I will pass through the land of Mitzrayim this night, and will smite all the bacher in the land of Mitzrayim, both man and beast; and against all the elohim of Mitzrayim I will execute mishpat: I am הֵדֶל.
13 And the dahm shall be to you for an ot upon the bayitym where you are: and when I see the dahm, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitzrayim.
14 And this day shall be to you for a memorial; and you shall shomer it as a moed to הֵדֶל throughout your generations; you shall shomer it as a moed by a mishpat le-olam-va-ed.

15 Seven days shall you eat matzah; even the first day you shall put away chametz out of your bayitym: for whoever eats lechem with chametz from the first day until the seventh day, that being shall be cut off from Yisrael.
16 And in the first day there shall be a miqra kodesh, and on the seventh day there shall be a miqra kodesh to you; no manner of work shall be done in them, except that which every man must eat, that only may be done by you.
17 And you shall observe Chag Matzoth; for on this very day have I brought your divisions out of the land of Mitzrayim: therefore shall you observe this day in your generations by a mishpat le-olam-va-ed.
18 In the first month, on the fourteenth day of the month between the evenings, you shall eat matzah, until the twenty-first day of the month at evening.
19 Seven days shall there be no chametz found in your bayitym: for whoever eats that which is chametz, even that being shall be cut off from the congregation of Yisrael, whether he be a ger, or born in the land.
20 You shall eat nothing with chametz; in all your dwellings shall you eat matzah.
21 Then Moshe called for all the zechanim of Yisrael, and said to them, Choose and take a lamb according to your mishpat, and kill the Pesach.
22 And you shall take a bunch of hyssop, and dip it in the dahm that is in the basin; and none of you shall go out the door of his bayit until the morning.
23 For הֵדֶל will pass through to smite the Mitzrim; and when He sees the dahm upon the lintel, and on the two side posts, הֵדֶל will pass over the door, and will not allow the destroyer to come in to your bayitym to smite you.
24 And you shall observe this word as a mishpat for you, and for your sons le-olam-va-ed.
25 And it shall come to pass, when you have come to the land that הֵדֶל will give you, according as He has promised, that you shall shomer this service.
26 And it shall come to pass, when your children shall say...
to you, What do you mean by this service?
27 That you shall say, It is the sacrifice of Ḥag Ḥag hagim's Pesach, who passed over the batiyim of the children of Yisrael in Mitzrayim, when He smote the Mitzrim, and delivered our batiyim. And the people bowed their heads and worshipped.
28 And the children of Yisrael went away, and did as רזון had commanded Moshe and Aharon, so they did. 29 And it came to pass, that at midnight רזון smote all the bachev in the land of Mitzrayim, from the bachev of Pharaoh that sat on his kessať to the bachev of the captive that was in the dungeon; and all the bachev of cattle.
30 And Pharaoh rose up in the night, he, and all his avadim, and all the Mitzrim; and there was a great cry in Mitzrayim, for there was not a baiť where there was not one dead.
31 And he called for Moshe and Aharon by night, and said, Rise and get out from among my people, both you and the children of Yisrael; and go, serve יהוה, as you have said.
32 Also take your flocks and your herds, as you have said, and be gone; and bless me also.
33 And the Mitzrim greatly urged the people, that they might send them out of a land in a great hurry; for they said, We will all be dead men.
34 And the people took their dough before it was chametz, their kneading bowls being bound up in their clothes upon their shoulders.
35 And the children of Yisrael did according to the word of Moshe; and they asked of the Mitzrim jewels of silver, and jewels of gold, and garments:
36 And יהוה gave the people favor in the sight of the Mitzrim, so that they gave to them such things as they required. And they plundered the Mitzrim.
37 And the children of Yisrael journeyed from Raamses to Succot, about six hundred thousand on foot that were men, beside children. 1
38 And a mixed multitude 2 went up also with them; and flocks, and herds, even very much cattle.
39 And they baked unleavened cakes of the dough which they brought forth out of Mitzrayim, for it was not chametz; because they were driven out of Mitzrayim, and could not delay, neither had they prepared for themselves any food.
40 Now the sojourn of the children of Yisrael, who dwelt in Mitzrayim, was four hundred thirty years. 3
41 And it came to pass at the end of the four hundred and thirty years, even on the very same day of their entry, it came to pass, that all the divisions of יהוה went out from the land of Mitzrayim.
42 It is a night to be much observed to יהוה for bringing them out from the land of Mitzrayim: this is a night unto יהוה to be observed by all the children of Yisrael in all their generations.
43 And יהוה said to Moshe and Aharon, This is the chuk of the Pesach: There shall no ger eat of it:
44 But every man's eved that is bought for money, when you have performed brit-milah upon him, then shall he eat of it.
45 A foreigner and a hired eved shall not eat of it.
46 In one bayit shall it be eaten; 4 you shall not carry forth any of the flesh outside of the bayit, neither shall you break a bone of it. 5
47 All the congregation of Yisrael shall shomer it.
48 And when a ger shall sojourn with you, and desires to shomer the Pesach to יהוה; all his males must perform brit-milah, and then let him come near and shomer it; and he shall be as one that is born in the land: for no uncircumcised person shall eat of it.
49 One Torah shall be for him that is native, and for the ger that sojourns among you. 7
50 This did all the children of Yisrael; as יהוה commanded Moshe and Aharon, so did they.
51 And it came to pass the very same day that יהוה did bring the children of Yisrael out of the land of Mitzrayim by their divisions.

13 And יהוה spoke to Moshe, saying,
2 Set-Apart to Me all the bachev, whatever opens the womb among the children of Yisrael, both of man and of beast: it is Mine.
3 And Moshe said to the people, Remember this day, 8 in which you came out from Mitzrayim, out of the bayit of bondage; for by the strength of His hand יהוה brought you out from this place: there shall no lechem with chametz be eaten.
4 This day came you out in the month of Aviv.
5 And it shall be when יהוה shall bring you into the land of the Kanaanites, and the Hittites, and the Amorites, and the Hivites, and the Yevusites, which He swore to your avot to give you, a land flowing with milk and honey, that you shall shomer this service in this month.
6 Seven days you shall eat matzah, and in the seventh day you break a bone of it.
7 Matzah shall be eaten seven days; and there shall no lechem with chametz be seen with you, neither shall there be chametz seen with you in all your borders.
8 And you shall inform your son in that day, saying, This is done because of what יהוה did for me when I came

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6 Pesach is designed to bring both houses (all Yisrael) to the same table of fellowship, all in the one reunited house, by the blood of the Lamb as seen in verse 47 as well.
5 Yahshua’s bones as the true Lamb of Yah were never broken.
6 Very plain - no one can eat the Passover without circumcision and without dwelling by choice with the nation of Yisrael.
7 This truth is what makes being Yisrael so special. All believers receive the same blessings of doing the same Torah.
8 Aviv 15.

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1 This is an important figure to note. These were just the men. If we include all others, we would estimate the exodus to be about 3-4 million strong. This number will come into play later in Devarim 1:10-11.
2 Those who were not biological Yisraelites but became Yisrael.
3 Includes the three generations from Abraham to Jacob.
forth out of Mitzrayim.
9 And it shall be for an ot to you upon your hand, and for a memorial between your eyes, that the Torah of יהוה may be in your mouth: for with a strong hand has יהוה brought you out of Mitzrayim.
10 You shall therefore shomer this chuk in its appointed time from year to year.
11 And it shall be when יהוה shall bring you into the land of the Kanaanites, as He swore to you and to your ahvot, and shall give it you,
12 That you shall set-apart to יהוה all that pehters 1 the womb, and every pehter that comes from a beast which you have; all the males belong to יהוה.
13 And every bacher of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck: and all the bachor males among your children shall you redeem.
14 And it shall be when your son asks you in times to come, saying, What is this? That you shall say to him, By the strength of His hand יהוה brought us out from Mitzrayim, from the bayit of bondage:
15 And it came to pass, when Pharaoh would hardly let us go, that יהוה killed all the bacher in the land of Mitzrayim, both the bacher of man, and the bacher of beast: therefore I sacrifice to יהוה all that pehters the womb, being males; but all the bacher males among my children I redeem.
16 And it shall be for an ot upon your hand, and for frontlets between your eyes: for by the strength of His hand יהוה brought us forth out of Mitzrayim.

Torah Parsha 16
B'shallach 13:17-17:16
Haftarah Shophshim 4:4-5:31
Brit Chadasha Gilyahna 1:5:1-8

17 And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Plishtim, although that was near; for Elohim said, Lest the people regret when they see war, and they return to Mitzrayim:
18 But Elohim led the people around, through the way of the wilderness of the Sea of Reeds: and the children of Yisrael went up armed 2 out of the land of Mitzrayim.
19 And Moshe took the bones of Yoseph with him: for he had certainly made the children of Yisrael swear, saying, Elohim will surely visit you; and you shall carry up my bones away from here with you.
20 And they took their journey from Sukkot, and encamped in Etham, in the edge of the wilderness.
21 And יהוה went before them by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go with them by day and night:
22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

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1 Pehter means “open” in Hebrew, just like Peter opened the gates to Renewed Covenant Yisrael in Acts chapter two.
2 With victory.

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3 A promise to all Yisraelites in His covenant.
the cloud went from before their face, and stood behind them:
20 And it came between the camp of the Mitzrim and the camp of Yisrael; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.
21 And Moshe stretched out his hand over the sea; and the Mitzrim caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the mayim were divided.
22 And the children of Yisrael went into the midst of the sea upon the dry ground: and the mayim were a wall to them on their right hand, and on their left.
23 And the Mitzrim pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his mirkavot, and his horsemen.
24 And it came to pass, that in the morning watch, Yah was seen upon the Mitzrim, upon their mirkavot, and upon their horsemen.
25 And took off their mirkavah wheels, that they drove with difficulty: so that the Mitzrim said, Let us flee right into it; and Pharaoh's mirkavot and his army cast into the sea, that the mayim may come again upon the Mitzrim.
26 And the people murmured against Moshe, saying, I will sing to Yah, for He has become my strength and shir, and He has become my salvation, Yahshua for mankind's sins.

1 Yahshua and the Shechinah, or Divine Presence.
2 A remez, or hint of the ultimate deliverance from Egypt, or the world, found in YHWH's Son, when YHWH became Yahshua for mankind's sins.
3 O Right Hand, has become tifereth in power: Your Right Hand, O יהוה, has dashed in pieces the enemy.
4 In Yisrael women are fully equal and able to serve YHWH in their assigned roles.
5 The depths have covered them: they sank into the bottom as a stone.
6 Your Right Hand, O יהוה, has become tifereth in power: Your Right Hand, O יהוה, has dashed in pieces the enemy.
7 And in the greatness of Your Excellency You have overwhelmed them that rose up against You: You sent forth Your anger, which consumed them as stubble.
8 And with the blast of Your nostrils the mayim were gathered together, the floods stood upright as a heap, and the depths became stiff in the lev of the sea.
9 The enemy said, I will pursue, I will overtake, I will divide the plunder; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them.
10 You did blow with Your wind, the sea covered them: they sank as lead in the mighty mayim.

11 Me-chamocha, O יהוה, among the mighty ones? Who is like You, beautiful in set-apartness, awesome in tehillot, doing wonders?
12 You stretched out Your Right Hand, the earth swallowed them.
13 You in Your rachamim have led forth the people whom You have redeemed: You have guided them in Your strength to Your kadosh dwelling.
14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Philistia.
15 Then the rulers of Edom shall be amazed; the mighty men of Moav, trembling shall take hold upon them; all the inhabitants of Kanaan shall melt away.
16 Fear and dread shall fall upon them; by the greatness of Your Arm they shall be as still as a stone; until Your people pass over, O יהוה, until the people pass over, whom You have purchased.
17 You shall bring them in, and plant them in the mountain of Your inheritance, in the place, O יהוה, which You have made for Yourself to dwell in, in the Kadosh-Place, O יהוה, that Your hands have established.
18 יהוה shall reign le-olam-va-ed.
19 For the horse of Pharaoh went in with his mirkavot and with his horsemen into the sea, and יהוה brought again the mayim of the sea upon them; but the children of Yisrael went on dry land in the midst of the sea.
20 And Miryam the neviyah, the sister of Aharon, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
21 And Miryam answered them, Sing to יהוה, for He has triumphed gloriously: the horse and his rider has He thrown into the sea.
22 So Moshe brought Yisrael from the Sea of Reeds, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no mayim.
23 And when they came to Marah, they could not drink of the mayim of Marah, for they were bitter; therefore the name of it was called Marah.
24 And the people murmured against Moshe, saying,
What shall we drink?
25 And he cried to יהוה; and יהוה showed him an etz, which when he had cast into the mayim, the mayim were made sweet: there He made for them a chuk and a mishpat, and there He tested them.  
26 And said, If you will diligently listen to the voice of יהוה your Elohim, and will do that which is right in His sight, and will give ear to His mitzvot, and shomer all His chukim, I will put none of these diseases upon you, which I have brought upon the Mitzrim: for I am יהוה-Rophechah.  
27 And they came to Eylim, where were twelve wells of mayim, and seventy palm eytzim: and they encamped there by the mayim.  

16 And they took their journey from Eylim, and all the congregation of the children of Yisrael came to the wilderness of Sin, which is between Eylim and Senai, on the fifteenth day of the second month after their departing out of the land of Mitzrayim.  
2 Then the whole congregation of the children of Yisrael murmured against Moshe and Aharon in the wilderness:  
3 And the children of Yisrael said to them, Would to Elohim we had died by the hand of Mitzrayim, when we sat by the pots of meat, and when we did eat lechem until we were full; for you have brought us forth into this wilderness, to kill this whole congregation with hunger.

4 Then said יהוה to Moshe, See, I will rain lechem from the shamayim for you; and the people shall go out and gather a certain amount every day, that I may test them, whether they will have their halacha in My Torah, or not.  
5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.
6 And Moshe and Aharon said to all the children of Yisrael, At evening, then you shall know that יהוה has brought you out from the land of Mitzrayim:  
7 And in the morning, then you shall see the tifereth of יהוה, for He hears your murmurings against יהוה and who are we that you murmur against us?  
8 And Moshe said, This shall be, when יהוה shall give you in the evening meat to eat, and in the morning lechem to your satisfaction; for יהוה hears your murmurings that you murmur against Him: and who are we? Your murmurings are not against us, but against יהוה.  
9 And Moshe spoke to Aharon, Say to all the congregation of the children of Yisrael, Come near before יהוה: for He has heard your murmurings.  
10 And it came to pass, as Aharon spoke to the whole congregation of the children of Yisrael, that they looked toward the wilderness, and, see, the tifereth of יהוה appeared in the cloud.  
11 And יהוה spoke to Moshe, saying,  
12 I have heard the murmuring of the children of Yisrael: speak to them, saying, At evening you shall eat meat, and in the morning you shall be filled with lechem; and you shall know that I am יהוה your Elohim.  
13 And it came to pass, that at evening the quails came up, and covered the camp: and in the morning the dew lay all around the camp.  
14 And when the dew that lay was gone up, see, upon the face of the wilderness there lay a small round thing, as small as the frost on the ground.  
15 And when the children of Yisrael saw it, they said one to another, It is manna: for they did not know what it was. And Moshe said to them, This is the lechem that יהוה has given you to eat.  
16 This is the thing which יהוה has commanded, Gather of it every man according to eating, an omer for every man, according to the number of your persons; take some for every man who is in his tent.  
17 And the children of Yisrael did so, and gathered, some more, some less.  
18 And when they did measure it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his need.  
19 And Moshe said, Let no man leave any of it until the morning.  
20 Nevertheless they listened not to Moshe; but some of them left it until the morning, and it bred worms, and smelled: and Moshe was angry with them.  
21 And they gathered it every morning, every man according to his need: and when the sun became hot, it melted.  
22 And it came to pass, that on the sixth day they gathered twice as much lechem, two omers for one man: and all the rulers of the congregation came and told Moshe.  
23 And he said to them, This is that which יהוה has said, Tomorrow is the rest of the kadosh Shabbat to יהוה; bake that which you will bake today, and cook what you will cook; and that which remains leftover, store up for yourselves until the morning.  
24 And they stored up until the morning, as Moshe commanded: and it did not stink, neither was there any worm inside.  
25 And Moshe said, Eat that today; for today is a Shabbat to יהוה: today you shall not find it in the field.  
26 Six days you shall gather it; but on the seventh day, which is the Shabbat, in it there shall be none.  
27 And it came to pass, that there went out some of the people on the seventh day to gather, and they found none.  
28 And יהוה said to Moshe, How long do you refuse to shomer My mitzvot and My Torot?  
29 See, that יהוה has given you the Shabbat, therefore He gives you on the sixth day the lechem for two days; abide every man in his place, let no man go out of his place on the seventh day.  
30 So the people rested on the seventh day.

1 A true foreshadow of Yahshua’s healing tree of sacrifice, making life sweet when placed in life’s bitter water.  
2 YHWH Your-Healer.  
3 Twelve wells represent YHWH’s living water for all 12 tribes. The 70 palm trees represent the 70 ruling elders of Yisrael and later the 70 rulers of the great assembly, or Sanhedrin.
32 And Moshe said, This is the thing which השם commands, Fill an omer of it to be kept for your future generations; that they may see the lechem with which I have fed you in the wilderness, when I brought you forth from the land of Mitzrayim.

33 And Moshe said to Aharon, Take a pot, and put an omer full of manna inside, and store it up before השם, to be kept for your future generations.

34 As השם commanded Moshe, so Aharon stored it before the Testimony, to be kept.

35 And the children of Yisrael did eat manna forty years, before the Testimony, to be kept.

2 Therefore the people did strive with Moshe, and said, Give us mayim that we may drink. And Moshe said to the people, Why do you strive with me? Why do you test השם?

3 And the people thirsted there for mayim; and the people murmured against Moshe, and said, Why is this that you have brought us up out of Mitzrayim, to kill us and our children and our cattle with thirst?

4 And Moshe cried to השם, saying, What shall I do with this people? They are almost ready to stone me.

5 And השם said to Moshe, Go on before the people, and take with you of the zechanim of Yisrael; and your rod, with which you smote the river, take it in your hand, and go.

6 See, I will stand before you there upon the Rock in Horev: and you shall smite the Rock, and there shall come mayim out of it, so that the people may drink. And Moshe did so in the sight of the zechanim of Yisrael.

7 And he called the name of the place Massah, and Merivah, because of the striving of the children of Yisrael, and because they testedו השם, saying, Is this lechem among us, or not?

8 Then came Amalek, and fought with Yisrael in Rephidim.

9 And Moshe said to Yahoshua, Choose us some men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of Elohim in my hand.

10 So Yahoshua did as Moshe had said to him, and fought with Amalek: and Moshe, Aharon, and Hur went up to the top of the hill.

11 And it came to pass, when Moshe held up his hand, that Yisrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moshe's hands were heavy; and they took a stone, and put it under him, and he sat down; and Aharon and Hur held up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Yahoshua defeated Amalek and their people with the edge of the sword.

14 And והשם said to Moshe, Write this for a memorial in a scroll, and rehearse it in the ears of Yahoshua: for I will utterly put out the remembrance of Amalek from under the shamayim.

15 And Moshe built an altar, and called the Name of it ינисי-באל; 1

16 For he said, Because his hand is on the kesay of Yah; והשם will have a war with Amalek from generation to generation.

Torah Parsha 17
Yithro 18:1-20:28
Haftarah Yeshayahu 6:1-7:14
Brit Chadashu Tintmcheus Alef 3:1-14

18 When Yithro, the priest of Midyan, Moshe's abba-in-law, heard of all that Elohim had done for Moshe, and for Yisrael His people, and that והשם had brought Yisrael out of Mitzrayim;

2 Then Yithro, Moshe's abba-in-law, took Tzipporah, Moshe's wife, after he had sent her back, And her two sons; of which the name of the one was Gershom; for he said, I have been a ger in a strange land: 3

4 And the name of the other was Eliezer; for the Elohim of my abba, said he, was my help, and delivered me from the sword of Pharaoh:

5 And Yithro, Moshe's abba-in-law, came with his sons and his wife to Moshe into the wilderness, where he camped at the mount of Elohim:

6 And he said to Moshe, I your abba-in-law Yithro have come to you, with your wife, and her two sons with her. And Moshe went out to meet his abba-in-law, and bowed down, 3 and kissed him; and they asked each other of their welfare; and they came into the tent.

8 And Moshe told his abba-in-law all that והשם had done to Pharaoh and to the Mitzrim for Yisrael's sake, and all the travail that had come upon them by the way, and how והשם delivered them.

9 And Yithro rejoiced for all the tov that והשם had done to Yisrael, whom he had delivered out of the hand of the Mitzrim.

10 And Yithro said, Blessed be והשם, who has delivered you out of the hand of the Mitzrim, and out of the hand of Pharaoh, who has delivered the people from under the hand of the Mitzrim.

11 Now I know that והשם is greater than all elohim: for in the thing in which they dealt proudly He was above them. 12 And Yithro, Moshe's abba-in-law, took a burnt offering and sacrifices for Elohim: and Aharon came, and all the zechanim of Yisrael, to eat lechem with Moshe's abba-in-law before Elohim.

13 And it came to pass the next day, that Moshe sat to judge the people: and the people stood by Moshe from the morning to the evening.

14 And when Moshe's abba-in-law saw all that he did for the people, he said, What is this thing that you do for all the people? Why do you sit alone, and all the people stand before you from morning to evening?

1 YHWH my Banner.
2 When the nation of Yisrael is attacked, metaphorically speaking, YHWH's throne itself is said to be under attack.
3 Not worship but a custom.
15 And Moshe said to his abba-in-law, Because the people come to me to inquire of Elohim:
16 When they have a matter, they come to me; and I judge between one and another, and I do make them know the chukim of Elohim, and His Torot.
17 And Moshe's abba-in-law said to him, The thing that you do is not tov.
18 You will surely wear away, both you, and this people that is with you: for this thing is too heavy for you; you are not able to perform it yourself all alone.
19 Listen now to my voice, I will give you counsel, and Elohim shall be with you: Stand before Elohim for the people, that you may bring the matters to Elohim:
20 And you shall teach them the ordinances and Torot, and shall show them the derech in which they must have their halacha, and the work that they must do.
21 Moreover you shall provide out of all the people able men, such as fear Elohim, men of emet, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:
22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring to you, but every small matter they shall judge: so shall it be, that every great matter they shall bring to you, and you shall bear the burden with you.
23 If you shall do this thing, and Elohim command you so, then you shall be able to endure, and the entire people shall also go to their place in shalom.
24 So Moshe listened to the voice of his abba-in-law, and did all that he had said.
25 And Moshe chose able men out of kol Yisrael, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.
26 And they judged the people at all seasons: the hard matters they brought to Moshe, but every small matter they judged themselves.
27 And Moshe let his abba-in-law depart; and he went his way into his own land.

19 In the third month, when the children of Yisrael had gone forth out of the land of Mitzrayim, the same day they came into the wilderness of Senai.
2 For they were departed from Rephidim, and were come to the desert of Senai, and had camped in the wilderness; and there Yisrael camped before the mount.
3 And Moshe went up to Elohim, and there Yisrael camped before the mount.
4 You have seen what I did to the Mitzrim, and how I bore you on eagles' wings, and brought you to Myself.
5 Now therefore, if you will obey My voice indeed, and

shomer My brit, then you shall be a peculiar treasure to Me above all peoples: for all the earth is Mine:
6 And you shall be to Me a malchut of Kohanim, and a kadosh nation. These are the words that you shall speak to the children of Yisrael.
7 And Moshe came and called for the zechanim of the people, and set before them all these words that Elohim commanded him.
8 And all the people answered together, and said, All that Elohim has spoken we will do. And Moshe returned the words of the people to Elohim.
9 And Elohim said to Moshe, See, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you le-olam-va-ed. And Moshe told the words of the people to Elohim.
10 And Elohim said to Moshe, Go to the people, and set them apart today and tomorrow, and let them wash their clothes,
11 And be ready by the third day: for on the third day Elohim will come down in the sight of all the people upon Har Senai.
12 And you shall set borders for the people all around, saying, Be careful, that you go not up into the mount, or touch the border of it: whoever touches the mount shall be surely put to death:
13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast, or man, it shall not live: when the shofar sounds long, they shall come near the mountain.
14 And Moshe went down from the mount to the people, and set-apart the people; and they washed their clothes.
15 And he said to the people, Be ready for the third day: approach not your wives in intimacy.
16 And it came to pass on the third day in the morning, that there was thunder and lightning, and a thick cloud upon the mount, and the voice of the shofar exceedingly loud; so that all the people that were in the camp trembled.
17 And Moshe brought forth the people out of the camp to meet with Elohim; and they stood at the foot of the mountain.
18 And Har Senai was altogether in smoke, because Elohim descended upon it in fire: and the smoke of it ascended as the smoke of a furnace, and the whole mount shook greatly.
19 And when the voice of the shofar sounded long, and became louder and louder, Moshe spoke, and Elohim answered him by a voice.
20 And Elohim came down upon Har Senai, on the top of the mount: and Elohim called Moshe up to the top of the mount; and Moshe went up.
21 And Elohim said to Moshe, Go down, and warn the people, lest they break forth upon them.
22 And let the Kohanim also, who come near to Elohim, set themselves apart, lest they break forth upon them.

1 True ministry for YHWH can never be done alone, it must be done in tandem with a chosen and called out team.
2 Hebrew: halacha, meaning way, or way to walk, or the way to conduct one’s life.
3 Notice Yisrael and its kingdom is not a democracy and no elections are held. Service is by divine appointment and submission.
4 That’s what Yahshua came to do in His people. First Peter 2:9.
5 Unmerited favor.
And Moshe said to הרuin, The people cannot come up to Har Sinai: for you warned us, saying, Set borders around the mountain, and set it apart.

And הרuin said to him, Away, get down, and you shall come up, you, and Aharon with you: but let not the קוהנים and the people break through to come up to הרuin lest He break forth upon them.

20 And Moshe went down to the people, and spoke to them.

21 Now these are the mishpatim that you shall set before Yisrael, so that they may hear, and do, all that I command them.

22 This you shall say to the יושב゚ת的孩子ים of Yisrael, You have seen that I have talked with you from the shamayim.

23 You shall not make besides Me elohim of silver; neither shall you make for yourselves elohim of gold.

24 An altar of earth you shall make for Me, and shall sacrifice there your burnt offerings, and your shalom offerings, your sheep, and your oxen: in all places where I record My Name I will come to you, and I will bless you.

25 And if you will make Me an altar of stone, you shall not build it of cut stone: for if you lift up your tool upon it, nothing can show through. How different modern western religion has become, where ministry can take place in shorts and, or miniskirts. They will all answer to YHWH one day for that type of ministry.

26 Neither shall you go up by steps to My altar, that your nakedness be not discovered on it.

**Parsha 18**

**Mishpatim 21:1-24:18**

Hafarah Yirmeyahu 34:8-22, 31:31-34

Brit Chadasha Ivrim 9:15-22

21 And the word of Elohim spoke all these words, saying,

2 [Aleph] I am הרuin your Elohim, who has brought you out of the land of Mitzrayim, out of the bayit of bondage.

3 [Bet] You shall have no other elohim before My face.

4 You shall not make to you any graven image, or any likeness of any thing that is in the shamayim above, or that is in the earth beneath, or that is in the mayim under the earth:

5 You shall not bow down yourself to them, nor serve them: for I הרuin your Elohim am a jealous Elohim, visiting the iniquity of the ahvot upon the children to the third and fourth generation of those that hate Me;

6 And showing rachamim to thousands of them that love Me, and shomer My mitzvot.

7 [Gimel] You shall not bring the Name of הרuin your Elohim to vain emptiness; for הרuin will not hold him guiltless that brings His Name to vain emptiness. 1

8 [Daled] Remember Yom Ha-Shabbat, to shomer it as kadosh.

9 Six days shall you labor, and do all your work:

10 But the seventh day is the Shabbat of הרuin your Elohim: in it you shall not do any work, you, nor your son, nor your daughter, your male eved, nor your female eved, nor your cattle, nor your ger that is within your gates:

11 For in six days הָרִיעוּנִי made the shamayim and earth, the sea, and all that is in them, and rested on the seventh day: therefore הָרִיעוּנִי blessed the Shabbat day, and set it apart.

12 [Hey] Honor your abba and your eema: that your days may be long upon the land הָרִיעוּנִי gives you. 2


14 [Zayin] You shall not commit adultery.

15 [Chet] You shall not steal.

16 [Tet] You shall not bear false witness against your neighbor.

17 [Yud] You shall not covet your neighbor's bayit; you shall not covet your neighbor's wife, or his male eved, or his female eved, or his ox, or his donkey, or any thing that is your neighbor's.

18 And all the people saw the thundering, and the lightning, and the noise of the shofar, and the mountain smoking: and when the people saw it, they moved back, and stood at a distance.

19 And they said to Moshe, You speak with us, and we will listen: but let not Elohim speak with us, lest we die.

20 And Moshe said to the people, Fear not: for Elohim is come to test you, and that His fear may be before your faces, that you sin not.

21 And the people stood far off, and Moshe drew near to the thick darkness where Elohim was.

22 And הרuin said to Moshe, This you shall say to the children of Yisrael, You have seen that I have talked with you from the shamayim.

23 You shall not make besides Me elohim of silver; neither shall you make for yourselves elohim of gold.

24 An altar of earth you shall make for Me, and shall sacrifice there your burnt offerings, and your shalom offerings, your sheep, and your oxen: in all places where I record My Name I will come to you, and I will bless you.

25 And if you will make Me an altar of stone, you shall not build it of cut stone: for if you lift up your tool upon it, you have polluted it.

26 Neither shall you go up by steps to My altar, that your nakedness be not discovered on it.

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1 Most religions blatantly violate this command. The Hebrew for vain is shavah, meaning “to bring to nothing, or erasing from man’s usage.” It does not mean as erroneously taught that using it in vain is actually saying it. The truth is just the opposite.

2 Paul quotes this command to the Ephesian (6:1-2) Yisraelites, proving their Yisraelite heritage.

3 When ministering, Yisraelites must be fully covered. Nothing can show through. How different modern western religion has become, where ministry can take place in shorts and, or miniskirts. They will all answer to YHWH one day for that type of ministry.
11 And if he does not these three to her, then shall she go out free without money.

12 He that smites a man, so that he dies, shall be surely put to death.

13 And if a man lies not in wait, but Elohim delivers him into his hand; then I will appoint you a place where he shall flee.

14 But if a man come presumptuously upon his neighbor, to kill him with guile; you shall take him away from My altar that he may die.

15 And he that hits his abba, or his eema, shall be surely put to death.

16 And he that kidnaps a man, and sells him, or if he be found in his hand, he shall surely be put to death.

17 And he that curses his abba, or his eema, shall surely be put to death.

18 And if men struggle together, and one smites another with a stone, or with his fist, and he does not die, but is confined to his bed:

19 If he rises again, and walks outside with his staff, then shall he that smote him be innocent: only he shall pay for the loss of his time, and shall see to it that he is thoroughly healed.

20 And if a man smites his male eved, or his female eved, with a rod, and they die under his hand; he shall be surely punished.

21 But if he remains alive a day, or two, he shall not be punished: for he is his property.

22 If men fight, and hurt a woman with child, so that her child departs from her, and yet no harm follows, he shall be surely punished, according to what the woman's husband will determine; and he shall pay as the shophtim determine.

23 And if there is any injury, then you shall give chayim for chayim,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smites the eye of his male eved, or the eye of his female eved, that it perish; he shall let him go free for his eye's sake.

27 And if he smites out his male eved's tooth, or his female eved's tooth, he shall let them go free for the tooth's sake.

28 If an ox gores a man, or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be innocent.

29 But if the ox was in the habit of goring in times past, and it had been told to the owner, and he had not kept it in, but that it had killed a man, or a woman; the ox shall be stoned, and its owner also shall be put to death.

30 If there be laid upon him a sin covering penalty, then he shall give for the ransom of his chayim whatever is laid upon him.

31 Whether it has gored a son, or has gored a daughter, according to this mishpat shall it be done to him.

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1 Idiomatic expressions used for equity and justice to be sought. This is not to be understood as divinely sanctioned mutilation.
If her abba utterly refuses to give her to him, he shall pay money according to the dowry of virgins.  
You shall not allow a witch to live.  
Whoever lies with a beast shall surely be put to death.  
He that sacrifices to any elohim, except to ה' only, he shall be utterly destroyed.  
You shall neither vex a ger, nor oppress him; for you were gerim in the land of Mitzrayim.  
You shall not afflict a poor man in his cause.  
If you lend money to any of My people that is poor among you, you shall not be to him as one who lends on interest to him, neither shall you lay upon him interest.  
Among you, you shall not be to him as one who lends on interest.  
If you take your neighbor's garment as a pledge, you shall deliver it to him before the sun goes down:  
For that is his covering only, it is his garment for his skin: with what shall he sleep? And it shall come to pass, when he calls out to Me, that I will listen; for I am gracious.  
You shall not revile Elohim, nor curse a ruler of your people.  
You shall not delay to offer the first of your ripe fruits, and of your liquors: the barchor of your sons shall you give to Me.  
Likewise shall you do with your oxen, and with your sheep: seven days it shall be with his eema; on the eighth day you shall give it to Me.  
And you shall be kadosh men to Me: neither shall you follow a crowd to do evil; neither shall you follow your eye, or follow your heart to turn aside after many to turn aside what is right.  
Neither shall you favor a poor man in his cause.  
If you meet your enemy's ox, or his donkey going astray, you shall surely help with it.  
If you see the donkey of him that hates you lying under its burden, you shall refrain from leaving it to him, you shall surely help with it.  
You shall not turn aside the right-ruling of your poor in his cause.  
Keep far from a false matter; and the innocent and tzadik kill not: for I will not justify the wicked.  
And you shall take no bribe: for the bribe blinds the wise, and twists the words of the tzadik.  
Also you shall not oppress a ger: for you know the lev of a ger, seeing you were gerim in the land of Mitzrayim.

1 Eternally full of mercy.
2 Sadly, many in Yisrael continue to live under a divine curse, not realizing that they cannot come against a truly called leader of Yisrael, even when he, or she may be wrong.

3 An important word in season for Judah, in their treatment of returning brother Efrayim.
4 Land Shabbat, or shemeh.
5 Which is why knowing and using YHWH’s true Name is so important. It protects you from judgment.
6 Three ascension feasts (or the shalosh regalim) out of 7 annual feasts.
7 Shavuot.
8 Sukkot.
9 Towards the end of the harvest cycle, or yearly harvest cycle.
10 And by definition all under the male’s covering, or authority, and thereby not limited to males.
11 Forbidding torture of a mother by cooking the offspring in her presence, as did the heathen. This is not a prohibition of mixing meat and dairy.
12 Widely acknowledged as the Guardian of Yisrael, or the Young Man Metatron/Yahshua.
13 The Young Man Metatron has YHWH’s Name and can pardon Yisrael’s sin. This Man has to be His pre-incarnate Son.
22 But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.

23 For My Malach shall go before you, and bring you into the land of the Amorites, and the Hittites, and the Perizzites, and the Kanaanites, and the Hitites, and the Yevusites: and I will cut them off.

24 You shall not bow down to their elohim, nor serve them, nor do after their works: but you shall utterly overthrow them, and without fail break down their images.

25 And you shall serve יְהֹוָה your Elohim, and He shall bless your lechem, and your mayim; and I will take sickness away from the midst of you.

26 There shall nothing miscarry, nor be barren, in your land: the number of your days I will fill.

27 I will send My fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you.

28 I will send hornets before you, which shall drive out the Hivite, the Kanaanite, and the Hitite, from before you.

29 I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.

30 Little by little I will drive them out from before you, until you be increased, and inherit the land.

31 And I will set your borders from the Sea of Reeds even to the Sea of the Plishtim, and from the desert to the river: for I will deliver the inhabitants of the land into your hand; and you shall drive them out from before you.

32 You shall make no brit with them, or with their elohim. 2

33 They shall not dwell in your land, lest they make you sin against Me: for if you serve their elohim, it will surely be a snare to you.

24 And the Word of יהוה said to Moshe, Come up to me, you, and Aharon, Nadav, and Avihu, El-Azar and Ithamar 3 and seventy of the zechanim of Yisrael; and worship far off.

2 And Moshe alone shall come near יהוה: but they shall not come near; neither shall the people go up with him.

3 And Moshe came and told the people all the words of יהוה, and all the mishpatim: and all the people answered with kol echad, and said, All the words that יהוה has said we will do.

4 And Moshe wrote all the words of יהוה, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Yisrael.

5 And he sent young men of the children of Yisrael, which offered burnt offerings, and sacrificed shalom offerings of bulls to יהוה.

6 And Moshe took half of the dahm, and put it in basins; and half of the dahm he sprinkled on the altar.

7 And he took the scroll of the brit, and read it in the audience of the people: and they said, All that יהוה has said will we do, and be obedient.

8 And Moshe took the dahm, and sprinkled it on the people, and said, See the dahm of the brit, 4 that יהוה has made with you concerning all these words.

9 Then went up Moshe, and Aharon, Nadav, and Avihu, and seventy of the zechanim of Yisrael:

10 And they saw the Elohim of Yisrael: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of the shamayim in His clearness.

11 And upon the nobles of the children of Yisrael He laid not His hand: also they saw Elohim, and did eat and drink.

12 And יהוה said to Moshe, Come up to Me into the mount, and be there: and I will give you tablets of stone, and a Torah, and mitzvot that I have written; that you may teach them.

13 And Moshe rose up, and his assistant Yahoshua: and Moshe went up into the mount of Elohim.

14 And he said to the zechanim, Wait here for us, until we come again to you: and, see, Aharon and Hur are with you: if any man has any matters to do, let him come to them.

15 And Moshe went up into the mount, and a cloud covered the mount.

16 And the tifereth of יהוה abode upon Har Senai, and the cloud covered it six days: and on the seventh day He called to Moshe out of the midst of the cloud.

17 And the sight of the tifereth of יהוה was like a consuming fire on the top of the mount in the eyes of the children of Yisrael.

18 And Moshe went into the midst of the cloud, and went up to the mount: and Moshe was in the mount forty days and forty nights.

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1 Widely acknowledged as the Guardian of Yisrael, or the Young Man Metatron/Yahshua.

2 All peace accords with others on the land are forbidden.

3 DSS.

4 The blood of the lamp sealed the Torah, just as the blood of the Lamb also seals the Renewed Covenant. YHWH truly never changes either the means of atonement, or the nation who are the recipients of His atonement.

5 They saw Elohim and did not die. The Elohim they saw is called the body, or bone of the heavens, or ke-etzem hashamayim. So we see that they saw a part of YHWH corporally. No doubt they did not see Father YHWH, but His Son.

6 See note on Exodus 24 verse 10.
4 And blue, and purple, and scarlet, and fine linen, and goats’ hair,
5 And rams’ skins dyed red, and badgers’ skins, and acacia wood,
6 Oil for the light, spices for anointing oil, and for sweet incense,
7 Onyx stones, and stones to be set in the shoulder garment, and in the breastplate.
8 And let them make Me a Kadosh-Place; that I may dwell among them.
9 According to all that I show you, after the pattern of the Tabernacle, and the pattern of all the instruments of it, even so shall you make it.
10 And they shall make an ark of acacia wood: two cubits and a half shall be the length of it, and a cubit and a half the width of it, and a cubit and a half the height of it.
11 And you shall cover it with pure gold, within and without shall you cover it, and shall make upon it a keter molding of gold all around.
12 And you shall cast four rings of gold for it, and put them in the four corners of it; and two rings shall be on the one side of it, and two rings on the other side of it.
13 And you shall make poles of acacia wood, and cover them with gold.
14 And you shall put the poles into the rings by the sides of the ark, that the ark may be carried with them.
15 The poles shall be in the rings of the ark: they shall not be taken from it.
16 And you shall put into the ark the testimony that I shall give you.
17 And you shall make a lid of keporah of pure gold: two cubits and a half shall be the length of it, and a cubit and a half the width of it.
18 And you shall make two cheruvim of gold; of beaten work shall you make them, on the two ends of the lid of keporah.
19 And make one cheruim on the one end, and the other cheruim on the other end: even on the lid of keporah shall you make the cheruvim on the two ends of it.
20 And the cheruvim shall stretch forth their wings on high, covering the lid of keporah with their wings, and their faces shall look one to another; toward the lid of keporah shall the faces of the cheruvim be.
21 And you shall put the lid of keporah above upon the ark: and in the ark you shall put the testimony that I shall give you.
22 And there I will meet with you, and I will commune with you from above the lid of keporah, from between the two cheruvim that are upon the Ark of the Testimony, of all things which I will give you in mitzvoth for the children of Yisrael.
23 You shall also make a shulchan of acacia wood: two cubits shall be the length of it, and a cubit the width of it, and a cubit and a half the height of it.
24 And you shall cover it with pure gold, and make a keter molding of gold all around.
25 And you shall make to it a border of a hand width all around it, and you shall make a golden keter to the border of it all around.
26 And you shall make for it four rings of gold, and put the rings in the four corners that are on the four feet of it.
27 Over against the border shall the rings be for places for the poles to bear the shulchan.
28 And you shall make the poles of acacia wood, and cover them with gold, that the shulchan may be borne with them.
29 And you shall make the dishes of it, and spoons of it, and the covers of it, and bowls of it, to cover all over: of pure gold shall you make them.
30 And you shall put the Lechem ha Panayim on the shulchan before Me always.
31 And you shall make a menorah of pure gold: of beaten work shall the menorah be made: its shaft, and its branches, its bowls, its knobs, and its blossoms, shall be from the same piece.
32 And six branches shall come out of the sides of it; three branches of the menorah out of one side, and three branches of the menorah on the other side:
33 Three cups made like almonds, with a knob and a blossom in one branch; and three cups made like almonds in the other branch, with a knob and a blossom: for the six branches that come out of the menorah.
34 And on the menorah itself shall be four cups made like almonds, with their knobs and their blossom.
35 And there shall be a knob under two branches of the same piece, and a knob under two branches of the same piece, and a knob under two branches of the same piece, according to the six branches that proceed out of the menorah.
36 Their knobs and their branches shall be the same: all of it shall be one beaten work of pure gold.
37 And you shall make the seven lamps of it: and they shall light the lamps of it, that they may give light opposite it.
38 And the snuffers of it, and the trays of it, shall be of pure gold.
39 Of a talent of pure gold shall he make it, with all these vessels.
40 See to it that you make them after their pattern, which was shown you in the mount.
41 Two cherubim represent both houses of Yisrael, with the blood atonement in the middle on the lid of atonement indicating blood redemption for what would eventually become the two houses of lost Yisrael.
42 Both houses are to seek out, or look for each other.
43 Aron Ha-eh-dut in Hebrew, literally meaning the Ark of Testimony, or Witness.
44 A type and shadow of YHWH’s Light, shining on both sides of Yisrael’s future divided family.
45 From both houses comes one beaten yet united nation, fully pure and holy, symbolized by the gold of the menorah.
46 A perfect light to a reunited house.
the curtains shall have one measure.
3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.
4 And you shall make loops of blue upon the edge of the end curtain on one set; and likewise shall you make in the uttermost edge of the end curtain, in the coupling of the second.
5 Fifty loops shall you make in the one curtain, and fifty loops shall you make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.
6 And you shall make fifty hooks of gold, and couple the curtains together with the hooks: and it shall be one Tabernacle. 1
7 And you shall make curtains of goats’ hair to be a covering upon the Tabernacle: eleven curtains shall you make.
8 The length of one curtain shall be thirty cubits, and the width of one curtain four cubits: and the eleven curtains shall be all of one measure.
9 And you shall couple five curtains by themselves, and six curtains by themselves, and shall double the sixth curtain in the forefront of the Tabernacle.
10 And you shall make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain and second set.
11 And you shall make fifty hooks of brass, and put the hooks into the loops, and couple the tent together, that it may be one.
12 And the remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the backside of the Tabernacle.
13 And a cubit on the one side, and a cubit on the other side of that which remains in the length of the curtains of the tent, it shall hang over the sides of the Tabernacle on this side and on that side, to cover it.
14 And you shall make a covering for the tent of rams’ skins dyed red, and a covering above of badgers’ skins.
15 And you shall make boards for the Tabernacle of acacia wood standing up.
16 Ten cubits shall be the length of a board, and a cubit and a half shall be the width of one board.
17 Two tenons shall there be in one board, set in order one against another: this shall you make for all the boards of the Tabernacle.
18 And you shall make the boards for the Tabernacle, twenty boards on the south side southward.
19 And you shall make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.
20 And for the second side of the Tabernacle on the north side there shall be twenty boards:
21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
22 And for the sides of the Tabernacle westward you shall make six boards.
23 And two boards shall you make for the corners of the Tabernacle in the two sides.
24 And they shall be coupled together beneath, and they shall be coupled together above the head of it to one ring: this shall it be for them both; they shall be for the two corners.
25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.
26 And you shall make bars of acacia wood; five for the boards of the one side of the Tabernacle,
27 And five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the side of the Tabernacle, for the two sides westward.
28 And the middle bar in the midst of the boards shall reach from end to end.
29 And you shall cover the boards with gold, and make their rings of gold for places for the bars: and you shall cover the bars with gold.
30 And you shall raise up the Tabernacle according to the fashion of it that was shown you on the mount.
31 And you shall make a veil of blue, and purple, and scarlet, and fine twined linen of skilled work: with cheruvim shall it be made:
32 And you shall hang it upon four pillars of acacia wood covered with gold: their hooks shall be of gold, upon the four sockets of silver.
33 And you shall hang up the veil from the hooks, so that you may bring inside within the veil the Ark of the Testimony: and the veil shall divide between the Makom Kadosh and the Most-Kadosh-Place.
34 And you shall put the lid of keporah upon the Ark of the Testimony in the Most-Kadosh-Place.
35 And you shall set the shulchan outside the veil, and the menorah opposite the shulchan on the side of the Tabernacle towards the south: and you shall put the shulchan on the north side.
36 And you shall make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, made with needlework.
37 And you shall make for the hanging five pillars of acacia wood, and cover them with gold, and their hooks shall be of gold: and you shall cast five sockets of brass for them.

27 And you shall make an altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height of it shall be three cubits.
2 And you shall make the horns of it upon the four corners of it: its horns shall be the same: and you shall cover it with brass.
3 And you shall make its pans to receive its ashes, and its shovels, and its basins, and its flesh hooks, and its firepans: all the vessels of it you shall make of brass.
4 And you shall make for it a grate of network of brass; and upon the net shall you make four brass rings on the four corners of it.
5 And you shall put it under the compass of the altar.

1 Two curtains symbolize both eventual houses meeting in set-apartness, symbolized by the gold hooks holding the two curtains together, forming one dwelling place for YHWH. When Messiah restores both houses fully, His Set-Apart-Place will once again be in our midst.
shall be of silver.
6 And you shall make poles for the altar, poles of acacia wood, and cover them with brass.
7 And the poles shall be put into the rings, and the poles shall be upon the two sides of the altar, to bear it.
8 Hollow with boards shall you make it: as it was shown you in the mount, so shall they make it.
9 And you shall make the court of the Tabernacle: for the south side southward there shall be hangings for the court of fine twined linen one hundred cubits long for one side:
10 And the twenty pillars of it and their twenty sockets shall be of brass; the hooks of the pillars and their bands shall be of silver.
11 And likewise for the north side in length there shall be hangings of one hundred cubits long, with its twenty pillars and their twenty sockets of brass; the hooks of the pillars and their bands of silver.
12 And for the width of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.
13 And the width of the court on the east side eastward shall be fifty cubits.
14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.
15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.
16 And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, made with needlework: and their pillars shall be four, and their sockets four.
17 All the pillars all around the court shall be banded with silver; their hooks shall be of silver, and their sockets of brass.
18 The length of the court shall be a hundred cubits, and the width fifty everywhere, and the height five cubits of fine twined linen, and their sockets of brass.
19 All the vessels of the Tabernacle in all the service of it, and all the pegs of it, and all the pegs of the court, shall be of brass.

Torah Parsha 20
Tetzaveh 27:20-30:10
Haftarah Yechezkel 43:10-27
Brit Chadasha Phylipsiyah 4:10-20

20 And you shall command the children of Yisrael that they bring you pure olive oil beaten for the light, to cause the lamp to burn always.
21 In the Tabernacle of the congregation outside the veil, which is before the testimony, Aharon and his sons shall tend it from evening to morning before יוה: it shall be a chuk le-olam-va-ed to their generations on behalf of the children of Yisrael.

28 And bring near Aharon your brother, and his sons with him, from among the children of Yisrael, that he may serve Me in the kohen’s office, even Aharon, Nadav and Avihu, El-Azar and Ithamar, Aharon’s sons.
2 And you shall make kadosh garments for Aharon your brother for tifereth and for beauty.
3 And you shall speak to all that are wise hearted, whom I have filled with the Ruach of chochmah, that they may make Aharon’s garments to consecrate him, that he may attend to Me in the kohen’s office.
4 And these are the garments which they shall make: a breastplate, and a shoulder garment, and a robe, and a brodered coat, a turban, and a girdle: and they shall make kadosh garments for Aharon your brother, and his sons, that he may attend to Me in the kohen’s office.
5 And they shall take gold, and blue, and purple, and scarlet, and fine twined linen with skilled work.
6 And they shall make the shoulder garment of gold, of blue, and of purple, of scarlet, and fine twined linen, with skilled work.
7 It shall have the two shoulder pieces joined at the two edges of it; and so it shall be joined together.
8 And the embroidered band of the shoulder garment, which is upon it, shall be of the same, according to the work of it; even of gold, of blue, and purple, and scarlet, and fine twined linen.
9 And you shall take two onyx stones, and inscribe on them the names of the children of Yisrael:
10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.
11 With the work of an engraver in stone, like the engravings of a signet, shall you engrave the two stones with the names of the children of Yisrael: you shall make them to be set in settings of gold.
12 And you shall put the two stones upon the shoulders of the shoulder garment for stones of memorial to the children of Yisrael: and Aharon shall bear their names before יוה upon his two shoulders for a memorial.
13 And you shall make settings of gold;
14 And two chains of pure gold at the ends; of braided cords shall you make them, and fasten the braided cords to the settings.
15 And you shall make the breastplate of mishpat with skilled work: like the work of the shoulder garment you shall make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shall you make it.
16 Foursquare it shall be being doubled: a span shall be the length of it, and a span shall be the width of it.
17 And you shall set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.
18 And the second row shall be an emerald, a sapphire, and a jasper: this shall be the second row.
19 And the third row a jacinth, an agate, and an amethyst.
20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their settings.
21 And the stones shall be with the names of the children of Yisrael, twelve, according to their names, like the

1 The job of Yisrael’s High Priest is to carry the burdens of both houses to Father YHWH.
2 One for each future divided house of Yisrael.
3 Two stones each with six tribes on the High Priest’s shoulder, a prophetic foreshadowing of Yisrael’s two-house re-gathering and restoration.
4 Both houses are the golden vessels of YHWH for all ages, and are remembered by Him at all times.
engravings of a signet; every one with its name shall they be according to the twelve tribes. 1
22 And you shall make upon the breastplate chains at the ends of corded work of pure gold.
23 And you shall make upon the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate. 2
24 And you shall put the two-corded chains of gold in the two rings that are on the ends of the breastplate.
25 And the other two ends of the two-corded chains you shall fasten in the two settings, and put them on the shoulder pieces of the shoulder garment before it.
26 And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in the border of it, which is in the side of the shoulder garment inward.
27 And two other rings of gold you shall make, and shall put them on the two sides of the shoulder garment underneath, on the front of it, opposite the other coupling of it, above the embroidered band of the shoulder garment.
28 And they shall bind the breastplate by the rings of it to the rings of the shoulder garment with a lace of blue, that it may be above the embroidered band of the shoulder garment, so that the breastplate is not loosened from the shoulder garment.
29 And Aharon shall bear the names of the children of Yisrael on the breastplate of mishpat upon his lev, when he goes in to the kadosh place, for a memorial before הוהי continually. 3
30 And you shall put on the breastplate of mishpat the Urim and the Thummim; and they shall be upon Aharon’s lev, when he goes in before הוהי: and Aharon shall bear the mishpat of the children of Yisrael upon his lev before הוהי continually.
31 And you shall make the robe of the shoulder garment all in blue.
32 And there shall be a hole in the top of it, in the midst of it: it shall have a binding of woven work all around the hole of it, as it were the hole of strong armor that it be not torn.
33 And beneath upon the hem of it you shall make pomegranates of blue, and of purple, and of scarlet, all around the hem of it; and bells of gold between them all around:
34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.
35 And it shall be upon Aharon to attend; and its sound shall be heard when he goes in to the kadosh place before הוהי, and when he comes out, that he dies not.

1 The High Priest carried all 12 tribes on his heart, which is the heart for unity of the Father. However the reality of a divided house full of burdens was always on the priest’s shoulders, even as it was on Yahshua’s shoulders when He came looking for Yisrael’s lost sheep, manifesting the heart of His Father.
2 More two-house prophetic typology.
3 Messiah Yahshua does the same today as well, in the heavenly Set-Apart Place, the place of the original design.

36 And you shall make a plate of pure gold, and engrave upon it, like the engravings of a signet, Kadosh-Le- יהוה.
37 And you shall put it on a blue lace that it may be upon the turban; upon the forefront of the turban it shall be.
38 And it shall be upon Aharon’s forehead, that Aharon may bear the iniquity of the kadosh things, which the children of Yisrael shall set-apart in all their kadosh gifts; and it shall be always upon his forehead, that they may be accepted before יהוה. 4
39 And you shall embroider the coat of fine linen, and you shall make the turban of fine linen, and you shall make the girdle of needlework.
40 And for Aharon’s sons you shall make coats, and you shall make for them girdles, and turbans shall you make for them, for tifereth and for beauty.
41 And you shall put them upon Aharon your brother, and his sons with him; and shall anoint them, and consecrate them, and set them apart, that they may attend to Me in the kohen’s office.
42 And you shall make them linen breeches to cover their nakedness; from the loins even to the thighs they shall reach:
43 And they shall be upon Aharon, and upon his sons, when they come in to the Tabernacle of the congregation, or when they come near to the altar to attend in the kadosh place; that they bear not iniquity, and die: it shall be a chuk le-olam-va-ed to him and his zera after him. 5

4 And Aharon and his sons shall bring to the door of the kohen’s office, and shall set them apart, to attend to Me in the kohen’s office: Take one young bullock, and two rams without blemish, and a basket, with the bullock and the two rams.
2 And matzah, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheat flour shall you make them.
3 And you shall put them into one basket, and bring them in the basket, with the bullock and the two rams.
4 And Aharon and his sons shall bring to the door of the Tabernacle of the congregation, and shall wash them with mayim.
5 And you shall take the garments, and put upon Aharon the coat, and the robe of the shoulder garment, and the shoulder garment, and the breastplate, and gird him with the embroidered band of the shoulder garment:
6 And you shall put the turban upon his head, and put the kadosh keter upon the turban. 6
7 Then shall you take the anointing oil, and pour it upon his head, and anoint him.
8 And you shall bring his sons, and put long shirts upon them.
9 And you shall gird them with girdles, Aharon and his sons, and put the turbans on them; and the kohen’s office shall be theirs for a perpetual chuk: and you shall consecrate Aharon and his sons.
10 And you shall cause a bullock to be brought before the

4 Without YHWH’s set-apart Name all of men’s gifts will not be accepted.
5 Take careful note. Yisraelites of both sexes must not allow their undergarments to be exposed at any time.
6 Yisraelite priests wear head coverings in both covenants.
Tabernacle of the congregation: and Aharon and his sons shall put their hands upon the head of the bullock.

11 And you shall kill the bullock before Yahweh, by the door of the Tabernacle of the congregation.

12 And you shall take of the dahm of the bullock, and put it upon the horns of the altar with your finger, and pour all the dahm beside the bottom of the altar.

13 And you shall take all the fat that covers the inwards, and the lobe that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shall you burn with fire outside the camp: it is a sin offering.

15 You shall also take one ram; and Aharon and his sons shall put their hands upon the head of the ram.

16 And you shall slay the ram, and you shall take its dahm, and sprinkle it all around upon the altar.

17 And you shall cut the ram in pieces, and wash the inwards of it, and its legs, and put them upon its pieces, and on its head.

18 And you shall burn the whole ram upon the altar: it is a burnt offering to Yahweh: it is a sweet savor, an offering made by fire to Yahweh.

19 And you shall take the other ram; and Aharon and his sons shall put their hands upon the head of the ram.

20 Then shall you kill the ram, and take of its dahm, and put it upon the tip of the right ear of Aharon, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the dahm upon the altar all around.

21 And you shall take of the dahm that is upon the altar, and of the anointing oil, and sprinkle it upon Aharon, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be kadosh, and his garments, and his sons' garments with him.

22 Also you shall take of the ram the fat and the rump, and the fat that covers the inwards, and the lobe above the liver, and the two kidneys, and the fat that is upon them, and the right thigh; for it is a ram of consecration:

23 And one loaf of lechem, and one cake of oiled lechem, and one wafer out of the basket of the matzah that is before Yahweh:

24 And you shall put all in the hands of Aharon, and in the hands of his sons; and shall wave them for a wave offering before Yahweh.

25 And you shall receive them from their hands, and burn them upon the altar for a burnt offering, for a sweet savor before Yahweh: it is an offering made by fire to Yahweh.

26 And you shall take the breast of the ram of Aharon's consecration, and wave it for a wave offering before Yahweh: and it shall be your portion.

27 And you shall set-apart the breast of the wave offering, and the thigh of the contribution offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aharon, and of that which is for his sons:

28 And it shall be Aharon's and his sons' by a chuk le-olam-va-ed from the children of Yisrael: for it is a contribution offering: and it shall be a contribution offering from the children of Yisrael of the sacrifice of their shalom offerings, even their contribution offering to Yahweh.

29 And the kadosh garments of Aharon shall become his sons' after him, to be anointed in them, and to be consecrated in them.

30 And that son that is kohen in his place shall put them on seven days, when he comes into the Tabernacle of the congregation to attend in the kadosh place.

31 And you shall take the ram of the consecration, and cook its flesh in the kadosh place.

32 And Aharon and his sons shall eat the flesh of the ram, and the lechem that is in the basket, by the door of the Tabernacle of the congregation.

33 And they shall eat those things with which the keporah was made, to consecrate and to set them apart: but a ger shall not eat of it, because they are kadosh.

34 And if any of the flesh of the consecrations, or of the lechem, remain to the morning, then you shall burn the remainder with fire: it shall not be eaten, because it is kadosh.

35 And this shall you do to Aharon, and to his sons, according to all things that I have commanded you: seven days shall you consecrate them.

36 And you shall offer every day a bullock for a sin offering for keporah: and you shall cleanse the altar, when you have made a keporah for it, and you shall anoint it, to set it apart.

37 Seven days you shall make keporah for the altar, and set it apart; and it shall be an altar most kadosh: whatever touches the altar shall be kadosh.

38 Now this is that which you shall offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb you shall offer in the morning; and the other lamb you shall offer at evening;

40 And with the one lamb a tenth ephah of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering,

41 And the other lamb you shall offer at evening, and shall do like according to the meat offering of the morning, and according to the drink offering of it, for a sweet savor, an offering made by fire to Yahweh.

42 This shall be a continual burnt offering throughout your generations at the door of the Tabernacle of the congregation before Yahweh: where I will meet you, to speak there to you.

43 And there I will meet with the children of Yisrael, and the Tabernacle shall be kadosh by My tifereth.

44 And I will set-apart the Tabernacle of the congregation, and the altar: I will set-apart also both Aharon and his sons, to attend to Me in the kohen's office.

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1 In the east, where Yahshua died “before YHWH,” on Mt. Olivet.

2 Yisraelites must consecrate themselves daily before YHWH and man.

3 Daily lamb sacrifices for both houses symbolized by the two lambs.

4 Biblical shachrit/morning worship and ma'ariv/evening worship.
45 And I will dwell among the children of Yisrael, and will be their Elohim.  
46 And they shall know that I am יִנָּהַפּ their Elohim, that brought them forth out of the land of Mitzrayim, that I may dwell among them: I am יִנָּהַפּ their Elohim.  

30 And you shall make an altar to burn incense upon: of acacia wood shall you make it.  
2 A cubit shall be the length of it, and a cubit the width of it; foursquare shall it be: and two cubits shall be the height of it: the horns of it shall be of the same.  
3 And you shall cover it with pure gold, the top of it, and the sides of it all around, and the horns of it; and you shall make for it a keter of gold all around.  
4 And two golden rings shall you make for it under the keter of it, by the two corners of it, upon the two sides of it shall you make it; and they shall be for places for the poles with which to bear it.  
5 And you shall make the poles of acacia wood, and cover them with gold.  
6 And you shall put it before the veil that is by the Ark of the Testimony, before the lid of keporah that is over the Testimony, where I will meet with you.  
7 And Aharon shall burn on it sweet incense every morning: when he prepares the lamps, he shall burn incense upon it.  
8 And when Aharon lights the lamps at evening, he shall burn incense upon it, perpetual incense before יִנָּהַפּ throughout your generations.  
9 You shall offer no strange incense on it, or burnt sacrifice, or meat offering; neither shall you pour a drink offering on it.  
10 And Aharon shall make a keporah upon the horns of it once in a year with the dahm of the sin offering of the altar.  
11 And when they go into the Tabernacle of the congregation, they shall wash with mayim, that they die not; or when they come near to the altar to attend, to burn offering made by fire to יִנָּהַפּ.  
12 So they shall wash their hands and their feet, so that they die not: and it shall be a chuk le-olam-va-ed to them, even to him and to his zera throughout their generations.  
13 Moreover יִנָּהַפּ spoke to Moshe, saying,  
14 Take for you principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half as much, even two hundred and fifty shekels, of sweet calamus two hundred and fifty shekels,  
15 And of cassia five hundred shekels, after the shekel of the Kadosh-Place, and of olive oil a hin:  
16 And you shall make any other like it, after the composition of it: it is יִנָּהַפּ's anointing oil.  
17 And יִנָּהַפּ spoke to Moshe, saying,  
18 You shall also make a basin of brass, and its foot also of brass, to wash with: and you shall put it between the Tabernacle of the congregation and the altar, and you shall put mayim inside.  
19 For Aharon and his sons shall wash their hands and their feet there:  
20 When they go into the Tabernacle of the congregation, they shall wash with mayim, that they die not; or when they come near to the altar to attend, to burn offering made by fire to יִנָּהַפּ.  
21 And you shall wash their hands and their feet, so that they die not: and it shall be a chuk le-olam-va-ed to them, even to him and to his zera throughout their generations.  
22 Moreover יִנָּהַפּ spoke to Moshe, saying,  
23 Take for you principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half as much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,  
24 And of cassia five hundred shekels, after the shekel of the Kadosh-Place, and of olive oil a hin:  
25 And you shall make it into an oil of kadosh ointment, an ointment compound after the work of the perfumer: it shall be a kadosh anointing oil.  
26 And you shall anoint the Tabernacle of the congregation with it, and the Ark of the Testimony,  
27 And the shulchan and all its vessels, and the menorah and its vessels, and the altar of incense,  
28 And the altar of burnt offering with all its vessels, and the basin and its stand,  
29 And you shall set them apart, that they may be most kadosh: so that whatever touches them shall be kadosh.  
30 And you shall anoint Aharon and his sons, and consecrate them, that they may attend to Me in the kohen’s office.  
31 And you shall speak to the children of Yisrael, saying, This shall be a kadosh anointing oil to Me throughout your generations.  
32 Upon man's flesh shall it not be poured, neither shall you make any other like it, after the composition of it: it is kadosh, and it shall be kadosh to you.  
33 Whoever produces any like it, or whoever puts any of it upon a ger, shall even be cut off from his people.  
34 And יִנָּהַפּ said to Moshe, Take sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense; of each shall there be a like weight:  
35 And you shall make it a perfume, a confection after the work of the perfumer, salted, pure and kadosh:  
36 And you shall bear some of it very fine, and put of it бюджет

1 Daily part of shachrit/morning worship and maariv/evening worship.
before the testimony in the Tabernacle of the congregations, where I will meet with you: it shall be to you most kadosh.

37 And as for the incense that you shall make, you shall not make to yourselves according to the composition of it: it shall be to you kadosh for אֲדֹנָי.

38 Whoever shall make anything like it, even smell it, shall be cut off from his people.

31 And אֲדֹנָי spoke to Moshe, saying,

2 See, I have called by name Betzale-El the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the Ruach of Elohim, in chochmah, and in bikurim, and in da’at, and in all manner of workmanship,

4 To devise skilled works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, see, I have appointed with him Aholiav, the son of Ahisamack, of the tribe of Dan; and in the lechem of all that are wise hearted, I have put chochmah, that they may make all that I have commanded you;

7 The Tabernacle of the congregation, and the Ark of the Testimony, and the lid of keporah that is on it, and all the furniture of the Tabernacle,

8 And the shulchan and its furniture, and the pure menorah with all its furniture, and the altar of incense,

9 And the altar of burnt offering with all its furniture, and the basin and its stand.

10 And the clothing of service, and the kadosh garments for Aharon the kohen, and the garments of his sons, to attend in the kohen’s office,

11 And the anointing oil, and sweet incense for the kadosh place: according to all that I have commanded you they shall do.

12 And אֲדֹנָי spoke to Moshe, saying,

13 Speak also to the children of Yisrael, saying, Truly My Shabbats you shall shomer: for it is an ot between Me and you throughout your generations; that you may know that I am אֲדֹנָי that does set you apart. 1

14 You shall shomer the Shabbat therefore: for it is kadosh for you: every one that defiles it shall surely be cut off from among his people. 2

15 Six days may work be done; but on the seventh is the Shabbat of rest, kadosh to אֲדֹנָי: whoever does any work on the Shabbat day; he shall surely be put to death.

16 Therefore the children of Yisrael shall shomer the Shabbat, to observe the Shabbat throughout their generations, for an everlasting brit.

17 It is an ot between Me and the children of Yisrael le-olam-va-ed: for in six days אֲדֹנָי made the shamayim and the earth, and on the seventh day He rested, and was refreshed.

18 And He gave to Moshe, when He had made an end of communing with him upon Har Senai, two tablets of testimony, tablets of stone, written with the finger of Elohim.

32 And when the people saw that Moshe delayed to come down out of the mount, the people gathered themselves together to Aharon, and said to him, Get up, make us elohim, that shall go before us; for as for this Moshe, the man that brought us up out of the land of Mitzrayim, we do not know what has become of him.

2 And Aharon said to them, Break off the golden earrings that are in the ears of your wives, of your sons, and of your daughters, and bring them to me.

3 And all the people broke off the golden earrings that were in their ears, and brought them to Aharon.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a golden calf: and they said, These be your elohim, O Yisrael, which brought you up out of the land of Mitzrayim.

5 And when Aharon saw it, he built an altar before it; and Aharon made a proclamation, and said, Tomorrow is a moed to אֲדֹנָי.

6 And they rose up early in the morning, and offered burnt offerings, and brought shalom offerings; and the people sat down to eat and to drink, and rose up to play.

7 And אֲדֹנָי said to Moshe, Go, get yourself down; for your people, which you brought out of the land of Mitzrayim, have corrupted themselves:

8 They have turned aside quickly out of the halacha which I commanded them: they have made themselves a molded calf, and have worshipped it, and have sacrificed to it, and said, These be your elohim, O Yisrael, which have brought you up out of the land of Mitzrayim.

9 And אֲדֹנָי said to Moshe, I have seen this people, and see; it is a stiff-necked people:

10 Now therefore leave Me alone, that My anger may wax hot against them, and that I may consume them: and I will make from you a great nation. 3

11 And Moshe besought אֲדֹנָי his Elohim, and said, אֲדֹנָי, why does Your anger wax hot against Your people, which You have brought forth out of the land of Mitzrayim with great power, and with a mighty hand?

12 Why should the Mitzrim speak, and say, For evil did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Your fierce anger, and relent of this evil against Your people.

13 Remember Ahvraham, Yitzchak, and Yisrael, Your servants, to whose sake You spoke in Shemot, and swore to them, saying, To their seed will I give this land.

14 And אֲדֹנָי relented of the evil which He thought to do to His people.

15 And Moshe turned, and went down from the mount, and the two tablets of the testimony were in his hand: the tablets were written on both their sides; on the one side and on the other were they written.

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1 Forever even after Messiah comes.

2 Sunday services replacing Shabbat disqualify you from being considered a returning Yisraelite. You will remain cut off from your people.

3 יְהֹוָה still would have been faithful to the promise of physical multiplicity, had He decided to take this route at this particular time.
16 And the tablets were the work of Elohim, and the writing was the writing of Elohim, inscribed upon the tablets.
17 And when Yahoshua heard the noise of the people as they shouted, he said to Moshe, There is a noise of war in the camp.
18 And Moshe said, It is not the voice of them that shout for strength, neither is it the voice of them that cry in weakness: but the noise of them that sing do I hear.
19 And it came to pass, as soon as he came near to the camp, that he saw the calf, and the dancing: and Moshe's anger became hot, and he cast the tablets out of his hands, and broke them beneath the mount.
20 And he took the calf that they had made, and burned it in the fire, and ground it to powder, and scattered it upon the mayim, and made the children of Yisrael drink of it.
21 And Moshe said to Aharon, What did this people do to you, that you have brought so great a sin upon them?
22 And Aharon said, Let not the anger of my master burn: you know the people that they are set on evil.
23 For they said to me, Make us elohim, which shall go before us: for as for this Moshe, the man that brought us up out of the land of Mitzrayim, we do not know what has become of him.
24 And I said to them, Whoever has any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.
25 And when Moshe saw that the people had broken loose; for Aharon had let them loose to their shame among their enemies:
26 Then Moshe stood in the gate of the camp, and said, Who is on הרה's side? Let him come to me. And all the sons of Lewi gathered themselves together to him.
27 And he said to them, This says הרה Elohim of Yisrael. Put every man his sword by his side, and go in and out from tent to tent throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.
28 And the children of Lewi did according to the word of Moshe: and there died of the people that day about three thousand men.
29 For Moshe said, Ordain yourselves today for service to הרה, since every man was against his son, and upon his brother; that he may bestow upon you a bracha this day.
30 And it came to pass on the next day, that Moshe said to the people, You have sinned a great sin: and now I will go up to הרה; perhaps I shall make a keporah for your sin.
31 And Moshe returned to הרה, and said, Oh, this people have sinned a great sin, and have made for themselves elohim of gold.
32 Yet now, if You will please forgive their sin....; but if not, please blot me, I ask You, out of Your scroll that You have written.
33 And הרה said to Moshe, Whoever has sinned against Me, him will I blot out of My scroll.

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1 Even the giver broke the Torah literally and spiritually, which is why Yahshua is greater than Moses our teacher.

2 Metatron.
3 Angel/Malach-YHWH.
4 Obviously the face of the Son, or the Young Man Metatron.
5 Moses desired to know the Name of the Angel/Malach-YHWH, as did Jacob/Yisrael before him. Today we know His Name since the fullness of time has come.
Your sight, show me now Your Way, 1 that I may know You, that I may find favor in Your sight: and consider that this nation is Your people. 2

14 And He said, My Presence shall go with you, and I will give you rest. 15 And he said to Him, If Your Presence goes not with me, carry us not up there. 16 For how shall it be known here that I, and Your people have found favor in Your sight? Except You go with us? So shall we be separated, I, and Your people, from all the nations that are upon the face of the earth.

17 And יהוה said to Moshe, I will do this thing also that you have spoken: for you have found favor in My sight, and I know you by name. 18 And Moshe said, I beg You, show me Your tifereth. And יהוה said, See, there is a place by Me, and you shall stand upon a rock: 22 And it shall come to pass, while My tifereth passes by, that I will put you in a cleft of the rock, and will cover you with My hand while I pass by: 23 And I will take away My hand, and you shall see My back: 2 But My face shall not be seen.

34 And יהוה said to Moshe, Cut two tablets of stone like the first: and I will write upon these tablets the words that were on the first tablets, which you broke. 2 And be ready in the morning, and come up in the morning to Har Senai, and present yourself there to Me on the top of the mount. 3 And no man shall come up with you, neither let any man be seen throughout the entire mount; neither let the flocks nor herds feed before the mount. 4 And he cut two tablets of stone like the first; and Moshe rose up early in the morning, and went up to Har Senai, as יהוה had commanded him, and took in his hand the two tablets of stone. 5 And יהוה descended in the cloud, and stood with him there, and proclaimed the Name of יהוה. 7

1 John 14:6.
2 This “nation is Your goy” in the Hebrew. Yisrael was יהוה’s goy. So today we should not find it strange that non-Jewish Yisraelites are still called goyim.
3 The manifest part of יהוה, who proclaims the Name of יהוה, is Yahshua, as He did on earth in John chapter 17.
4 The Father’s face.
5 Anthropomorphic expression meaning His manifest Presence, but not the Father’s face. This is exactly what Yahshua came to do. Reveal the Father, but continue to hide His face.
6 Renewal of the covenant, not a new covenant like the Renewed Covenant.
7 The plurality of divinity. One יהוה declares the Name of the other.
25 You shall not offer the dahm of My sacrifice with chameitz; neither shall the sacrifice of the moed of the Pesach be left to the morning.
26 The first of the bikkurim of your land you shall bring to the Bayit of ה' your Elohim. You shall not cook a kid in its eema's milk.
27 And ה' said to Moshe, Write these words: for according to the mouth of these words I have made a brit with you and with Yisrael.
28 And Moshe was there with ה' forty days and forty nights; he did neither eat lechem, nor drink mayim. And he wrote upon the tablets the words of the brit, the ten words.
29 And it came to pass, when Moshe came down from Har Senai with the two tablets of testimony in Moshe's hand, when he came down from the mount, that Moshe did not know that the skin of his face shone while he talked with Him.
30 And when Aharon and all the children of Yisrael saw Moshe, see, the skin of his face shine; and they were afraid to come near him.
31 And Moshe called to them; and to Aharon and all the rulers of the congregation returned to him: and Moshe talked with them.
32 And afterward all the children of Yisrael came near: and he gave them in commands all that ה' had spoken with him on Har Senai.
33 And until Moshe had done speaking with them, he put a veil on his face.
34 But when Moshe went in before ה' to speak with Him, he took the veil off, until he came out. And he came out, and spoke to the children of Yisrael that which he was commanded.
35 And the children of Yisrael saw the face of Moshe that the skin of Moshe's face shone; and Moshe put the veil upon his face again, until he went in to speak with Him.

Torah Parsha 22
Vayachel 35:1-38:20
In regular 12-month years, read with Parsha 23.
In years with 13 months, read separately
Haftarah Melechim Alef 7:40-50
Brit Chadasha Ivrim 9:1-14

35 And Moshe gathered all the congregation of the children of Yisrael together, and said to them. These are the words that ה' has commanded, that you should do them.
2 Six days shall work be done, but on the seventh day there shall be to you a kadosh day, a Shabbat of rest to ה'. whoever does work on it shall be put to death.
3 You shall kindle no fire throughout your dwellings upon the Shabbat day.
4 And Moshe spoke to all the congregation of the children of Yisrael, saying, This is the thing that ה' commanded, saying,
5 Take from among you an offering to ה': whoever is of a willing lev, let him bring it, an offering for ה': gold, and silver, and brass,
6 And blue, and purple, and scarlet, and fine linen, and goats' hair,
31 And He has filled him with the Ruach of Elohim, in chochmah, in binah, and in da'at, and in all manner of workmanship;
32 And to design, to work in gold, and in silver, and in brass,
33 And in the cutting of stones, to set them, and in carving of wood, to make all manner of skilled work.
34 And He has put this in his lev that he may teach, both he, and Aholiav, the son of Achisamach, of the tribe of Dan.
35 Them has He filled with chochmah of lev, to work all manner of work for the service of the Kadosh-Place, according to all that had commanded.

2 And Moshe called Betzal-El and Aholiav, and every wise hearted man, in whom יהוה put chochmah and binah to know how to work all manner of work for the service of the Kadosh-Place, according to all that יהוה commanded.

Then made Betzal-El and Aholiav, and every wise hearted man, in whom יהוה had put chochmah, even every one whose lev was stirred up to come to the work to do it:
3 And they received from Moshe all the offerings, which the children of Yisrael had brought for the work of the service of the Kadosh-Place, to make it complete. And they brought to him free will offerings every morning.
4 And all the wise men, that were doing all the work of the Kadosh-Place, came every man from his work that they made;
5 And they spoke to Moshe, saying, The people bring much more than enough for the service of the work, which יהוה commanded to make.
6 And Moshe gave an order, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the Kadosh-Place. So the people were restrained from bringing.
7 For that which they had was sufficient for all the work to be made; and it was too much.
8 And every wise hearted man among them that made the work of the Tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cheruvim of skilled work he made them.
9 The length of one curtain was twenty eight cubits, and the width of one curtain four cubits: the curtains were all of one size.
10 And he coupled the five curtains one to another: and the other five curtains he coupled one to another.
11 And he made loops of blue on the edge of one curtain from one set in the coupling: likewise he made them in the end curtain, in the coupling of the second.
12 Fifty loops he made in one curtain, and fifty loops he made in the edge of the curtain that was in the coupling of the second: the loops held one curtain to another.

13 And he made fifty hooks of gold, and coupled the curtains one to another with the hooks: so it became one Tabernacle.
14 And he made curtains of goats' hair for the tent over the Tabernacle: eleven curtains he made them.
15 The length of one curtain was thirty cubits, and four cubits was the width of one curtain: the eleven curtains were of one size.
16 And he coupled five curtains by themselves, and six curtains by themselves.
17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops he made upon the edge of the curtain that couples the second.
18 And he made fifty hooks of brass to couple the tent together, that it might be one.
19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.
20 And he made boards for the Tabernacle of acacia wood, standing up.
21 The length of a board was ten cubits, and the width of a board one cubit and a half.
22 One board had two tenons, equally distant one from another: so did he make for all the boards of the Tabernacle.
23 And he made boards for the Tabernacle; twenty boards for the south side southward:
24 And forty sockets of silver he made under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.
25 And for the other side of the Tabernacle, which is toward the north corner, he made twenty boards,
26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
27 And for the sides of the Tabernacle westward he made six boards.
28 And two boards made he for the corners of the Tabernacle in the two sides.
29 And they were coupled beneath, and coupled together at the head of it, to one ring: this he did to both of them in both the corners.
30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.
31 And he made bars of acacia wood; five for the boards of the one side of the Tabernacle,
32 And five bars for the boards of the other side of the Tabernacle, and five bars for the boards of the Tabernacle for the sides westward.
33 And he made the middle bar to shoot through the boards from the one end to the other.
34 And he covered the boards with gold, and made their rings of gold to be places for the bars, and covered the bars with gold.
35 And he made a veil of blue, and purple, and scarlet, and fine twined linen: with cheruvim he made it of skilled work.
36 And he made four pillars of acacia wood, and covered them with gold: their hooks were of gold; and he cast for them four sockets of silver.
37 And he made a covering for the Tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;
38 And the five pillars of it with their hooks: and he

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1 One builder from what would become each of the two houses.
covered their tops and their rings with gold: but their five sockets were of brass.

37 And Betzal-El made the ark of acacia wood: two cubits and a half was the length of it, and a cubit and a half the width of it, and a cubit and a half the height of it:
2 And he covered it with pure gold inside and outside and made a keter of gold for it all around.
3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon one side of it, and two rings upon the other side of it.
4 And he made poles of acacia wood, and covered them with gold.
5 And he put the poles into the rings by the sides of the ark, to bear the ark.
6 And he made the lid of kperorah of pure gold: two cubits and a half was the length of it, and one cubit and a half the width of it.
7 And he made two cheruvim of gold, beaten out of one piece he made them, on the two ends of the lid of kperorah;
8 One cheruv on the end on this side, and another cheruv on the other end on that side: out of the lid of kperorah he made the cheruvim on the two ends of it.
9 And the cheruvim spread out their wings on high, and covered with their wings over the lid of kperorah, with their faces one to another; even towards the lid of kperorah were turned the faces of the cheruvim.  
10 And he made the shulchan of acacia wood: two cubits was the length of it, and a cubit the width of it, and a cubit and a half the height of it:
11 And he covered it with pure gold, and made on it a keter of gold all around.
12 Also he made on it a border of a handbreadth all around; and made a keter of gold for the border of it all around.
13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four legs of it.
14 Opposite the border were the rings, the places for the poles to bear the shulchan.
15 And he made the poles of acacia wood, and covered them with gold, to bear the shulchan.
16 And he made the vessels, which were upon the shulchan, its dishes, and its spoons, and its bowls, and its jars for pouring with, pure gold.
17 And he made the menorah of pure gold: of beaten work he made the menorah; its shaft, and its branch, its cups, its knobs, and its blossoms, were the same:
18 And six branches going out of the sides of it; three branches of the menorah out of one side of it, and three branches of the menorah out of the other side:
19 Three cups made after the fashion of almonds in one branch, a knob and a blossom; and three cups made like almonds in another branch, a knob and a blossom: so it was done throughout the six branches going out of the menorah.
20 And in the menorah were four cups made like almonds, its knobs, and its blossoms:

21 And a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, for the six branches going out of it.
22 Their knobs and their branches were the same: all of it was one beaten work of pure gold.
23 And he made its seven lamps, and its snuffers, and its trays, of pure gold.
24 Of a talent of pure gold he made it, and all the vessels of it.
25 And he made the incense altar of acacia wood: the length of it was one cubit, and the width of it a cubit; it was foursquare; and two cubits was the height of it; the horns of it were of the same.
26 And he covered it with pure gold, both the top of it, and the sides of it all around, and the horns of it: also he made for it a keter of gold all around.
27 And he made two rings of gold for it under the keter, by the two corners of it, upon the two sides of it, to be places for the poles to lift it.
28 And he made the poles of acacia wood, and covered them with gold.
29 And he made the kadosh anointing oil, and the pure incense of sweet spices, according to the work of the perfumer.

38 And he made the altar of burnt offering of acacia wood: five cubits was the length of it, and five cubits the width of it; it was foursquare; and three cubits the height of it.
2 And he made the horns of it on the four corners of it; the horns of it were of the same: and he covered it with brass.
3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh hooks, and the firepans: all the vessels of it he made of brass.
4 And he made for the altar a brass-grated network, under its rim, midway from the bottom.
5 And he cast four rings for the four ends of the grate of brass, to be places for the poles.
6 And he made the poles of acacia wood, and covered them with brass.
7 And he put the poles into the rings on the sides of the altar, to lift it; he made the altar hollow with boards.
8 And he made the basin of brass, and the stand from brass, from the bronze mirrors of the women assembling, who did service at the door of the Tabernacle of the congregation.
9 And he made the court: on the south side southward the hangings of the court were of fine twined linen, a hundred cubits:
10 Their pillars were twenty, and their bronze sockets twenty; the hooks of the pillars and their bands were of silver.
11 And for the north side the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their bands were of silver.
12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their bands of silver.
13 And for the east side eastward fifty cubits.
14 The hangings of the one side of the gate were fifteen

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1 A type of the two-houses touching each other by the mercy of Messiah's blood.
cubits; their pillars three, and their sockets three.
15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.
16 All the hangings of the court all around were of fine twined linen.
17 And the sockets for the pillars were of brass; the hooks of the pillars and their bands of silver; and the covering of their tops of silver; and all the pillars of the court were banded with silver.
18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the width was five cubits, corresponding to the screens of the court.
19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the covering of their tops and their bands of silver.
20 And all the pegs of the Tabernacle, and of the court all around, were of brass.

Torah Parsha 23
Pekudei 38:21-40:38
In 12-month years,
read with Parsha 22.
In years with 18 months
read separately.
Haftarah Melechim Alef 7:51-8:21
Brit Chadasha Maaseh Shlichim 1:1-11

21 This is the census of the Tabernacle, even of the Tabernacle of testimony, as it was counted, according to the command of Moshe, for the service of the Lewiym, by the hand of Ithamar, son to Aharon the kohen.
22 And Betzal-El the son of Uri, the son of Hur, of the tribe of Yahudah, made all that Moshe commanded Moshe.
23 And with him was Aholiav, son of Ahisamach, of the tribe of Dan, an engraver, and a skilled workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.
24 All the gold that was used for the work in all the work of the kadosh place, even the gold of the offering, was twenty-nine talents, and seven hundred thirty shekels, according to the shekel of the Kadosh-Place.
25 And the silver from them that were numbered from the children of Yisrael:
26 A bekah for every man, that is, half a shekel, after the shekel of the Kadosh-Place.
27 And from the hundred talents of silver were cast the sockets of the Kadosh-Place, and the sockets of the veil; a hundred sockets from the hundred talents, a talent for a socket.
28 And from the one thousand seven hundred seventy five shekels, after the shekel of the Kadosh-Place, even the gold of the offering, was a talent for a ring for the door of the Tabernacle of the congregation, and the bronze altar, and the bronze grate for it, and all the vessels of the altar.
29 And of the blue, and purple, and scarlet, they made clothing of service, to do service in the kadosh place, and made the kadosh garments for Aharon; as Moshe commanded Moshe.
30 And he made the shoulder garment of gold, blue, and purple, and scarlet, and fine twined linen.
31 They did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with skilled work.
32 They made shoulder pieces for it, to couple it together: by the two edges was it coupled together.
33 And the embroidered band of his shoulder garment, that was upon it, was of the same, according to the work of it; of gold, blue, and purple, and scarlet, and fine twined linen; as Moshe commanded Moshe.
34 And they made onyx stones enclosed in settings of gold, graven, as signets are engraven, with the names of the children of Yisrael.
35 And he put them on the shoulders of the shoulder garment, that they should be stones for a memorial to the children of Yisrael; as Moshe commanded Moshe.
36 And he made the breastplate of skilled work, like the work of the shoulder garment; of gold, blue, and purple, and scarlet, and fine twined linen.
37 It was foursquare; they made the breastplate double: a span was the length of it, and a span the width of it, being doubled.
38 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.
39 And the second row, an emerald, a sapphire, and a diamond.
40 And the third row, a jacinth, an agate, and an amethyst.
41 And the fourth row, a beryl, an onyx, and an amethyst: they were enclosed in settings of gold.
42 And the stones were according to the names of the children of Yisrael, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.
43 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.
44 And they made two settings of gold, and two gold rings; and put the two rings in the two ends of the breastplate.
45 And they put the two cords of gold in the two rings on the ends of the breastplate.
46 And the two ends of the two cords they fastened in the two settings, and put them on the shoulder pieces of the shoulder garment, in the front.
47 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the shoulder garment inward.
48 And they made two other golden rings, and put them on the two sides of the shoulder garment underneath, toward the front of it, opposite the other coupling of it, above the embroidered band of the shoulder garment.
49 And they did bind the breastplate by its rings to the
rings of the shoulder garment with a lace of blue, that it might be above the embroidered band of the shoulder garment, and that the breastplate might not be loosed from the shoulder garment; as הַרְכָּז commanded Moshe.  
22 And he made the robe of the shoulder garment of woven work, all of blue.  
23 And there was a hole in the midst of the robe, as the hole of a strong armor, with a band all around the hole that it should not tear.  
24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.  
25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, all around between the pomegranates;  
26 A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to attend in; as הַרְכָּז commanded Moshe.  
27 And they made coats of fine linen of woven work for Aharon, and for his sons,  
28 And a turban of fine linen, and beautiful turban ornaments of fine linen, and linen breeches of fine twined linen,  
29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as הַרְכָּז commanded Moshe.  
30 And they made the plate of the kadosh keter of pure gold, and wrote upon it a writing, like the engravings of a signet, Kadosh-Le-קְדֹשֶׁה.  
31 And they tied to it a lace of blue, to fasten it high upon the turban; as הַרְכָּז commanded Moshe.  
32 So all the work of the Tabernacle of the tent of the congregation was finished: and the children of Yisrael did as He commanded Moshe.  
33 And they brought the Tabernacle to Moshe, the tent, and all its furniture, its hooks, its boards, its bars, and its pillars, and its sockets,  
34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,  
35 The Ark of the Testimony, and its poles, and the lid of keporah,  
36 The shulchan, and all the vessels of it, and the Lechem of the Panayim,  
37 The gold menorah, with the lamps of it, even with the lamps to be set in order, and all the vessels of it, and the oil for light,  
38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the Tabernacle door,  
39 The bronze altar, and its grate of brass, its poles, and all its vessels, the basin and its stand,  
40 The hangings of the court, its pillars, and its sockets, and the hanging for the court gate, its cords, and its pegs, and all the vessels of the service of the Tabernacle, for the tent of the congregation,  
41 The clothing of service to do service in the kadosh place, and the kadosh garments for Aharon the kohen, and his sons' garments, to attend in the kohen's office.  
42 According to all that הַרְכָּז commanded Moshe, so did the children of Yisrael all the work.  
43 And Moshe did look upon all the work, and, see, they had done it as הַרְכָּז had commanded, even so had they done it: and Moshe blessed them.

40 And הַרְכָּז spoke to Moshe, saying,  
2 On the first day of the first month shall you set up the Tabernacle of the tent of the congregation,  
3 And you shall put in it the Ark of the Testimony, and cover the ark with the veil.  
4 And you shall bring in the shulchan, and set in order the things that are to be set in order upon it; and you shall bring in the menorah, and light the lamps of it.  
5 And you shall set the altar of gold for the incense before the Ark of the Testimony, and put the hanging of the door to the Tabernacle.  
6 And you shall set the altar of the burnt offering before the door of the Tabernacle of the tent of the congregation.  
7 And you shall set the basin between the tent of the congregation and the altar, and shall put mayim inside.  
8 And you shall set up the court all around, and hang up the hanging at the court gate.  
9 And you shall take the anointing oil, and anoint the Tabernacle, and all that is inside, and shall set it apart, and all the vessels of it: and it shall be kadosh.  
10 And you shall anoint the altar of the burnt offering, and all its vessels, and set-apart the altar: and it shall be an altar most kadosh.  
11 And you shall anoint the basin and its stand, and set it apart.  
12 And you shall bring Aharon and his sons to the door of the Tabernacle of the congregation, and wash them with mayim.  
13 And you shall put upon Aharon the kadosh garments, and anoint him, and set him apart; that he may attend to Me in the kohen's office.  
14 And you shall bring his sons, and clothe them with long robes:  
15 And you shall anoint them, as you did anoint their abba that they may attend to Me in the kohen's office: for their anointing shall surely be an everlasting priesthood throughout their generations.  
16 So Moshe did: according to all that הַרְכָּז commanded him, so did he.  
17 And it came to pass in the first month in the second year, on the first day of the month; that the Tabernacle was raised up.  
18 And Moshe raised up the Tabernacle, and fastened its sockets, and set up the boards of it, and put in the bars of it, and raised up its pillars.  
19 And he spread abroad the tent over the Tabernacle, and put the covering of the tent above it; as הַרְכָּז commanded Moshe.  
20 And he took and put the testimony into the ark, and set the poles on the ark, and put the lid of keporah above the ark:  
21 And he brought the ark into the Tabernacle, and set up the veil of the covering, and covered the Ark of the Testimony; as הַרְכָּז commanded Moshe.  
22 And he put the shulchan in the tent of the congregation, upon the side of the Tabernacle northward, outside the veil.  
23 And he set the lechem in order upon it before הַרְכָּז; as הַרְכָּז had commanded Moshe.

1 True New Year.
24 And he put the menorah in the tent of the congregation, opposite the shulchan, on the side of the Tabernacle southward.
25 And he lit the lamps before יהוה; as יהוה commanded Moshe.
26 And he put the golden altar in the tent of the congregation before the veil:
27 And he burned sweet incense on it; as יהוה commanded Moshe.
28 And he set up the hanging at the door of the Tabernacle.
29 And he put the altar of burnt offering by the door of the Tabernacle of the tent of the congregation, and offered upon it the burnt offering and the grain offering; as יהוה commanded Moshe.
30 And he set the basin between the tent of the congregation and the altar, and put mayim there, to wash with.
31 And Moshe and Aharon and his sons washed their hands and their feet there:
32 When they went into the tent of the congregation, and when they came near to the altar, they washed; as יהוה commanded Moshe.
33 And he raised up the court all around the Tabernacle and the altar, and set up the hanging of the court gate. So Moshe finished the work.
34 Then a cloud covered the tent of the congregation, and the tifereth of יהוה filled the Tabernacle.
35 And Moshe was not able to enter into the tent of the congregation, because the cloud dwelt on it, and the tifereth of יהוה filled the Tabernacle.
36 And when the cloud was taken up from over the Tabernacle, the children of Yisrael went onward in all their journeys:
37 But if the cloud was not taken up, then they journeyed not until the day that it was taken up.
38 For the cloud of יהוה was upon the Tabernacle by day, and fire was on it by night, in the sight of all beit Yisrael, throughout all their journeys. ג

Chazak Chazak VeNitchazak
Be Strong Be Strong!
And May We Be Strengthened!
LEVITICUS

1 And עתרה called to Moshe, and spoke to him out of the Tabernacle of the congregation, saying.
2 Speak to the children of Yisrael, and say to them. If any man of you bring an offering to הערת, you shall bring your offering of the cattle, even of the herd, and of the flock.
3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the Tabernacle of the congregation before הערת.
4 And he shall put his hand upon the head of the burnt offering: and it shall be accepted for him to make keporah for him.
5 And he shall kill the bull before הערת: and the Kohanim, Aharon's sons, shall bring the dahm, and sprinkle the dahm all around upon the altar that is by the door of the Tabernacle of the congregation.
6 And he shall skin the burnt offering, and cut it into pieces.
7 And the sons of Aharon the kohen shall put fire upon the altar, and lay the wood in order upon the fire: And the Kohanim, Aharon's sons, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire that is upon the altar: But its inwards and its legs shall he wash in mayim: and the kohen shall burn the remembrance portion of it upon the altar, to be an offering made by fire, of a sweet fragrance to הערת.
8 And if you bring an offering of a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or matzah wafers anointed with oil.
9 And if your offering is a grain offering baked in a pan, it shall be of fine flour unleavened, mixed with oil.
10 And if his offering is of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring a male without blemish.
11 And he shall kill it on the north side of the altar before הערת: and the Kohanim, Aharon's sons, shall sprinkle its dahm all around upon the altar.
12 And he shall cut it into its pieces, with its head and its fat: and the kohen shall lay them in order upon the wood that is on the fire that is upon the altar: But he shall wash the inwards and the legs with mayim: and the kohen shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet fragrance to הערת.
13 And he shall bring it to Aharon's sons the Kohanim: and he shall skin the burnt offering, and cut it into pieces.
14 And if the burnt sacrifice for his offering to הערת be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.
15 And the kohen shall bring it to the altar, and wring off its head, and burn it upon the altar: and the dahm of it shall be drained out at the side of the altar:
16 And he shall pluck away its crop with its feathers, and cast it beside the altar on the east part, by the place of the ashes:
17 And he shall rend it at its wings, but shall not divide it asunder: and the kohen shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, a sweet fragrance to הערת.

2 Leaven (a type of sin) and honey (a type of bribery) are foods used by pagans to obtain favor from false elohim. They are to be kept off YHWH's altar.
3 This is a freewill offering of mature Aviv firstfruit grain and is not the mandatory offering of first grain described in Leviticus 23:10, which need not be mature, or Aviv.
crushed out of full ears.
15 And you shall put oil upon it, and lay frankincense on it: it is a grain offering.
16 And the kohen shall burn the remembrance portion of it, part of the crushed corn of it, and part of the oil of it, with all the frankincense of it: it is an offering made by fire to יהוה.

3 And if his offering is a sacrifice of a shalom offering, if he offer it from the herd; whether it be a male, or female, he shall offer it without blemish before יהוה.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the Tabernacle of the congregation: and Aharon's sons the Kohanim shall sprinkle the dahm of it upon the altar all around.

4 And he shall offer of the sacrifice of the shalom offering an offering made by fire to יהוה: the fat that covers the inwards, and all the fat that is upon the inwards,

5 And Aharon's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, a sweet fragrance to יהוה.

6 And if his offering for a sacrifice of shalom offering to יהוה be of the flock; male, or female, he shall offer it without blemish.

7 If he offers a lamb for his offering, then shall he offer it before יהוה.

8 And he shall lay his hand upon the head of his offering, and kill it before the Tabernacle of the congregation: and Aharon's sons shall sprinkle the dahm of it upon the altar all around.

9 And he shall offer of the sacrifice of the shalom offering an offering made by fire to יהוה: the fat of it with the whole tail, shall he take off close by the backbone; and the fat that covers the inwards, and all the fat that is upon the inwards.

10 And the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, with the kidneys, it shall he take away.

11 And the kohen shall burn it upon the altar: it is the food of the offering made by fire to יהוה.

12 And if his offering is a goat, then he shall offer it before יהוה.

13 And he shall lay his hand upon the head of it, and kill it before the Tabernacle of the congregation: and the sons of Aharon shall sprinkle the dahm of it upon the altar all around.

14 And he shall offer of it his offering, even an offering made by fire to יהוה: the fat that covers the inwards, and all the fat that is upon the inwards.

15 And the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, with the kidneys, it shall he take away.

16 And the kohen shall burn them upon the altar: it is the food of the offering made by fire for a sweet fragrance: all the fat is יהוה's.

17 It shall be a chuk le-olam-va-ed for your generations throughout all your dwellings, that you eat neither fat nor dahm. 1

4 And יהוה spoke to Moshe, saying,
2 Speak to the children of Yisrael, saying, If a being shall sin through ignorance against any of the mitzvoth of יהוה concerning things which should not be done, and shall do any of them:

3 If the anointed kohen commits sin, like the sin of the people; then let him bring for his sin, which he has sinned, a young bull without blemish to יהוה for a sin offering.

4 And he shall bring the bull to the door of the Tabernacle of the congregation before יהוה; and shall lay his hand upon the bull's head, and kill the bull before יהוה.

5 And the kohen that is anointed shall take of the bull’s dahm, and bring it to the Tabernacle of the congregation:

6 And the kohen shall dip his finger in the dahm, and sprinkle the dahm seven times before יהוה, before the veil of the Kadosh-Place.

7 And the kohen shall put some of the dahm upon the horns of the altar of sweet incense before יהוה, which is in the Tabernacle of the congregation: and shall pour all the dahm of the bull at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle of the congregation.

8 And he shall take off from it all the fat of the bull for the sin offering: the fat that covers the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the loins, and the lobe above the liver, with the kidneys, it shall he take away.

10 As it was taken off from the bull of the sacrifice of shalom offerings: and the kohen shall burn them upon the altar of the burnt offering.

11 And the skin of the bull, and all its flesh, with its head, and with its legs, and its inwards, and its dung.

12 Even the whole bull shall he carry forth outside the camp to a clean place, where the ashes are poured out, and burn it on the wood with fire: where the ashes are poured out shall it be burned.

13 And if the whole congregation of Yisrael sins through ignorance, and the thing is hidden from the eyes of the congregation, and they have done something against any of the mitzvoth of יהוה concerning things which should not be done, and are guilty;

14 When the sin, which they have sinned, is known, then the congregation shall offer a young bull for the sin, and bring it before the Tabernacle of the congregation.

15 And the zecharim of the congregation shall lay their hands upon the head of the bull before יהוה: and the bull shall be killed before יהוה.

16 And the kohen that is anointed shall bring of the bull’s dahm to the Tabernacle of the congregation:

17 And the kohen shall dip his finger in some of the dahm, and sprinkle it seven times before יהוה, even in front of the veil.

18 And he shall put some of the dahm upon the horns of

1 YHWH knew how to protect Yisrael. True health insurance.
the altar which is before הַבֵּית, that is in the Tabernacle of the congregation, and shall pour out all the dahm at the bottom of the altar of the burnt offering, which is at the door of the Tabernacle of the congregation.

19 And he shall take all its fat from it, and burn it upon the altar.

20 And he shall do with the bull as he did with the bull for a sin offering, so shall he do with this: and the kohen shall make keporah for them, and it shall be forgiven them.

21 And he shall carry forth the bull outside the camp, and burn it as he burned the first bull: it is a sin offering for the congregation.

22 When a ruler has sinned, and done something through ignorance against any of the mitzvoth of הַבֵּית his Elohim concerning things that should not be done, and is guilty;

23 Or, if his sin, that he has sinned, comes to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before הַבֵּית: it is a sin offering.

25 And the kohen shall take of the dahm of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out its dahm at the bottom of the altar of burnt offering.

26 And he shall burn all its fat upon the altar, as the fat of the sacrifice of the shalom offerings: and the kohen shall make keporah for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he does something against any of the mitzvoth of הַבֵּית concerning things which should not be done, and is guilty;

28 Or, if his sin, which he has sinned, comes to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the kohen shall take of the dahm of it with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the dahm of it at the bottom of the altar.

31 And he shall take away all the fat of it, as the fat is taken away from off the sacrifice of shalom offerings; and the kohen shall burn it upon the altar for a sweet fragrance to הַבֵּית; and the kohen shall make keporah for him, and it shall be forgiven him.

32 And if he brings a lamb for a sin offering, he shall bring a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the kohen shall take of the dahm of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the dahm of it at the bottom of the altar:

35 And he shall take away all the fat of it, as the fat of the lamb is taken away from the sacrifice of the shalom offerings; and the kohen shall burn them upon the altar, according to the offerings made by fire to הַבֵּית: and the kohen shall make keporah for his sin that he has committed, and it shall be forgiven him.

5 And if a being sins, and hears the voice of swearing, and is a witness, whether he has seen, or known of it: if he does not reveal it, then he shall bear his iniquity.

2 Or, if a being touches any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it is hidden from him; he also shall be unclean, and guilty.

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

4 Or, if a being swears, speaking with his lips to do evil, or to do tov, whatever it be that a man shall pronounce with an oath, and it be hidden from him; when he knows of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he has sinned in that thing:

6 And he shall bring his guilt offering to הַבֵּית for his sin that he has sinned, a female from the flock, a lamb, or a kid of the goats, for a sin offering; and the kohen shall make keporah for him concerning his sin.

7 And if he is not able to bring a lamb, then he shall bring for his guilt, which he has committed, two turtledoves, or two young pigeons, to הַבֵּית; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them to the kohen, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it asunder:

9 And he shall sprinkle of the dahm of the sin offering upon the side of the altar; and the rest of the dahm shall be drained out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the kohen shall make keporah for him for his sin that he has sinned, and it shall be forgiven him.

11 But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering: he shall put no oil upon it, neither shall he put any frankincense on it: for it is a sin offering.

12 Then shall he bring it to the kohen, and the kohen shall take his handful of it, even a remembrance portion of it, and burn it on the altar, according to the offerings made by fire to הַבֵּית: it is a sin offering.

13 And the kohen shall make keporah for him as touching his sin that he has sinned in one of these, and it shall be forgiven him: and the remnant shall be the kohen’s, as a grain offering.

14 And הַבֵּית spoke to Moshe, saying,

15 If a being commits a trespass, and sin through ignorance, in the kadosh things of הַבֵּית: then he shall

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1 Unmerited favor to the poor. Grace did not start with the coming of Messiah.
2 See note on verse 7.
8 And יאָרָה spoke to Moshe, saying,
9 Command Aharon and his sons, saying, This is the Torah of the burnt offering: It is the burnt offering, because of the burning upon the altar all night to the morning, and the fire of the altar shall be burning in it.
10 And the kohen shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire has consumed with the burnt offering on the altar, and he shall put them beside the altar.
11 And he shall put off his garments, and carry forth the ashes outside the camp to a clean place.
12 And the fire upon the altar shall be burning in it; it shall not be put out: and the kohen shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn on it the fat of the shalom offerings.
13 The fire shall always be burning upon the altar; it shall never go out.

2 And this is the Torah of the grain offering: the sons of Aharon shall offer it before יאָרָה, before the altar.
14 And he shall take of it his handful, of the flour of the grain offering, and of the oil of it, and all the frankincense which is upon the grain offering, and shall burn it upon the altar for a sweet fragrance, even the remembrance portion of it, to יאָרָה.
15 And the remainder of it shall Aharon and his sons eat: with unleavened lechem shall it be eaten in the Kadosh-Place; in the court of the Tabernacle of the congregation they shall eat it.
16 And it shall not be baked with chametz. I have given it to them for their portion of My offerings made by fire; it is most kadosh, as is the sin offering, and as the guilt offering.
17 All the males among the children of Aharon shall eat of it. It shall be a chuk le-olam-va-ed in your generations concerning the offerings of יאָרָה made by fire: every one that touches them shall be kadosh.

18 And יאָרָה spoke to Moshe, saying,
20 This is the offering of Aharon and of his sons, which they shall offer to יאָרָה in the day when he is anointed; the tenth part of an ephah of fine flour for a grain offering perpetual, half of it in the morning, and half of it at night.
21 In a pan it shall be made with oil; and when it is baked, you shall bring it in: and the baked pieces of the grain offering shall you offer for a sweet fragrance to יאָרָה.
22 And the kohen from his sons that is anointed in his place shall offer it: it is a chuk le-olam-va-ed to יאָрָה, it shall be wholly burned.
23 For every grain offering for the kohen shall be wholly burned: it shall not be eaten.
24 And יאָרָה spokē to Moshe, saying,
25 Speak to Aharon and to his sons, saying, This is the Torah of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before יאָרָה: it is most kadosh.
26 The kohen that offers it for sin shall eat it: in the Kadosh-Place shall it be eaten, in the court of the Tabernacle of the congregation.
27 Whatever shall touch the flesh of it shall be kadosh: and when there is sprinkled dahm upon any garment, you shall wash that on which it was sprinkled in a Kadosh-Place.
28 But the earthen vessel in which it is cooked shall be broken: and if it be cooked in a bronze pot, it shall be scoured, and rinsed in mayim.

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1 Yisrael was not only to repent and atone for sin, but also make real restitution for damages done.

2 יי’s presence is always among His people. Today this is substituted in the form of a neir tamid, or the electric lamp in front of the ark of the Torah in most synagogues, that is never turned off.
29 All the males among the Kohanim shall eat of it: it is most kadosh.
30 And no sin offering, from which any of the dahm is brought into the Tabernacle of the congregation to make keporah in the Kadosh-Place, shall be eaten: it shall be burned in the fire.

7 Likewise this is the Torah of the guilt offering: it is most kadosh.
2 In the place where they kill the burnt offering shall they kill the guilt offering: and the dahm of it shall he sprinkle all around upon the altar.
3 And he shall offer from it all the fat: the tail, and the fat that covers the inwards,
4 And the two kidneys, and the fat that is on them, which is by the loins, and the lobe that is above the liver, with the kidneys, shall he take away:
5 And the kohen shall burn them upon the altar for an offering made by fire to הרהו: it is a guilt offering.
6 Every male among the Kohanim shall eat of it: it shall be eaten in a kadosh-place: it is most kadosh.
7 As the sin offering is, so is the guilt offering: there is one Torah for them: the kohen that makes keporah with it shall have it.
8 And the kohen that offers any man's burnt offering, even the kohen shall have for himself the skin of the burnt offering that he has offered.
9 And the entire grain offering that is baked in the oven, and all that is dressed in the frying pan, and in the pan, shall be the kohen's that offers it.
10 And every grain offering, mixed with oil, and dry, shall all the sons of Aharon have, one as much as another.
11 And this is the Torah of the sacrifice of shalom offerings, which one shall offer to הרהו.
12 If he offers it for a hodu, then shall he offer with the sacrifice of hodu unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil, of fine flour, fried.
13 Besides the cakes, he shall offer for his offering leavened lechem with the sacrifice of hodu for his shalom offerings.
14 And of it he shall offer one out of the whole offering for a contribution to הרהו, and it shall be the kohen's that sprinkles the dahm of the shalom offerings.
15 And the flesh of the sacrifice of his shalom offerings for hodu shall be eaten the same day that it is offered: he shall not leave any of it until the morning.
16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and on the next day also the remainder of it shall be eaten:
17 But the remainder of the flesh of the sacrifice on the third day shall be burned with fire.
18 And if any of the flesh of the sacrifice of his shalom offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offers it: it shall be an abomination, and the being that eats of it shall bear his iniquity.
19 And the flesh that touches any unclean thing shall not be eaten; it shall be burned with fire: and as for the flesh, all that is clean shall eat of it.
20 But the being that eats of the flesh of the sacrifice of shalom offerings, that pertains to הרהו, having his uncleanness upon him, even that being shall be cut off from his people.
21 Moreover the being that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eats of the flesh of the sacrifice of shalom offerings, which pertains to הרהו, even that being shall be cut off from his people.
22 And הרהו spoke to Moshe, saying,
23 Speak to the children of Yisrael, saying, You shall eat no manner of fat, of ox, or of sheep, or of goat.
24 And the fat of the beast that dies by itself, and the fat of that which is torn by living creatures, may be used in any other use: but you shall in no wise eat of it.
25 For whoever eats the fat of the beast, of which men offer an offering made by fire to הרהו, 1 even that being that eats it shall be cut off from his people.
26 Moreover you shall eat no manner of dahm, whether it be of fowl, or of beast, in any of your dwellings.
27 Whatever being it is that eats any manner of dahm, even that being shall be cut off from his people.
28 And הרהו spoke to Moshe, saying,
29 Speak to the children of Yisrael, saying, He that offers the sacrifice of his shalom offerings to הרהו shall bring his offering to הרהו from the sacrifice of his shalom offerings.
30 His own hands shall bring the offerings to הרהו made by fire. The fat with the breast, shall he bring, that the breast may be waved for a wave offering before הרהו.
31 And the kohen shall burn the fat upon the altar: but the breast shall be Aharon's and his sons'.
32 And the right thigh shall you give to the kohen for a contribution offering of the sacrifices of your shalom offerings.
33 He among the sons of Aharon, that offers the dahm of the shalom offerings, and the fat, shall have the right thigh for his part.
34 For the wave breast and the heave thigh have I taken from the children of Yisrael from off the sacrifices of their shalom offerings, and have given them to Aharon the kohen and to his sons by a chuk le-olam-va-ed from among the children of Yisrael.
35 This is the portion of the anointing of Aharon, and of the anointing of his sons, out of the offerings of הרהו made by fire, in the day when he presented them to attend to הרהו in the kohen's office;
36 Which הרהו commanded to be given to them by the children of Yisrael, in the day that He anointed them, by a chuk le-olam-va-ed throughout their generations.
37 This is the Torah of the burnt offering, of the grain offering, and of the sin offering, and of the guilt offering, and of the consecration offerings, and of the sacrifice of the shalom offerings;
38 Which הרהו commanded Moshe on Har Senai, in the day that He commanded the children of Yisrael to offer their offerings to הרהו, in the wilderness of Senai.

8 And הרהו spoke to Moshe, saying,

1 The Name was found in paleo Hebrew in this verse in Cave 4 of the DSS.
2 Take Aharon and his sons with him, and the garments, and the anointing oil, and a bull for the sin offering, and two rams, and a basket of unleavened lechem;
3 And gather the entire congregation together to the door of the Tabernacle of the congregation.
4 And Moshe did as commanded him; and the congregation was gathered together to the door of the Tabernacle of the congregation.
5 And Moshe said to the congregation, This is the thing that commanded to be done.
6 And Moshe brought Aharon and his sons, and washed them with mayim.
7 And he put upon him the coat, and dressed him with the girdle, and clothed him with the robe, and put the ephod upon him, and he dressed him with the long shirt of the ephod, and bound it to him with it.
8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

5 And Moshe said to the congregation, This is the thing that commanded to be done.
6 And Moshe brought Aharon and his sons, and washed them with mayim.
7 And he put upon him the coat, and dressed him with the girdle, and clothed him with the robe, and put the ephod upon him, and he dressed him with the long shirt of the ephod, and bound it to him with it.
8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.
9 And he put the turban upon his head; also upon the turban, even upon its forefront, did he put the golden plate, the kadosh keter, as commanded Moshe.
10 And Moshe took the anointing oil, and anointed the Tabernacle and all that was in it, and set them apart.
11 And he sprinkled it upon the altar seven times, and anointed the altar and all its vessels, both the basin and its stand, to set them apart.
12 And he poured of the anointing oil upon Aharon's head, and anointed him, to set him apart.
13 And Moshe brought Aharon's sons, and put robes upon them, and dressed them with girdles, and put turbans upon them; as commanded Moshe.
14 And he brought the bull for the sin offering: and Aharon and his sons laid their hands upon the head of the bull for the sin offering.
15 And he killed it; and Moshe took the dahm, and put it upon the horns of the altar all around with his finger, and purified the altar, and set it apart, to make keporah upon it.
16 And he took all the fat that was upon the inwards, and the lobe above the liver, and the two kidneys, and their fat, and Moshe burned it upon the altar.
17 But the bull, and its hide, its flesh, and its dung, he burned with fire outside the camp; as commanded Moshe.
18 And he brought the ram for the burnt offering: and Aharon and his sons laid their hands upon the head of the ram.
19 And he killed it; and Moshe sprinkled the dahm upon the altar all around.
20 And he cut the ram into pieces; and Moshe burned the head, and the pieces, and the fat.
21 And he washed the inwards and the legs in mayim; and Moshe burned the whole ram upon the altar: it was a burnt sacrifice for a sweet fragrance, and an offering made by fire to commanded Moshe.
22 And he brought the other ram, the ram of consecration, and Aharon and his sons laid their hands upon the head of the ram.
23 And he killed it; and Moshe took of the dahm of it, and put it upon the tip of Aharon's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
24 And he brought Aharon's sons, and Moshe put some of the dahm upon the tips of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moshe sprinkled the dahm upon the altar all around.
25 And he took the fat, and the tail, and all the fat that was upon the inwards, and the lobe above the liver, and the two kidneys, and their fat, and the right thigh:
26 And out of the basket of unleavened lechem, that was before commanded, he took one unleavened cake, and a cake of oiled lechem, and one wafer, and put them on the fat, and upon the right thigh:
27 And he put all upon Aharon's hands, and upon his sons' hands, and waved them for a wave offering before commanded.
28 And Moshe took them from off their hands, and burned them on the altar upon the burnt offering: they were consecrations for a sweet fragrance: it is an offering made by fire to commanded.
29 And Moshe took the breast, and waved it for a wave offering before commanded. Taken from the ram of consecration it was Moshe's part as commanded Moshe.
30 And Moshe took of the anointing oil, and of the dahm which was upon the altar, and sprinkled it upon Aharon, and upon his garments, and upon his sons, and upon his sons' garments with him; and set Aharon apart, and his garments, and his hands, and his sons' garments with him.
31 And Moshe said to Aharon and to his sons, Boil the flesh at the door of the Tabernacle of the congregation: and there eat it with the lechem that is in the basket of the Tabernacle of the congregation.
32 And that which remains of the flesh and of the lechem shall you burn with fire.
33 And you shall not go out of the door of the Tabernacle of the congregation for seven days, until the days of your consecration are at an end: for seven days He shall consecrate you.
34 As He has done this day, so has commanded to do, to make keporah for you.
35 Therefore shall you abide at the door of the Tabernacle of the congregation day and night for seven days, and guard the charge of commanded, that you do not die: for so I am commanded.
36 So Aharon and his sons did all things that commanded by the hand of Moshe.

Torah Parsha 26
Sh’mi’ri 9:1-11:47

1 Men were to always have their heads covered especially as a nation of priests. The same holds true today. The Scriptures do not command the modern skullcap, or yarmulke, but do call for a head covering, or turban.
2 This ceremony was done to symbolize what Messiah Yahshua did, who is now at the right side of the Father, serving as High Priest over Renewed Covenant Yisrael.
WAYIQRA – LEVITICUS

Haftarah Schmuel Bet 6:1-7:17
Brit Chadasha Moshe-Markus 7:1-23

9 And it came to pass on the eighth day, that Moshe called Aharon and his sons, and the zechanim of Yisrael.
2 And he said to Aharon, Take a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before יתוהם.
3 And to the children of Yisrael you shall speak, saying, Take a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering:
4 Also a bull and a ram for shalom offerings, to sacrifice before יתוהם; and a grain offering mixed with oil: for today יתוהם will appear to you.
5 And they brought that which Moshe commanded before the Tabernacle of the congregation: and all the congregation drew near and stood before יתוהם.
6 So Moshe said, This is the thing that יתוהם commanded that you should do: and the tifereth of יתוהם shall appear to you.
7 And Moshe said to Aharon, Go to the altar, and offer your sin offering, and your burnt offering, and make keporah for yourself, and for the people: and offer the offerings of the people, and make keporah for them; as יתוהם commanded.
8 Aharon therefore went to the altar, and killed the calf of the sin offering, which was for himself.
9 And the sons of Aharon brought the dahm to him: and he dipped his finger in the dahm, and put it upon the horns of the altar, and poured out the dahm at the bottom of the altar:
10 But the fat, and the kidneys, and the lobe above the liver of the sin offering, he burned upon the altar; as יתוהם commanded Moshe.
11 And the flesh and the hide he burned with fire outside the camp.
12 And he killed the burnt offering; and Aharon's sons presented to him the dahm, which he sprinkled all around upon the altar.
13 And they presented the burnt offering to him, with the pieces of it, and the head: and he burned them upon the altar.
14 And he did wash the inwards and the legs, and burned them upon the burnt offering on the altar.
15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it, and offered it for sin, as the first.
16 And he brought the burnt offering, and offered it according to the prescribed manner.
17 And he brought the grain offering, and took a handful of it, and burned it upon the altar, beside the burnt sacrifice of the morning.
18 He killed also the bull and the ram for a sacrifice of shalom offerings, which was for the people: and Aharon's sons presented to him the dahm, which he sprinkled upon the altar all around,
19 And the fat of the bull and of the ram, the tail, and that which covers the inwards, and the kidneys, and the lobe above the liver:
20 And they put the fat upon the breasts, and he burned the fat upon the altar:
21 And the breasts and the right thigh Aharon waved for a wave offering before יתוהם; as Moshe commanded.
22 And Aharon lifted up his hand toward the people, and blessed them, and came down from offering the sin offering; and the burnt offering, and shalom offerings.
23 And Moshe and Aharon went into the Tabernacle of the congregation, and came out, and blessed the people: and the tifereth of יתוהם appeared to all the people.
24 And there came a fire out from before יתוהם, and consumed upon the altar the burnt offering and the fat. When all the people saw, they shouted, and fell on their faces.

10 And Nadav and Avihu, the sons of Aharon, took each of them his censer, and put fire in it, and put incense on it, and offered strange fire before יתוהם, which He commanded them not.
2 And there went out fire from יתוהם, and devoured them, and they died before יתוהם. ¹
3 Then Moshe said to Aharon, This is that which יתוהם spoke, saying, I will be kadosh in them that come near Me, and before all the people I will be esteemed. And Aharon held his silence.
4 And Moshe called Misha-El and El-Tzaphan, the sons of Uzzi-El the uncle of Aharon, and said to them, Come near, carry your brothers from before the Kadosh-Place out of the camp.
5 So they went near, and carried them in their coats out of the camp; as Moshe had said.
6 And Moshe said to Aharon, and to El-Azar and to Ithamar, his sons, Uncover not your heads, neither tear your clothes; lest you die, and lest wrath come upon all the people: but let your brothers, kol beit Yisrael, mourn the burning which יתוהם has lit.
7 And you shall not go out from the door of the Tabernacle of the congregation, lest you die: for the anointing oil of יתוהם is upon you. And they did according to the word of Moshe.
8 And יתוהם spoke to Aharon, saying,
9 Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tabernacle of the congregation, lest you die: it shall be a chuk le-olam-va-ed throughout your generations: ³
10 And that you may put a difference between that which is kadosh and defiled, and between unclean and clean;
11 And that you may teach the children of Yisrael all the chukim, which יתוהם has spoken to them by the hand of Moshe.
12 And Moshe spoke to Aharon, and to El-Azar and to Ithamar, his sons that were left, Take the grain offering that remains of the offerings of יתוהם made by fire, and eat

¹ Apparently the incense was offered incorrectly and יתוהם considered that worthy of death. Perhaps their heads were uncovered, or they were drunk, or even partially naked by having torn cloths as we read a few verses later.
² The possible strange fire seen earlier, where יתוהם in mercy is explaining to Aaron’s other sons how to avoid further disaster.
³ See note on verse 2.
it without chametz beside the altar: for it is most kadosh:
13 And you shall eat it in a kadosh place, because it is your due, and your sons' due, of the sacrifices of והיד והדם
made by fire: for so I am commanded.
14 And the wave breast and contribution thigh shall you eat in a clean place: you, and your sons, and your daughters with you: for they are your dues, and your sons' dues, which are given out of the sacrifices of the shalom offerings of the children of Yisrael.
15 The contribution thigh and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before והיד והדם; and it shall be yours, and your sons' with you, by a chuk le-olam-va-ed; as והיד והדם has commanded.
16 And Moshe diligently sought the goat of the sin offering, and, see, it was burned: and he was angry at El-Azar and Ithamar, the sons of Aharon who were left alive, saying,
17 Why have you not eaten the sin offering in the Kadosh-Place, seeing it is most kadosh, and Elohim has given it you to bear the iniquity of the congregation, to make keporah for them before והיד והדם? 18 See, the dahm was not brought in within the sanctuary: you should indeed have eaten it in the sanctuary, as I commanded.
19 And Aharon said to Moshe, See, this day have they offered their sin offering and their burnt offering before והיד והדם; and such things would have befallen me if I had eaten the sin offering today; would it have been right in the sight of והיד והדם?
20 And when Moshe heard that, he was content.

11 Speak to the children of Yisrael, saying, These are the living creatures that you shall eat among all the living creatures that are on the earth.
2 Whatever splits the hoof, and is cloven-footed, and chews the cud, among the living creatures, that shall you eat.
3 Nevertheless these shall you not eat of those that chew the cud, or of those that divide the hoof: the camel, because he chews the cud, but divides not the hoof; he is unclean to you.
4 And the rabbit, because he chews the cud, but divides not the hoof; he is unclean to you.
5 And the hare, because he chews the cud, but divides not the hoof; he is unclean to you.
6 And the pig, though he divides the hoof, and be cloven-footed, yet he chews not the cud; he is unclean to you.
7 Of their flesh shall you not eat, and their carcass shall you not touch; they are unclean to you.
8 These shall you eat of all that are in the mayim: whatever has fins and scales in the mayim, in the seas, and in the rivers, those shall you eat.
9 And all that have not fins and scales in the seas, and in the rivers, of all that move in the mayim, and of any living thing that is in the mayim, they shall be an
abomination to you:
10 They shall be even an abomination to you; you shall not eat of their flesh, but you shall hold their carcasses in abomination.
11 Whatever has no fins, or scales in the mayim; that shall be an abomination to you.
12 And these are they that you shall hold in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the vulture, and the black vulture,
13 And the hawk, and the falcon after its kind;
14 Every raven after its kind;
15 And the ostrich, and the nighthawk, and the seagull, and the hawk after its kind,
16 And the little owl, and the fisher owl, and the great owl,
17 And the swan, and the pelican, and the bat,
18 And the stork, the heron after its kind, and the wild hen, and the bat.
19 All flying insects, creeping upon all fours, shall be an abomination to you.
20 Yet these may you eat of every flying creeping thing that goes upon all fours, which have legs above their feet, to leap with upon the earth;
21 Even these of them you may eat; the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind.
22 But all other flying creeping things, which have four feet, shall be an abomination to you.
23 And for these you shall be unclean: whoever touches the carcass of them shall be unclean until the evening.
24 And whoever picks up any part of the carcass of them shall wash his clothes, and be unclean until the evening.
25 The carcasses of every beast that divides the hoof, and is not cloven-footed, nor chews the cud, are unclean to you: every one that touches them shall be unclean.
26 And whatever goes upon its paws, among all manner of living creatures that go on all four, those are unclean to you: anyone who touches their carcass shall be unclean until the evening.
27 And he that picks up the carcass of them shall wash his clothes, and be unclean until the evening.
28 Yet these may you eat of every flying creeping thing that creep upon the earth; the weasel, and the mouse, and the frog after its kind,
29 These also shall be unclean to you among the creeping things that creep upon the earth; the weasel, and the mouse, and the frog after its kind,
30 And the porcupine, and the land lizard, and the lizard, and the snail, and the mole. 2
31 These are unclean to you among all that creep; whoever touches them, when they are dead, shall be unclean until the evening.
32 And upon whatever any of them, when they are dead, falls, it shall be unclean; whether it be any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, in which any work is done, it must be put into mayim, and it shall be unclean until the evening; so it shall be cleansed.
33 And every earthen vessel, on which any of them falls, whatever is in it shall be unclean; and you shall break it.

1 All believers in YHWH and His Son as outlined in Acts 15. Yisrael must not break these eternal requirements.

34 Of all grain that may be eaten, that on which such mayim comes shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.
35 And every thing on which any part of their carcass falls shall be unclean; whether it be an oven, or stoves for cooking pots, they shall be broken down: for they are unclean, and shall be unclean to you.
36 Nevertheless a fountain, or pit, in which there is plenty of mayim, shall be clean: but that which touches their carcass shall be unclean.
37 And if any part of their carcass falls upon any planting zera that is to be sown, it shall be clean.
38 But if any mayim is put upon the zera, and any part of their carcass falls on it, it shall be unclean to you.
39 And if any beast, of which you may eat, dies; he that touches the carcass of it shall be unclean until the evening.
40 And he that eats of the carcass of it shall wash his clothes, and be unclean until the evening: he also that picks up the carcass of it shall wash his clothes, and be unclean until the evening.
41 And every creeping thing that creeps upon the earth shall be an abomination; it shall not be eaten.
42 Whatever goes upon the belly, and whatever goes upon all fours, or whatever has more feet among all creeping things that creep upon the earth, them you shall not eat; for they are abomination.
43 You shall not make yourselves abominable with any creeping thing that creeps; neither shall you make yourselves unclean with them, that you should be defiled by them.
44 For I am ר̂ה̡ר̡י your Elohim: you shall therefore set yourselves apart, and you shall be kadosh; for I am kadosh: neither shall you defile yourselves with any manner of creeping thing that creeps upon the earth.
45 For I am ר̂ה̡ר̡י that brings you up out of the land of Mitzrayim, to be your Elohim: you shall therefore be kadosh, for I am kadosh.
46 This is the Torah of the living creatures, and of the fowls, and of every living creature that moves in the mayim, and of every creature that creeps upon the earth:
47 To make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.  

13 And ר̂ה̡ר̡י spoke to Moshe and Aharon, saying,
2 When a man shall have in the skin of his flesh a swelling, a scab, or a bright blemish, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought to Aharon the kohen, or to one of his sons the Kohanim:
3 And the kohen shall look on the plague in the skin of the flesh: and if the hair in the plague has turned white, and the plague in sight is deeper than the skin of his flesh, it is a plague of leprosy: and the kohen shall look at him, and pronounce him unclean.
4 If the bright blemish is white in the skin of his flesh, and in sight be not deeper than the skin, and the hair of it be not turned white; then the kohen shall shut him up that has the plague seven days:
5 And the kohen shall look at him the seventh day: and, see, if the plague in his sight is as it was, and the plague did not spread in the skin; then the kohen shall shut him up seven days more:
6 And the kohen shall look at him again the seventh day: and, see, if the plague be something dark, and the plague spread not in the skin, the kohen shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.
7 But if the scab spread much further in the skin, after he has been seen by the kohen for his cleansing, he shall be seen by the kohen again:
8 And if the kohen sees that, the scab spread in the skin, then the kohen shall pronounce him unclean: it is a leprosy.

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1 Herein lies the whole purpose of Leviticus and other Scriptures that are designed to separate Yisrael. To make a difference between YHWH and other elohim, and Yisrael and the nations.

2 Performed by Mary, Yahshua’s mother, and given for those poor in Yisrael.
9 When the plague of leprosy is in a man, then he shall be brought to the kohen.
10 And the kohen shall see him: and, see, if the rising is white in the skin, and it has turned the hair white, and there be quick raw flesh in the rising;
11 It is an old leprosy in the skin of his flesh, and the kohen shall pronounce him unclean, and shall not shut him up: for he is unclean.
12 And if a leprosy breaks out farther in the skin, and the leprosy covers all the skin of the one that has the plague from his head even to his foot, wherever the kohen looks;
13 Then the kohen shall consider: and, see, if the leprosy has covered all his flesh, he shall pronounce him clean that has the plague: it is all turned white: he is clean.
14 But when raw flesh appears in him, he shall be unclean.
15 And the kohen shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.
16 Or, if the raw flesh changes again, and be changed to white, he shall come to the kohen;
17 And the kohen shall see him: and, see, if the plague has turned into white; then the kohen shall pronounce him clean that has the plague: he is clean.
18 The flesh also, in which, even in the skin of it, was a boil, and is healed,
19 And in the place of the boil there be a white rising, or a bright blemish, white, and something reddish, and it be shown to the kohen;
20 And if, when the kohen sees it, see, it is in sight lower than the skin, and the hair of it is turned white; the kohen shall pronounce him unclean: it is a plague of leprosy broken out of the boil.
21 But if the kohen looks at it, and, see, there are no white hairs on it, and if it is not lower than the skin, but is something dark; then the kohen shall shut him up seven days:
22 And if it spreads much further in the skin, then the kohen shall pronounce him unclean: it is a plague.
23 But if the bright blemish stays in its place, and spreads not, it is a burning boil; and the kohen shall pronounce him clean.
24 Or, if there be any flesh, in the skin in which there is a hot burning, and the quick flesh that burns has a white bright blemish, something reddish, or white;
25 Then the kohen shall look upon it: and, see, if the hair in the bright blemish is turned white, and it is in sight deeper than the skin; it is a leprosy broken out of the burning: therefore the kohen shall pronounce him unclean: it is the plague of leprosy.
26 But if the kohen looks at it, and, see, there is no white hair in the bright blemish, and it is no lower than the other skin, but is something dark; then the kohen shall shut him up seven days:
27 And the kohen shall look at him on the seventh day: and if it is spread much further in the skin, then the kohen shall pronounce him unclean: it is the plague of leprosy.
28 And if the bright blemish stays in its place, and spreads not in the skin, but it is something dark; it is a rising of the burning, and the kohen shall pronounce him clean: for it is an inflammation of the burning.
29 If a man, or woman have a plague upon the head, or the beard;
30 Then the kohen shall see the plague: and, see, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the kohen shall pronounce him unclean: it is a leprosy upon the head, or beard.
31 And if the kohen looks at the infection and, see, it is not in sight deeper than the skin, and that there is no black hair in it; then the kohen shall isolate him that has the infection seven days:
32 And on the seventh day the kohen shall look at the plague: and, see, if the infection did not spread, and there be in it no yellow hair, and the infection is not in sight deeper than the skin;
33 He shall be shaven, but the infection shall he not shave; and the kohen shall shut him up that has the infection seven more days:
34 And on the seventh day the kohen shall look at the infection: and, see, if the infection is not spread further in the skin, nor is in sight deeper than the skin; then the kohen shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the infection spread much into the skin after his cleansing;
36 Then the kohen shall look at him: and, see, if the infection has spread in the skin, the kohen shall not seek for yellow hair. He is unclean.
37 But if the infection is in his sight not spread, and there is black hair grown up on it; the infection is healed, he is clean: and the kohen shall pronounce him clean.
38 If a man also, or a woman has in the skin of their flesh bright spots, even white bright spots;
39 Then the kohen shall look: and, see, if the bright blemishes in the skin of their flesh be darkish white; it is a freckled blemish that grows in the skin; he is clean.
40 And the man whose hair has fallen off his head, he is bald; yet is he clean.
41 And he that has his hair fallen off from the front part of his head toward his face, his forehead is bald: yet is he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore: it is a leprosy sprung up in his bald head, or his bald forehead.
43 Then the kohen shall look upon it: and, see, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appears in the skin of the flesh:
44 He is a leprous man, he is unclean: the kohen shall pronounce him utterly unclean; his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be torn, and his head bare, and he shall put a covering upon his upper lip, and shall cry. Unclean, unclean.
46 All the days in which the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; outside the camp shall his dwelling be.
47 The garment also that the plague of leprosy is in, whether it be a woolen garment, or a linen garment;
48 Whether it be in the warp, or wool; of linen, or of wool; whether in a skin, or in any thing made of skin;
49 If the plague be greenish, or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shown to the kohen:
50 And the kohen shall look upon the plague, and isolate him that has the plague seven days:
51 And he shall look at the plague on the seventh day: if the plague has spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is an active leprosy; it is unclean.
52 He shall therefore burn that garment, whether warp, or woof, in wool, or in linen, or any thing of skin, in which the plague is: for it is a active leprosy; it shall be burned in the fire.
53 And if the kohen shall look, and sees that the plague is not spread in the garment, either in the warp, or in the woof, or in any thing of skin:
54 Then the kohen shall command that they wash the thing in which the plague is, and he shall shut it up seven days more:
55 And the kohen shall look on the plague, after that it is washed: and, see, if the plague has not changed its color, and the plague has not spread; it is unclean; you shall burn it in the fire; it is eaten inward, whether it be bare within, or outside.
56 And if the kohen looks, and, see, the plague be something dark after the washing of it; then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof:
57 And if it appears still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: you shall burn that in which the plague is with fire.
58 And the garment, either warp, or woof, or whatever thing of skin it be, which you shall wash, if the plague is departed from them, then it shall be washed the second time, and shall be clean.
59 This is the Torah of the plague of leprosy in a garment of wool, or linen, either in the warp, or woof, or any thing of skin, to pronounce it clean, or to pronounce it unclean.

Torah Parsha 28
Mitzora 14:1-15:33
In regular 12-month years, read with Parsha 27.
In years with 13 months, read separately.
Haftarah Melechim Bet 7:3-20
Brit Chadasha Moshe-Markus 5:24b-34

14 And the kohen spoke to Moshe, saying,
2 This shall be the Torah of the leper in the day of his cleansing: He shall be brought to the kohen:
3 And the kohen shall go forth out of the camp; and the kohen shall look, and, see, if the plague of leprosy is healed in the leper;
4 Then shall the kohen command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:
5 And the kohen shall command that one of the birds be killed in an earthen vessel over running mayim:
6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the dahm of the bird that was killed over the running mayim:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in mayim, that he may be clean: and after that he shall come into the camp, and shall stay out of his tent seven days.
9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in mayim, and he shall be clean.
10 And on the eighth day he shall take two male lambs without blemish, and one ewe lamb of the first year without blemish, and three tenths of an ephah of fine flour for a grain offering, mixed with oil, and one log of oil.
11 And the kohen that makes him clean shall present the man that is to be made clean, and those things, before ה’—
12 At the door of the Tabernacle of the congregation:
13 And the kohen shall take one male lamb, and offer it for a guilt offering, and the log of oil, and wave them for a wave offering before ה’—
14 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the Kadash-Place: for as the sin offering is the kohen’s, so is the guilt offering: it is most kadosh:
15 And the kohen shall take some of the dahm of the guilt offering, and the kohen shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
16 And the kohen shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before ה’:
17 And of the rest of the oil that is in his hand shall the kohen put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the dahm of the guilt offering:
18 And the remnant of the oil that is in the kohen’s hand shall he pour upon the head of him that is to be cleansed: and the kohen shall make kporah for him before ה’:
19 And the kohen shall offer the sin offering, and make kporah for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:
20 And the kohen shall offer the burnt offering and the grain offering upon the altar: and the kohen shall make kporah for him, and he shall be clean.
21 And if he is poor, and cannot afford so much; then he shall take one lamb for a guilt offering to be waved, to make kporah for him, and one tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil;
22 And two turtledoves, or two young pigeons, such as he is able to afford; and the one shall be a sin offering, and the other a burnt offering.

1 See note on Leviticus 8:24.
2 See note on Leviticus 8:24.

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23 And he shall bring them on the eighth day for his cleansing to the kohen, to the door of the Tabernacle of the congregation, before יְהֹוָה.
24 And the kohen shall take the lamb of the guilt offering, and the log of oil, and the kohen shall wave them for a wave offering before יְהֹוָה:
25 And he shall kill the lamb of the guilt offering, and the kohen shall take some of the dahm of the guilt offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
26 And the kohen shall pour of the oil into the palm of his own left hand:
27 And the kohen shall sprinkle with his right finger some of the oil that is in his left hand seven times before יְהֹוָה:
28 And the kohen shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the dahm of the guilt offering:
29 And the rest of the oil that is in the kohen’s hand he shall put upon the head of him that is to be cleansed, to make keporah for him before יְהֹוָה.
30 And he shall offer one of the turtledoves, or of the young pigeons, such as he can afford:
31 Even such as he is able to afford, the one for a sin offering, and the other for a burnt offering, with the grain offering: and the kohen shall make keporah for him that is to be cleansed before יְהֹוָה.
32 This is the Torah for the one who has the plague of leprosy, whose hand is not able to afford that which pertains to his cleansing.
33 And יְהֹוָה spoke to Moshe and to Aharon, saying,
34 When you have come into the land of Kanaan, which I give to you for a possession, and I put the plague of leprosy in a bayit of the land of your possession;
35 And he that owns the bayit shall come and tell the kohen, saying, It seems to me there is as it were a plague in the bayit:
36 Then the kohen shall command that they empty the bayit, before the kohen goes into it to see the plague, that all that is in the bayit be not made unclean: and afterward the kohen shall go in to see the bayit:
37 And he shall look on the plaque, and, see, if the plaque is in the walls of the bayit with sunken places, greenish, or reddish, which in sight are deep into the wall;
38 Then the kohen shall go out of the bayit to the door of the bayit, and shut up the bayit for seven days:
39 And the kohen shall come again the seventh day, and shall look: and, see, if the plaque is spread in the walls of the bayit;
40 Then the kohen shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place outside the city:
41 And he shall cause the bayit to be scraped inside all around, and they shall pour out the dust that they scrape off outside the city into an unclean place:
42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the bayit.
43 And if the plague comes back again, and breaks out in the bayit, after he has taken away the stones, and after he has scraped the bayit, and after it is plastered;
44 Then the kohen shall come and look, and, see, if the plague is spread in the bayit, it is an active leprosy in the bayit: it is unclean.
45 And he shall break down the bayit, the stones of it, and the timber of it, and all the mortar of the bayit; and he shall carry them forth out of the city into an unclean place.
46 Moreover he that goes into the bayit all the while that it is shut up shall be unclean until the evening.
47 And he that lies in the bayit shall wash his clothes; and he that eats in the bayit shall wash his clothes.
48 And if the kohen shall come in, and look upon it, and, see, the plague has not spread in the bayit, after the bayit was plastered: then the kohen shall pronounce the bayit clean, because the plague is healed.
49 And he shall take to cleanse the bayit two birds, and cedar wood, and scarlet, and hyssop:
50 And he shall kill one of the birds in an earthen vessel over running mayim:
51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the dahm of the slain bird, and in the running mayim, and sprinkle the bayit seven times:
52 And he shall cleanse the bayit with the dahm of the bird, and with the running mayim, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:
53 But he shall let the living bird go out of the city into the open fields, and make keporah for the bayit: and it shall be clean.
54 This is the Torah for all manner of plague of leprosy, and eruption,
55 And for the leprosy of a garment, and of a bayit,
56 And for a rising, and for a scab, and for a bright blemish:
57 To teach when it is unclean, and when it is clean: this is the Torah of leprosy.

15 And יְהֹוָה spoke to Moshe and to Aharon, saying,
2 Speak to the children of Yisrael, and say to them, When any man has a running discharge out of his flesh, because of his discharge he is unclean.
3 And this shall be his uncleanness in his discharge: whether his flesh runs with his discharge, or his flesh is stopped up from his discharge, it is his uncleanness in him all the days of the discharge of his flesh; even if his flesh obstructs his discharge, it is his uncleanness.
4 Every bed, on which he lies that has the discharge, is unclean: and every object, on which he sits, shall be unclean.
5 And whoever touches his bed shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
6 And he that sits on any thing on which he sat that has

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1 See note on Leviticus 8:24.
2 See note on Leviticus 8:24.
3 DSS.
the discharge shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
7 And he that touches the flesh of him that has the discharge shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
8 And if he that has the discharge spits upon him that is clean; then he shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
9 And whatever saddle he rides upon that has the discharge shall be unclean.
10 And whoever touches any object that was under him shall be unclean until the evening; and he that picks up any of those things shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
11 And whoever touches the one that has the discharge, and has not rinsed his hands in mayim, he shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
12 And the vessel of earth, that he touches which has the discharge, shall be broken: and every vessel of wood shall be rinsed in mayim.
13 And when he that has a discharge is cleansed of his discharge; then he shall count for himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running mayim, and shall be clean.
14 And on the eighth day he shall take with him two turtledoves, or two young pigeons, and come before רתים to the door of the Tabernacle of the congregation, and give them to the kohen:
15 And the kohen shall offer them, the one for a sin offering, and the other for a burnt offering; and the kohen shall make keporah for him before רתים for his discharge.
16 And if any man’s semen of emission goes out from him, then he shall wash all his flesh in mayim, and be unclean until the evening.
17 And every garment, and every skin, on which is the semen of emission, shall be washed with mayim, and be unclean until the evening.
18 The woman also who lies with a man having semen of emission, they shall both bathe themselves in mayim, and be unclean until the evening.
19 And if a woman has a discharge, and in her discharge of her flesh shall be found dahm, she shall be separated seven days: and whoever touches her shall be unclean until the evening.
20 And every thing that she lies upon in her separation shall be unclean: every thing also that she sits upon shall be unclean.
21 And whoever touches her bed shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
22 And whoever touches any thing that she sat upon shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
23 And if it is on her bed, or on any thing on which she sits, when he touches it, he shall be unclean until the evening.
24 And if any man lies with her at all, and her discharge is upon him, he shall be unclean seven days; and all the bed on which he lies shall be unclean.
25 And if a woman has a discharge of her dahm many days but not in the time of her separation, or if it runs beyond the time of her separation; all the days of the discharge of her uncleanness shall be as the days of her separation: she shall be unclean.
26 Every bed on which she lies all the days of her discharge shall be to her as the bed of her separation: and whatever she sits upon shall be unclean, as the uncleanness of her separation.
27 And whoever touches those things shall be unclean, and shall wash his clothes, and bathe himself in mayim, and be unclean until the evening.
28 But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take with her two turtledoves, or two young pigeons, and bring them to the kohen, to the door of the Tabernacle of the congregation.
30 And the kohen shall offer the one for a sin offering, and the other for a burnt offering; and the kohen shall make keporah for her before רתים for the discharge of her uncleanness.
31 And so shall you separate the children of Yisrael from their uncleanness; that they die not in their uncleanness, when they defile My Tabernacle that is among them.
32 This is the Torah of him that has a discharge, and of him whose semen goes from him, and is defiled by it; 33 And of her that is sick in her monthly separation, and of him that has a discharge, of the man, and of the woman, and of him that lies with her that is unclean.

Torah Parsha 29
Acharei Mot 16:1-18:30
In regular 12-month years, read with Parsha 30.
In years with 13 months, read separately.
Haftarah Yeshayahu 53:1-12
Brit Chadasha Ivrim 7:23-10:25
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9 And Aharon shall bring the goat upon which רחמים's lot fell, and offer it for a sin offering.

10 But the goat, on which the lot fell to be the Azazel, shall be presented alive before יروا, to make keporah over it, and to let it go for an Azazel into the wilderness.

11 And Aharon shall bring the bull of the sin offering, which is for himself, and shall make keporah for himself, and for his bayit, and shall kill the bull of the sin offering which is for himself:

12 And he shall take a censer full of burning coals of fire from off the altar before יروا, and his hands full of sweet incense crushed fine, and bring it within the veil:

13 And he shall put the incense upon the fire before יروا, that the cloud of the incense may cover the rahamim seat that is upon the testimony, that he die not:

14 And he shall take of the dahm of the bull, and sprinkle it with his finger upon the rahamim seat that is eastward; and before the rahamim seat shall he sprinkle of the dahm with his finger seven times.

15 Then shall he kill the goat of the sin offering, that is for the people, and bring its dahm within the veil, and do with that dahm as he did with the dahm of the bull, and sprinkle it upon the rahamim seat, and before the rahamim seat:

16 And he shall make keporah for the Kadosh-Place, because of the uncleanness of the children of Yisrael, and because of their transgressions in all their sins: and so shall he do for the Tabernacle of the congregation, that remains among them in the midst of their uncleanness.

17 And there shall be no man in the Tabernacle of the congregation when he goes in to make keporah in the Kadosh-Place, until he comes out, and has made keporah for himself, and for his household, and for all the congregation of Yisrael. ¹

18 And he shall go out to the altar that is before יروا, and make keporah for it; and shall take of the dahm of the bull, and of the dahm of the goat, and put it upon the horns of the altar all around.

19 And he shall sprinkle of the dahm upon it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisrael.

20 And when he has made an end of reconciling the Kadosh-Place, and the Tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aharon shall lay both his hands upon the head of the live goat, and confess over it all the iniquities of the children of Yisrael, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send it away by the hand of a fit man ² into the wilderness:

22 And the goat shall bear upon itself all their iniquities to a land not inhabited: and he shall let the goat go into the wilderness.

23 And Aharon shall come into the Tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the Kadosh-Place, and shall leave them there:

24 And he shall wash his flesh with mayim in the Kadosh-Place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make keporah for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let the goat go to Azazel ³ shall wash his clothes, and bathe his flesh in mayim, and afterward come into the camp.

27 And the bull for the sin offering, and the goat for the sin offering, whose dahm was brought in to make keporah in the Kadosh-Place, shall one carry forth outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burns them shall wash his clothes, and bathe his flesh in mayim, and afterward he shall come into the camp.

29 And this shall be a chuk le-olam-va-ed to you: that in the seventh month, on the tenth day of the month, you shall afflict your beings, ⁴ and do no work at all, whether it be one of your own country, or a ger that sojourns among you:

30 For on that day shall the kohen make keporah for you, to cleanse you, that you may be clean from all your sins before יروا.

31 It shall be a Shabbat-Shabbaton ⁵ of rest to you, and you

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¹ Yom HaKippurim (literally, the Day of Atonements) for all Yisrael. All Yisrael was cleansed of both willful and unintentional sin by this annual atonement. The same “one for all ordinance” is found in Messiah’s one time offering of Himself. This is the only day of the year when YHWH deals with and forgives willful rebellion and sin. Other sacrifices were for errors, or unintentional sin, or various ordinances that needed to be performed.

² In Yisrael’s history, only Yahshua was a fit Man forever by reason of His immortality. In addition to being the fit Man, He also was the Azazel scapegoat Himself.

³ Azazel in addition to being the very scapegoat itself, is considered in Hebraic literature the wasteland of spiritual destruction, or even Gehenna/hell. The symbolism is that YHWH loves Yisrael so much, that He annually sent their sins far away to a place called Azazel, far outside the camp, never to return. This was done yearly to portray YHWH’s forgiveness for all Yisrael, as well as the future redemption through the “fit Man” chosen for Yisrael by YHWH Himself (First Tim. 2:5, Isaiah 59:16).

⁴ Could mean fasting but fasting is not clearly specified.

⁵ Shabbat-Shabbaton - The same term used for Messiah’s resurrection in Matthew 28:1, Mark 16:2, Luke 24:1, and John 20:1, since there is no Greek word for Shabbat. He rose on the first of the 7 weekly Shabbatons between Firstfruits, Aviv 16, and the Feast of Weeks 50 days later.
WAYIQRA – LEVITICUS

shall afflict your beings, by a chuk le-olam-va-ed.  
32 And the kohen, whom he shall anoint, and whom he shall consecrate to attend in the kohen’s office in his abba’s place, shall make the keporah, and shall put on the linen clothes, even the kadosh garments:
33 And he shall make keporah for the Most Kadosh-Place, and he shall make keporah for the Tabernacle of the congregation, and for the altar, and he shall make keporah for the Kohanim, and for all the people of the congregation.
34 And this shall be an everlasting chuk to you, to make keporah for the children of Yisrael for all their sins once a year. And Aharon did as הוהי commanded Moshe.

17 And הוהי spoke to Moshe, saying,
2 Speak to Aharon, and to his sons, and to all the children of Yisrael, and say to them; This is the thing that הוהי has commanded, saying,
3 Anyone of beit Yisrael, that kills an ox, or lamb, or goat, in the camp, or that kills it out of the camp,
4 And does not bring it to the door of the Tabernacle of the congregation, to offer an offering to הוהי before the Tabernacle of הוהי, dahm shall be imputed to that man; he has shed dahm; and that man shall be cut off from among his people:  
5 To the end that the children of Yisrael may bring their sacrifices, which they offer in the open field, even that they may bring them to הוהי, to the door of the Tabernacle of the congregation, to the kohen, and offer them for shalom offerings to הוהי.
6 And the kohen shall sprinkle the dahm upon the altar of הוהי at the door of the Tabernacle of the congregation, and burn the fat for a sweet fragrance to הוהי.
7 And they shall no more offer their sacrifices to shadim, after whom they have gone whoring. This shall be a chuk le-olam-ya-ed for them throughout their generations.
8 And you shall say to them, Whatever man there is of beit Yisrael, or of the gerim that sojourn among you, that offers a burnt offering of sacrifice,
9 And brings it not to the door of the Tabernacle of the congregation, to offer it to הוהי, even that man shall be cut off from among his people.
10 And whatever man there is of beit Yisrael, or of the gerim that sojourn among you, that eats any manner of dahm: I will set My face against that being who eats dahm, and will cut him off from among his people.
11 For the chayim of the flesh is in the dahm: and I have given it to you upon the altar to make keporah for your beings; for it is the dahm that makes keporah for the being.
12 Therefore I said to the children of Yisrael, No being shall eat dahm; neither shall any ger that sojourns among you eat dahm.
13 And whatever man there is of the children of Yisrael, or of the gerim who sojourn among you, which hunts and catches any beast, or fowl that may be eaten; he shall even pour out the dahm, and cover it with dust.
14 For it is the chayim of all flesh; the dahm of it is for the chayim of it: therefore I said to the children of Yisrael, You shall eat the dahm of no manner of flesh: for the chayim of all flesh is the dahm of it: whoever eats it shall be cut off.
15 And every being that eats that which died by itself, or that which was torn by living creatures, whether it is one of your own country, or a ger, he shall both wash his clothes, and bathe himself in mayim, and be unclean until the evening: then shall he be clean.
16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

18 And הוהי spoke to Moshe, saying,
2 Speak to the children of Yisrael, and say to them, I am הוהי your Elohim.
3 After the doings of the land of Mitzrayim, in which you dwelt, shall you not do: and after the doings of the land of Kanaan, where I bring you, shall you not do: neither shall you have your halacha in their ordinances.
4 You shall do My mishpatim, and shomer My ordinances, to have your halacha in it: I am הוהי your Elohim.
5 You shall therefore guard My chukim, and My mishpatim; which if a man does, he shall live in them: I am הוהי.  
6 None of you shall approach anyone that is close mishpacha, to uncover their nakedness: I am הוהי.
7 The nakedness of your abba, or the nakedness of your eema, shall you not uncover: she is your eema; you shall not uncover her nakedness.
8 The nakedness of your abba’s wife shall you not uncover: it is your abba’s nakedness.
9 The nakedness of your sister, the daughter of your abba, or daughter of your eema, whether she be born at home, or born abroad, even their nakedness you shall not uncover: for it is your mishpacha.

1 Continued in and by Messiah Yahshua, in the true Tabernacle - not pitched with men’s hands - in the heavens.
2 A rejection of Messiah’s blood leaves a person with no atonement, hence no forgiveness. Thankfully YHWH’s love for Yisrael has never changed, and this is seen in the provision of YHWH Himself as the Lamb.
3 Meaning if a Yisraelite just likes killing and is not killing the animal for use in the direct worship of YHWH. Misusing the offerings by not offering them to YHWH, was considered an act of demonic allegiance worthy of death. How many offerings in modern religion are not truly offered to YHWH? Those people are at the very least removed, or cut off from Renewed Covenant Yisrael and live as saved individuals separate, or cut off from community.
4 Demons and s.tan are not Christian inventions but are recorded in the First Covenant.
5 Meaning for all time Yisrael must forsake all forms of worship that does not honor YHWH and His Son in a Torah foundation, including anti-nomian pagan systems.
6 Let all those who pursue Judaism in any form without without YHWH’s Son and His blood take careful note. This does not mean that Torah keeping alone brings eternal life as some teach. Rather, those who do them shall live their lifestyles in a full commitment to them.
shall not uncover.
10 The nakedness of your son’s daughter, or of your
daughter’s daughter, even their nakedness you shall not
uncover; for theirs is your own nakedness,
11 The nakedness of your abba’s wife’s daughter,
begotten of your abba, she is your sister, you shall not
uncover her nakedness.
12 You shall not uncover the nakedness of your abba’s
sister: she is your abba’s flesh.
13 You shall not uncover the nakedness of your eema’s
sister: for she is your eema’s near flesh.
14 You shall not uncover the nakedness of your abba’s
brother, you shall not approach his wife: she is your aunt.
15 You shall not uncover the nakedness of your daughter-in-law: she is your son’s wife; you shall not uncover her
nakedness.
16 You shall not uncover the nakedness of your brother’s
wife: it is your brother’s nakedness.
17 You shall not uncover the nakedness of a woman and
her daughter, neither shall you take her son’s daughter,
or her daughter’s daughter, to uncover her nakedness; for
they are her near relatives: it is wickedness.
18 Neither shall you take a woman, as a rival to her
sister, to uncover her nakedness while the sister is alive.
19 Also you shall not approach a woman to uncover her
nakedness, as long as she is put apart for her monthly
uncleanness.
20 Moreover you shall not lie carnally with your neighbor’s
wife, to defile yourself with her.
21 And you shall not let any of your offspring pass
through the fire to Molech, neither shall you defile the
Name of your Elohim: I am יהוה.
22 You shall not lie with mankind, as with womankind: it is
abomination. ¹
23 Neither shall you lie with any beast to defile yourself
with it: neither shall any woman stand before a beast to
lie down to it: it is perversion.
24 Defile not yourselves in any of these things: for in all
these the nations are defiled which I cast out before you:
And the land is defiled: therefore I do visit the iniquity
thereof, which they have done, which were committed
before you, and that you defile not yourselves in any of
these abominations; neither any of your own nation, nor any
ger that sojourns among you:
27 For all these abominations have the men of the land
done, which were before you, and the land is defiled;
28 That the land spat you not out also, when you defile it,
as it spat out the nations who were before you.
29 For whoever shall commit any of these abominations,
even the being that commits them shall be cut off from
among their people.
30 Therefore shall you guard My ordinance, that you
commit not any one of these abominable customs, which
were committed before you, and that you defile not
yourselves by them: I am יהוה your Elohim.

Torah Parsha 30
Kedoshim 19:1-20:27

¹ Homosexual behavior is called an abomination.

In regular 12-month years,
read with Parsha 29.
In years with 13 months, read separately.
Haftarah Ahmos 9:7-15
Brit Chadasha
Maaseh Shlichim 15:1-21

19 And יהוה spoke to Moshe, saying,
2 Speak to all the congregation of the children of Yisrael,
and say to them, You shall be kidushim: for I יהוה your
Elohim am kadosh.
3 You shall fear every man his eema, and his gbba,
and guard My Shabbats: I am יהוה your Elohim.
⁴ Turn not to idols, nor make yourselves molded elohim: I
am יהוה your Elohim.
5 And if you offer a sacrifice of shalom offerings to יהוה,
you shall offer it from your own freewill.
6 It shall be eaten the same day you offer it, and on the
next day: and if anything remains until the third day, it
shall be burned in the fire.
7 And if it be eaten at all on the third day, it is
abominable; it shall not be accepted.
8 Therefore every one that eats it shall bear his iniquity,
because he has profaned the kadosh thing of יהוה:
and that being shall be cut off from among his people.
9 And when you reap the harvest of your land, you shall
not wholly reap the corners of your field, neither shall
you gather the gleanings of your harvest.
10 And you shall not glean your vineyard, neither shall
you take every grape of your vineyard; you shall leave
them for the poor and ger:
¹¹ I am יהוה your Elohim.
11 You shall not steal, neither deal falsely, neither lie one
to another.
12 And you shall not swear by My Name falsely, neither
shall you defile the Name of your Elohim: I am יהוה.
¹³ You shall not defraud your neighbor, neither rob him:
the wages of him that is hired shall not abide with you all
night until the morning.
14 You shall not curse the deaf, nor put a stumbling-block
before the blind, but shall fear your Elohim: I am יהוה.
15 You shall do no unrighteousness in mishpat: you shall
not respect the person of the poor, nor honor the person
of the mighty: but in tzedakah shall you judge your
neighbor.
16 You shall not go up and down as a slanderer among
your people; neither shall you stand against the dahm of
your neighbor: I am יהוה.

² By implication, honor and fear their Shabbats as
Yisraelites.
³ All service to יהוה must be by choice and not
compulsion.
⁴ An example of יהוה’s mercy that is eternal and did
not start with the coming of Messiah as so many teach.
⁵ This is not any kind of a prohibition against using
יהוה’s Name. Rather it is a prohibition about using it
to lie, or perpetuate falsehood.
⁶ It seems that daily pay is the Torah way not monthly,
or weekly pay.
⁷ Spilling blood with the tongue. All forms of evil
speech are forbidden.
17 You shall not hate your brother in your heart: you may rebuke your neighbor, and not suffer sin because of him. 18 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am יהוה. 1
19 You shall guard My chukim. 2 You shall not let your cattle mate with a diverse kind: you shall not sow your field with mixed zera: 3 neither shall a garment mixed of linen and wool come upon you. 4
20 And whoever lies carnally with a woman, that is a female eved, engaged to a husband, and not at all redeemed, nor set free; there shall be an inquiry; they shall not be put to death, because she was not free. 5 And he shall bring his guilt offering to יהוה, to the door of the Tabernacle of the congregation, even a ram for a guilt offering. 6 And the kohen shall make kaperah for him with the ram of the guilt offering before יהוה for his sin that he has done: and the sin, which he has done, shall be forgiven him. 7 And when you shall come into the land, and shall have planted all manner of eytzim for food, then you shall count the fruit of it as unharvested: three years shall it be as unharvested for you: it shall not be eaten. 8 But in the fourth year all the fruit of it shall be kadosh for יהוה. 9 And in the fifth year shall you eat of the fruit of it, that it may yield to you the increase of it: I am יהוה your Elohim. 10 You shall not eat any thing with the dahm: neither shall you use enchantment, nor observe times. 11 You shall not round the corners of your heads; neither shall you destroy the peyot of your beard. 12 You shall not make any cuttings in your flesh for the dead, nor print any tattoo marks upon you: I am יהוה your Elohim. 13 You shall not make any engravings on your persons. 14 You shall not round the corners of your heads; neither shall you destroy the peyot of your beard. 15 You shall not make any cuttings in your flesh for the dead, nor print any tattoo marks upon you: I am יהוה your Elohim. 16 You shall not have any other gods besides Me, nor love any other god besides Me. 17 You shall not let any other god approach you: I am יהוה. 18 You shall not curse your Elohim. 19 You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am יהוה. 20 And whoever lies carnally with a woman, that is a female eved, engaged to a husband, and not at all redeemed, nor set free; there shall be an inquiry; they shall not be put to death, because she was not free. 21 And he shall bring his guilt offering to יהוה, to the door of the Tabernacle of the congregation, even a ram for a guilt offering. 22 And the kohen shall make kaperah for him with the ram of the guilt offering before יהוה for his sin that he has done: and the sin, which he has done, shall be forgiven him. 23 And when you shall come into the land, and shall have planted all manner of eytzim for food, then you shall count the fruit of it as unharvested: three years shall it be as unharvested for you: it shall not be eaten. 24 But in the fourth year all the fruit of it shall be kadosh for יהוה. 25 And in the fifth year shall you eat of the fruit of it, that it may yield to you the increase of it: I am יהוה your Elohim. 26 You shall not eat any thing with the dahm: neither shall you use enchantment, nor observe times. 27 You shall not round the corners of your heads; neither shall you destroy the peyot of your beard. 28 You shall not make any cuttings in your flesh for the dead, nor print any tattoo marks upon you: I am יהוה your Elohim. 29 You shall not cut your bodies for the dead, nor put tattoo marks upon you: I am יהוה. 30 You shall guard My Shabbats and reverence My name. 31 And if anyone hedges around his field, or hedges around his vineyard, and has not eaten of the fruit of it until the three years are over, it shall not be counted kadosh for you. But in the fourth year all the fruit of it shall be kadosh for יהוה. 32 You shall rise up before the elderly, and honor the face of the old man, and fear your Elohim. 33 And if a ger sojourn with you in your land, you shall not vex him. 34 But the ger that dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were gerim in the land of Mitzrayim: I am יהוה your Elohim. 35 You shall do no unrighteousness in mishpat, in measurement of length, in weight, or in measuring liquids. 36 Just balances, just weights, a just ephah, and a just hin, shall you have: I am יהוה your Elohim. 37 Therefore shall you observe all My chukim, and all My mishpatim, and do them: I am יהוה.

20 And יהוה spoke to Moshe, saying, 2 Moreover, you shall say to the children of Yisrael, Whoever he be of the children of Yisrael, or of the gerim that sojourn in Yisrael, that gives any of his offspring to Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set My face against that man, and will cut him off from among his people; because he has given from his offspring to Molech, to defile My Kadosh-Place, and to defile My kadosh Name. 4 And if the people of the land do in any way hide their eyes from the man, when he gives his offspring to Molech, and kill him not: 5 Then I will set My face against that man, and against his mishpacha, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among his people. 6 And the being that turns after such as have spiritists, and after mediums, to go whoring after them, I will even set My face against that being, and will cut him off from among his people. 7 Set yourselves apart therefore, and be kidushim: for I am יהוה your Elohim. 8 And you shall guard My chukim, and do them: I am יהוה who sets you apart. 9 For every one that curses his abba, or his eema shall be surely put to death: he has cursed his abba, or his eema; his dahm shall be upon him. 10 And the man that commits adultery with another man’s wife, even he that commits adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put...
to death.
11 And the man that lies with his abba’s wife has uncovered his abba’s nakedness: both of them shall surely be put to death; their dahm shall be upon them.
12 And if a man lies with his daughter-in-law, both of them shall surely be put to death: they have made confusion; their dahm shall be upon them.
13 If a man also lies with mankind, as he lies with a woman, both of them have committed an abomination: they shall surely be put to death; their dahm shall be upon them.
14 And if a man takes a wife with her eema, it is wickedness: they shall be burned with fire, both he and they; that there be no wickedness among you.
15 And if a man lies with a beast, he shall surely be put to death: and you shall slay the beast.
16 And if a woman approaches any beast, and lies down with it, you shall kill the woman, and the beast: they shall surely be put to death; their dahm shall be upon them.
17 And if a man shall take his sister, his abba’s daughter, or his eema’s daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he has uncovered his sister’s nakedness; he shall bear his iniquity.
18 And if a man shall lie with a woman during her sickness, and shall uncover her nakedness; he has discovered her flow, and she has uncovered the fountain of her dahm: and both of them shall be cut off from among their people.
19 And you shall not uncover the nakedness of your eema’s sister, nor of your abba’s sister: for he uncovers his near mishpacha: they shall bear their iniquity.
20 And if a man shall lie with his uncle’s wife, he has uncovered his uncle’s nakedness: they shall bear their sin; they shall die childless.
21 And if a man shall take his brother’s wife, it is an unclean thing: he has uncovered his brother’s nakedness; they shall be childless.
22 You shall therefore guard all My chukim, and all My mishpatim, and do them: that the land, where I bring you to possess, will not spit you out.
23 And you shall not have your halacha in the customs of the nations, which I cast out before you: for they committed all these things, and therefore I abhorred them.
24 But I have said to you, You shall inherit their land, and I will give it to you to possess, a land that flows with milk and honey: I am יהוה your Elohim, who has separated you from other peoples.
25 You shall therefore make a difference between clean living creatures and unclean, and between unclean fowls and clean: and you shall not make your beings abominable by beast, or by fowl, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean.
26 And you shall be kidushim to Me: for I יהוה am kadosh, and have separated you from other peoples, that you should be Mine.
27 A man, or woman who is a spiritist, or that is a medium, shall surely be put to death: they shall stone them with stones: their dahm shall be upon them.

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1 Yisraelite men are eternally called to wear head coverings, if they claim to be a royal priesthood of the chosen nation of Renewed Covenant Yisrael.
2 As opposed to pagan religions, Yisraelite priests in Yisrael are encouraged and even commanded to marry.
3 Netsarim are priests of the Renewed Covenant, and as such, should be careful to marry only those in Yisrael with a Torah lifestyle and a commitment to the eternal Torah of YHWH. A Shabbat-keeper yoked with a Sunday-keeper, or a Je- -s and Yahshua believer, by being unequally yoked in marriage, are defiling the people, as well as themselves.
17 Speak to Aharon, saying, Any of your offspring in their generations that has any blemish, let him not approach to offer the lechem of his Elohim.  
18 For whatever man has a blemish, he shall not approach: a blind man, or a lame, or he that is disfigured, or deformed,  
19 Or, a man that is broken footed, or broken handed,  
20 Or, a hunchback, or a dwarf, or he that has a defect in his eye, or has skin inflammation, or is scabbed, or a eunuch;  
21 No man that has a blemish among the offspring of Aharon the kohen shall come near to offer the offerings of  דוד for he has a blemish; he shall not come near to offer the lechem of his Elohim.  
22 He shall eat the lechem of his Elohim, both of the most kadosh, and of the kadosh.  
23 Only he shall not go into the veil, nor come near to the altar, because he has a blemish; that he defile not My kadosh places: for I  דוד do set them apart.  
24 And Moshe told it to Aharon, and to his sons, and to all the children of Yisrael.

22 And  דוד spoke to Moshe, saying,  
2 Speak to Aharon and to his sons, that they separate themselves from the kadosh offerings of the children of Yisrael, and that they defile not My kadosh Name in those things which they set-apart to Me: I  דוד.  
3 Say to them, Whoever of all your offspring among your generations, who draws near to the kadosh things, which the children of Yisrael set-apart to  דוד, having his uncleanness upon him, that being shall be cut off from My presence: I  דוד.  
4 If anyone of the zera of Aharon is a leper, or has a running discharge; he shall not eat of the kadosh things, until he is clean. And whoever touches any thing that is unclean by the dead, or a man whose semen goes from him;  
5 Or, whoever touches any creeping thing, whereby he may be made unclean, or a man from whom he may take uncleanness, whatever uncleanness he has;  
6 The being that has touched any such thing shall be unclean until evening, and shall not eat of the kadosh things, unless he washes his flesh with mayim.  
7 And when the sun is down, he shall be clean, and shall afterward eat of the kadosh things, because it is his food.  
8 That which dies by itself, or is torn by living creatures, he shall not eat to defile himself with it: I  דוד.  
9 They shall therefore guard My ordinance, lest they bear sin for it, and die therefore, if they defile it: I  דוד do set them apart.  
10 There shall no ger eat of the kadosh thing: a sojourner of the kohen, or a hired eded, shall not eat of the kadosh thing.  
11 But if the kohen buy any being with his money, he shall eat of it, and he that is born in his bayit: they shall eat of his grain.  
12 If the kohen’s daughter also is married to a ger, she may not eat of an offering of the kadosh things.

13 But if the kohen’s daughter is a widow, or divorced, and has no child, and returns to her abba’s bayit, as in her youth, she shall eat of her abba’s grain:  דוד but there shall no ger eat of it.  
14 And if a man eats of the kadosh thing by mistake, then he shall add the fifth part of it to it, and shall give it to the kohen with the kadosh thing.  
15 And they shall not defile the kadosh things of the children of Yisrael, which they offer to  דוד;  
16 Or, allow them to bear the iniquity of guilt, when they eat their kadosh things: for I  דוד do set them apart.  
17 And  דוד spoke to Moshe, saying,  
18 Speak to Aharon, and to his sons, and to all the children of Yisrael, and say to them, Anyone from beit Yisrael, or from the gerim in Yisrael, that will offer his offering for all his vows, and for all his freewill offerings which they will offer to  דוד for a burnt offering;  
19 You shall offer at your own will a male without blemish, of the cattle, of the sheep, of the goats.  
20 But whatever has a blemish that shall you not offer: for it shall not be acceptable for you.  
21 And whoever offers a sacrifice of shalom offerings to  דוד to accomplish his vow, or a freewill offering in cattle, or sheep, it shall be perfect to be accepted; there shall be no blemish in it.  
22 Blind, or broken, or maimed, or having a cut, or scurvy, or scabbed, you shall not offer these to  דוד, nor make an offering by fire of them upon the altar to  דוד.  
23 Either a bull, or a lamb that has anything deformed, or dwarfed, that may you offer for a freewill offering; but for a vow it shall not be accepted.  
24 You shall not offer to  דוד that which is bruised, or crushed, or broken, or cut; neither shall you make any offering of it in your land.  
25 Neither from a ger’s hand shall you offer the lechem of your Elohim from any of these; because their corruption is in them, and blemishes are in them: they shall not be accepted for you.  
26 And  דוד spoke to Moshe, saying,  
27 When a bull, or a sheep, or a goat, is brought forth, then it shall be seven days with its eema; and from the eighth day and thereafter it shall be accepted for an offering made by fire to  דוד.  
28 And whether it is cow, or sheep, you shall not kill it and her young both in one day.  
29 And when you will offer a sacrifice of hodu to  דוד, offer it of your own will for your acceptance.  
30 On the same day it shall be eaten up; you shall leave none of it until the next day: I  דוד.  
31 Therefore shall you guard My mitzvoth, and do them: I  דוד.  
32 Neither shall you defile My kadosh Name: but I will be kadosh among the children of Yisrael: I  דוד who sets you apart;  
33 That brought you out of the land of Mitzrayim, to be your Elohim: I  דוד.

23 And  דוד spoke to Moshe, saying,

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1 The disqualifications of Aharon’s sons for priesthood.  
2 Mercy.  
3 Mercy.  
4 _YHWH’s proper compassion on all life._
2 Speak to the children of Israel, and say to them, The moadim of יִשְׂרָאֵל, which you shall proclaim to be miqra kedoshim, even these are My moadim.

3 Six days shall work be done: but the seventh day is a Shabbat-Shabbaton of rest, a miqra kodesh. You shall do no work in it: it is the Shabbat of שַׁבָּתוֹן, even miqra kedoshim, which you shall proclaim in their appointed times.

4 These are the moadim of יִשְׂרָאֵל, even miqra kedoshim, which you shall proclaim in their appointed times.

5 On the fourteenth day of the first month between the evenings is יהוה'S Pesach.

6 And on the fifteenth day of the same month is Chag HaMatzoth to יהוה: seven days you must eat matzah.

7 In the first day you shall have a miqra kodesh: you shall do no laborious work on it.

8 But you shall offer an offering made by fire to יהוה for seven days: on the seventh day is a miqra kodesh: you shall do no laborious work on it.

9 And יהוה spoke to Moshe, saying,

10 Speak to the children of Israel, and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring an omer of the beginning a ח愫 for a wave offering before יהוה, to be accepted for you: on the next day after the first day the kohen shall wave it.

11 And you shall offer that day when you wave the omer a male lamb without blemish of the first year for a burnt offering to יהוה.

12 And the grain offering of it shall be two tenths of an ephah: they shall be of fine flour; they shall be baked with chametz; they are the bikkurim to יהוה.

13 And the grain offering of it shall be of wine, the fourth part of a hin.

14 You, meaning every Yisraelite.

15 And you shall count from the next day after the Shabbat, from the day that you brought the omer of the wave offering; seven full weeks:

16 Until the next day after the last week shall you number fifty days, and you shall offer a new grain offering to יהוה.

17 You shall bring out of your dwellings two wave loaves of two-tenths of an ephah: they shall be of fine flour; they shall be baked with chametz: they are the bikkurim to יהוה.

18 And you shall offer with the lechem seven lambs without blemish of the first year, and one young bull, and two rams: they shall be for a burnt offering to יהוה, with their grain offering, and their drink offerings, even an offering made by fire, of sweet fragrance to יהוה.

19 Then you shall sacrifice one kid of the goats for a sin offering, and two male lambs of the first year for a sacrifice of shalom offerings.

20 And the kohen shall wave them with the lechem of the bikkurim for a wave offering before יהוה, with the two lambs. They shall be kedosh to יהוה for the kohen.

21 And you shall proclaim on the same day, that it may be a miqra kodesh to you: you shall do no laborious work on it: it shall be a chuk le-olam-va-ed throughout your generations.

22 And when you reap the harvest of your land, you shall not harvest the corners of your field when you reap, neither shall you gather any gleaning of your harvest: you shall leave them to the poor, and to the ger: I am יהוה.

23 And יהוה spoke to Moshe, saying,

24 Speak to the children of Yisrael, saying, In the seventh month, on the first day of the month, you shall have a Shabbaton, a remembrance of blowing of shofar blasts, a miqra kodesh.

25 You shall do no laborious work on it: but you shall offer an offering made by fire to יהוה.

26 And יהוה spoke to Moshe, saying.

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1 Notice the fixed times are not exclusively Jewish, but belong to all Yisrael who desire to serve יהוה.

2 The weekly Shabbat is the first of YHWH’s listed appointments, in all Yisraeilite lands.

3 It is up to us to re-establish them among believers, as YHWH calls us to proclaim His appointed times.

4 Ben HaArbayim, or between the evenings.

5 Any farmer must bring a beginning omer sheaf offering, not a firstfruit offering. This means the grain need not be mature, or a true firstfruit, and must be brought regardless of the stage of the grain’s development.

6 Reshet, beginning, or start of the harvest offering, not literally firstfruits. Notice the word Aviv is absent here. Aviv as seen elsewhere can mean any stage of development of barley. Leviticus 2:14, which does mention Aviv, is a freewill offering and not the mandatory first grain described here.

7 Notice in verses 10-15, the word Aviv is not mentioned.

8 LXX .The day after Unleavened Bread, or Aviv 16.

9 Karmel.

10 Aviv 16. MeMacharat HaShabbat, the day after the annual Shabbat of Aviv 15.

11 You, meaning every Yisraelite.

12 Aviv 16; MeMacharat HaShabbat, the day after the annual Shabbat of Aviv 15.

13 LXX. Note we are to count weeks not Shabbats, since it is the Feast of Weeks.

14 LXX.

15 On Shavuot the Torah and Set-Apart Spirit were given to Yisrael. The events of Acts 2 circa 33CE is symbolically proclaimed annually by the High Priest’s waving of two leavened loaves before YHWH, as the firstfruits of Shavuot symbolizing the restoration and regathering of Yisrael’s two houses, by the hands and work of the High Priest.

16 This took place on Shavuot, one lamb for each future house of Yisrael, fulfilling the principle of one lamb per house. Notice how the two-houses are set-apart for and by the High Priest, a perfect picture of Messiah Yahshua.

17 YHWH’s laws are eternal, as are His one true people.

18 Unmerited favor is the basis of Torah, and Yahshua did not introduce it for the first time as some teach.
WAYIQRA – LEVITICUS

27 Also on the tenth day of this seventh month shall there be a Yom HaKippurim: it shall be a migra kodesh to you; and you shall afflict your beings, and offer an offering made by fire to Hashem.
28 And you shall do no work in that same day: for it is the Yom HaKippurim, to make keporah for you before Hashem your Elohim.
29 For any being that shall not be afflicted in that same day, he shall be cut off from among his people.
30 And whatever being it is that does any work in that same day, the same being will I destroy from among his people.
31 You shall do no manner of work: it shall be a chuk le-olam-va-ed throughout your generations in all your dwellings.
32 It shall be to you a Shabbat-Shabbaton, and you shall afflict your beings: on the ninth day of the month at evening, from evening to evening, shall you celebrate your Shabbat.
33 And Hashem spoke to Moshe, saying,
34 Speak to the children of Yisrael, saying, The fifteenth day of this seventh month shall be the Chag HaSukkot for seven days to Hashem.
35 On the first day shall be a migra kodesh: you shall do no laborious work in it.
36 Seven days you shall offer an offering made by fire to Hashem: on the eighth day shall be a migra kodesh to you; and you shall offer an offering made by fire to Hashem: it is a solemn gathering; and you shall do no laborious work on it.
37 These are the moadim of Hashem, which you shall proclaim to be migra kedoshim, to offer an offering made by fire to Hashem, a burnt offering, and a grain offering, a sacrifice, and drink offerings, as commanded every day:
38 Beside the Shabbats of Hashem, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give to Hashem.
39 Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall celebrate a chag to Hashem seven days: on the first day shall be a Shabbaton, and on the eighth day shall be a Shabbaton.
40 And you shall take on the first day the boughs of tov eytzim, branches of palm eytzim, and the boughs of thick eytzim, and willows of the brook; and you shall have simcha before Hashem your Elohim seven days.
41 And you shall celebrate it as a chag to Hashem seven days in the year. It shall be a chuk le-olam-va-ed in your generations; you shall celebrate it in the seventh month.
42 You shall dwell in sukkot seven days; all that are native Yisraelites shall dwell in sukkot: 3

43 That your generations may know that I made the children of Yisrael to dwell in sukkot, when I brought them out of the land of Mitzrayim: I am Hashem your Elohim.
44 And Moshe spoke to the children of Yisrael about the moadim of Hashem.

24 And Hashem spoke to Moshe, saying,
2 Command the children of Yisrael that they bring to you pure olive oil for the light, to cause the lamps of the menorah to burn continually.
3 Outside the veil of the testimony, in the Tabernacle of the congregation, shall Aharon arrange it from the evening to the morning before Hashem continually: it shall be a chuk le-olam-va-ed in your generations.
4 He shall arrange the lamps upon the menorah before Hashem continually.
5 And you shall take fine flour, and bake twelve cakes: two tenths of an ephah shall be in one cake. 5
6 And you shall set them in two rows, six on a row, upon the clean shulchan 7 before Hashem. 6
7 And you shall put pure frankincense upon each row so that it may be on the lechem for a remembrance portion, even an offering made by fire to Hashem.
8 Every Shabbat he shall set it in order before Hashem continually, being taken from the children of Yisrael by an everlasting brit.
9 And it shall be Aharon’s and his sons’; and they shall eat it in the Kadosh-Place: for it is most kadosh to him of the offerings of Hashem made by fire by an eternal chuk. 10
10 And the son of a Yisraelite woman, whose abba was a Mitzri, went out among the children of Yisrael: and this son of the Yisraelite woman, whom abba was a Mitzri, went out among the children of Yisrael: and this son of the Yisraelite woman and a man of Yisrael strove together in the camp:
11 And the Yisraelite woman’s son blasphemed the Name

1 The threat here is sharper than working on other feasts where the penalty is a cutting off from the community, whereas here (for working on The Day Of Atonement), the penalty is the utter destruction of the individual.
2 So much for the flawed and growing theory that biblical days start at sunrise.
3 Since there’s only one Torah for the native and the stranger, the same command applies to all Yisrael.
4 Continues today in Yahshua as the Light that never goes out.
5 The Bread of His Presence was divided into 12 cakes set in two rows, a beautiful view of how that nation of 12 tribes would become a divided house of two separated peoples, who would both one day receive the Light of the menorah that never went out. That eternal Light is Messiah, who by His Light, will cause both houses to make repentance and re-enter the Light that never goes out.
6 Twelve tribes in two rows, or houses.
7 Showing YHWH’s desire for Yisrael to be clean.
8 See note on verse 5.
9 The two houses of Yisrael are so fresh and uppermost in YHWH’s heart that He made sure the people understood that they would be continually renewed through the years. The changing of the Bread of His Presence, displayed that all Yisrael stays fresh in His presence, as they enter into His Shabbat rest. Therefore the Shabbat was appointed as the day of refreshing, as there remains therefore rest to Yisrael according to Hebrews 4:9.
10 The Bread of His Presence was the most set-apart food for the priests.
of חכם, and cursed. And they brought him to Moshe:
and his eema's name was שלום, the daughter of
Divri, of the tribe of Dan. 2
12 And they put him in under guard, that the mind of
חכם might be shown them.
13 And חכם spoke to Moshe, saying,
14 Bring him forth that has cursed outside the camp; and
let all that heard him lay their hands upon his head, and
let the entire congregation stone him.
15 And you shall speak to the children of Yisrael, saying,
Whoever curses his Elohim shall bear his sin. 3
16 And he that blasphemes the Name of חכם, he shall
surely be put to death, and all the congregation shall
certainly stone him: the ger, and he that is born in the
land, when he blasphemes the Name of חכם, shall be put
to death.
17 And he that kills any man shall surely be put to death.
18 And he that kills a beast shall make it tov; a beast for a
beast.
19 And if a man causes a blemish in his neighbor; as he
has done, so shall it be done to him;
20 Fracture for fracture, eye for eye, tooth for tooth: as
he has caused a blemish in a man, so shall it be done to
him against. 4
21 And he that kills a beast, he shall restore it: and he
that kills a man, he shall be put to death.
22 You shall have one mishpat of Torah, for the ger, and
for the native: for I am חכם your Elohim.
23 And Moshe spoke to the children of Yisrael that they
should bring forth him that had cursed out of the camp,
and stone him with stones. And the children of Yisrael did
as חכם commanded Moshe.

Torah Parsha 32
BaHar 25:1-26:2
In regular 12-month years, read with Parsha 33, in years
with 13 months read separately.
Hafarah Yirmeyahu 32:6-27
Brit Chadasha Luka 4:16-21,
Galutyah 5:1-13

25 And חכם spoke to Moshe on Har Senai, saying,
2 Speak to the children of Yisrael, and say to them, When
you come into the land that I give you, then shall the land
keep a Shabbat to חלם.
3 Six years you shall sow your field, and six years you
shall prune your vineyard, and gather in the fruit of it;
4 But in the seventh year shall be a Shabbat-Shabbaton to
the land, a Shabbat for חלם: 5 you shall neither sow your
field, nor prune your vineyard.
5 That which grows of its own accord of your harvest you
shall not reap, neither gather the grapes of your
undressed vine: for it is a year of Shabbaton to the land.
6 And the Shabbat-produce of the land shall be grain for
you: for you, and for your eved, and for your female eved,
and for your hired eved, and for your ger that sojourns
with you,
7 And for your cattle, and for the beasts that are in your
land, shall all the increase of it be for food.
8 And you shall number seven Shabbats of years, seven
times seven years; and the space of the seven Shabbats of
years shall be to you forty-nine years.
9 Then shall you cause the shofar of the yovel 6 to sound
on the tenth day of the seventh month, on the Yom
HaKippurim shall you make the shofar sound throughout
all your land.
10 And you shall set-apart the fiftieth year, and proclaim
liberty throughout all the land to all the inhabitants of it:
shall it be a yovel to you; and you shall return every man
to his possession, and you shall return every man to his
mishpacha.
11 A yovel shall that fiftieth year be to you: you shall not
sow; neither reap that which grows by itself in it, nor
gather the grapes in it of your undressed vine.
12 For it is the yovel; it shall be kadosh to you: you shall
eat the increase of it out of the field.
13 In the year of this yovel you shall return every man to
his possession.
14 And if you sell some item to your neighbor, or buy
from your neighbor’s hand, you shall not oppress one
another:
15 According to the number of years after the yovel you
shall buy from your neighbor, and according to the
number of years of the fruits he shall sell to you:
16 According to the multitude of years you shall increase
the price of it, and according to the farness of years you
shall diminish the price of it: for according to the number
of the years the fruits does he sell to you.
17 You shall not therefore oppress one another; but you
shall fear your Elohim; for I am חלם your Elohim.
18 Wherefore you shall do My chukim, and guard My
mishpatim, and do them; and you shall dwell in the land
in safety.
19 And the land shall yield her fruit, and you shall eat
your fill, and dwell there in safety.
20 And if you shall say, What shall we eat in the seventh
year? See, we shall not sow, nor gather in our increase:
21 Then I will command My bracha upon you in the sixth
year, and it shall bring forth fruit for three years.
22 And you shall sow the eighth year, and eat yet of old
fruit until the ninth year; until her fruits come in you shall
eat of the old store.
23 The land shall not be sold le-olam-va-ed: for the land

1 The blasphemy is using YHWH’s Name as a curse, or
in dishonesty, or bringing it to nothing, not in merely
pronouncing it as rabbinical Judaism falsely teaches.
2 Dan has brought much idolatry into Yisrael, as well
as teaching Yisrael to blaspheme the Name of YHWH.
3 Here it cannot be clearer just what entails blasphemy.
blessing. It is cursing His Name, or with His Name,
not using it to bless Him and others.
4 Metaphorically speaking of equitable restitution, not
literally maiming one another.

5 Shmeta, or the land Shabbat is for YHWH, not man.
The weekly Shabbat and appointed times are for man.
6 Jubilee.
is Mine; for you are settlers and sojourners with Me. 24
And in all the land you possess you shall grant a redemption for the land.
25 If your brother becomes poor, and has sold away some of his possession, and if any of his relatives come to redeem it, then shall he redeem that which his brother sold.
26 And if the man has no one to redeem it, but he himself becomes able to redeem it;
27 Then let him count the years since the sale, and restore the remainder to the man to whom he sold it; that he may return to his possession.
28 But if he is not able to restore it to him, then that which is sold shall remain in the hand of him that has bought it until the year of yovel: and in the yovel it shall be released, and he shall return to his possession.
29 And if a man sells a bayit in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it.
30 And if it is not redeemed within the space of a full year, then the bayit that is in the walled city shall be established le-olam-va-ed to him that bought it throughout his generations: it shall not go out in the yovel.
31 But the houses of the villages, which have no wall around them, shall be counted as the fields of the country: they may be redeemed, and they shall go out in the yovel.
32 As for the cities of the Leviym, and the houses of the cities of their possession, the Leviym can redeem them at any time.
33 And if a man purchases from the Leviym, then the bayit that was sold, and the city of his possession, shall go out in the year of yovel: for the houses of the cities of the Leviym are their possession among the children of Yisrael.
34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.
35 And if your brother becomes poor, and he falters in your area; then you shall strengthen him; that he may live with you, like a ger, or sojourner.
36 Take no interest from him, or increase: but fear your Elohim; that your brother may live with you.
37 You shall not give him your money with interest, nor lend him your supplies for your profit.
38 I am יהוה your Elohim, which brought you forth out of the land of Kanaan, and to be your Elohim.
39 And if your brother that dwells in your area becomes poor, and sells himself to you; you shall not force him to serve as an aved:
40 But as an employee, and as a resident, he shall be with you, and shall serve you to the year of yovel:
41 And then shall he depart from you, both he and his children with him, and shall return to his own mishpacha, and to the possession of his ahvot shall he return.
42 For they are My avadim, which I brought forth out of the land of Mitzrayim: they shall not be sold as avadim.
43 You shall not rule over him with harshness; but shall fear your Elohim.
44 Both your male and female avadim, which you shall have, shall be from the heathen that are all around you; of them shall you buy male and female avadim.
45 Moreover from the children of the gerim that do sojourn among you, from them shall you buy, and of their mishpachot that are with you, which they shall bring forth in your land: and they shall be your possession.
46 And you shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your avadim le-olam-va-ed: but over your brothers the children of Yisrael, you shall not rule one over another with harshness.
47 And if a resident, or ger grows rich with you, and your brother who dwells with him grows poor, and sells himself to the resident, or sojourner with you, or to a member of the ger's mishpacha:
48 After that he is sold he may be redeemed again; one of his brothers may redeem him:
49 Either his uncle, or his uncle's son, may redeem him, or any that are close relatives to him of his mishpacha may redeem him; or if he is able, he may redeem himself.
50 And he shall reckon with him that bought him from the year that he was sold until the year of yovel: and the price of his purchase shall be divided according to the number of years, according to the time of a paid eved.
51 If there be yet many years, according to them he shall give again the price of his redemption out of the money that he was bought for.
52 And if there remain just a few years to the year of yovel, then he shall count with him, and according to his years shall he give him again the price of his redemption.
53 And as a yearly hired employee shall he be with him: and the other shall not rule with harshness over him in your sight.
54 And if he be not redeemed in these years, then he shall go out in the year of yovel, both he, and his children with him.
55 Because the children of Yisrael are My avadim; they are My avadim whom I brought forth out of the land of Mitzrayim: I am יהוה your Elohim.

2 A message both houses need to hear.
3 The overriding theme that reoccurs during these verses on the jubilee, or yovel is that of freedom, release, and a nation that owns nothing permanent except יהוה. As Yisrael owns יהוה, so יהוה owns Yisrael. Yisrael is never again to be slaves to anyone after Egypt, and יהוה makes sure that generational slavery does not reoccur by proclaiming release every 50 years. The idea of either Judah being enslaved by Efrayim, or of Efrayim being enslaved by Judah, should be as abominable to us as it is to יהוה. With yovel, Judah and Efrayim could never claim any kind of long-term domination, or ownership over each other like the gentiles. Both houses are owned by יהוה and not by each other, making both houses equal before Father יהוה. The command for the release of debts, relationships, pledges cancelled, and all other forms of slavery (individual, personal, or financial), is יהוה's
WAYIQRA – LEVITICUS

26 You shall make no idols nor graven image, neither rear up a standing image, neither shall you set up any image of stone in your land, to bow down to it: for I am יהוה your Elohim.
2 You shall guard My Shabbats, and reverence My קדוש-Place: I am יהוה.

Torah Parsha 33
BeChukkotai 26:3-27:34
In regular 12-month years read with Parsha 32, in years with 13 months, read separately.
Haftarah Yirmeyahu 16:19-17:14
Brit Chadasha Ephsiyah 2: 11-19

3 If you have your halacha in My chukim, and guard My mitzvoth, and do them;
4 Then I will give you rain in due season, and the land shall yield her increase, and the eytzim of the field shall yield their fruit.
5 And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time: and you shall eat your lechem to the full, and dwell in your land safely.
6 And I will give shalom in the land, and you shall lie down, and none shall make you afraid: and I will rid evil living beasts out of the land, neither shall the sword go through your land.
7 And you shall chase your enemies, and they shall fall before you by the sword.
8 And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
9 For I will have respect to you, and make you fruitful, and multiply you, and establish My brit with you. 10 And you shall eat old supply, and clear the old vintage to the sowing time: and you shall eat your lechem to the full, and dwell in your land safely.
11 And I will set My Tabernacle among you: and My Elohim, who brought you forth out of the land of Mitzrayim, that you should not be their avadim; and I have broken the bands of your yoke, and made you go upright.
12 And I will walk among you, and will be your Elohim, and you shall be My people.
13 I am יהוה your Elohim, who brought you forth out of the land of Mitzrayim, that you should not be their avadim; and I have broken the bands of your yoke, and made you go upright.
14 But if you will not listen to Me, and will not do all these mitzvoth;
15 And if you shall despise My chukim, or if your being despises My mishpatim, so that you will not do all My mitzvoth, but that you break My brit:
16 I also will do this to you; I will even appoint over you terror, consumption, and inflammation, that shall destroy the eyes, and cause sorrow of lev: and you shall sow your zera in vain, for your enemies shall eat it.
17 And I will set My face against you, and you shall be slain before your enemies: they that hate you shall reign over you; and you shall flee when none pursues you.
18 And if you will not yet for all this listen to Me, then I will punish you seven times more for your sins.
19 And I will break the pride of your power; and I will make your shamayim as iron, and your earth as brass: 20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall all the eytzim of the land yield their fruits.
21 And if you walk contrary to Me, and will not listen to Me; I will bring seven times more plagues upon you according to your sins.
22 I will also send wild living creatures among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.
23 And if you will not be reformed by Me by these things, but will have your halacha contrary to Me;
24 Then will I also walk contrary to you, and will punish you yet seven times for your sins.
25 And I will bring a sword upon you, that shall avenge the vengeance of My brit: and when you are gathered together within your cities, I will send the pestilence among you; and you shall be delivered into the hand of the enemy.
26 And when I have broken the supply of your lechem, ten women shall bake your lechem in one oven, and they shall deliver to you your lechem again by weight: and you shall eat, and not be satisfied.
27 And if you will not for all this listen to Me, but have your halacha contrary to Me;
28 Then will I also walk contrary to you, and will punish you yet seven times for your sins.
29 And you shall eat the flesh of your sons, and the flesh of your daughters shall you eat.
30 And I will destroy your high places, and cut down your sun-pillars, 2 and cast your carcasses upon the carcasses of your idols, and My being shall abhor you.
31 And I will make your cities waste, and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet odors.
32 And I will bring the land into desolation: and your enemies which dwell there shall be astonished at it.

way of making sure that Yisrael as a nation maintains no worldly long-term possessions, or entanglements. The very principle of yovel continues to be the hallmark of theocracy and a society that walks in forgiveness of debts, along with the liberty to proclaim release, restoration, and freedom. What we can glean from this overriding joy of liberty and release, is that Yisraelite brothers are called to love by forgiving all debts both real and imagined. And as such, the yovel is a call to two battling brothers Judah and Efrayim to return and release each other in yovel, proclaiming liberty throughout both the land and nation of Yisrael, which is why Messiah came according to Isaiah 61:1. To proclaim release to both houses of Yisrael (Isaiah 8:14) in the Jubilee generation, or 2,000 years (2,000 divided by 40 years per generation), after the birth of the Hebrew nation, with the choosing and calling of Abraham. Also if you count the 2,000 years from Messiah until now, then this generation is the 50th generation from Messiah, and the first one since 1996 to experience a true spiritual Torah based re-awakening, in both houses unto yovel.

1 Physical multiplicity restated.

2 Modern day church steeples are included.
33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
34 Then shall all the land enjoy her Shabbats, as long as it lies desolate, while you are in your enemies’ land; even then shall all the land rest, and enjoy her Shabbats.
35 As long as it lies desolate it shall rest; because it did not rest in your Shabbats, when you dwelt upon it.
36 And upon them that are left alive of you I will send a faintness into their levim in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall faintness into their levim in the lands of their enemies;
37 And they shall fall one upon another, as if it were before a sword, when none pursues: and you shall have no power to stand before your enemies.
38 And you shall perish among the heathen, 1 and the land of your enemies shall eat you up.
39 And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their ahvot shall they pine away with them.
40 If they shall confess their iniquity, and the iniquity of their ahvot, with their guilt, which they trespassed against Me, and that also, they have had their halacha contrary to Me;
41 And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised levim are humbled, and they then accept the punishment of their iniquity:
42 Then will I remember My brit with Yaakov, and also My brit with Yitzchak, and also My brit with Avraham will I remember; and I will remember the land.
43 The land also shall be left by them, and shall enjoy its Shabbats, while it lies desolate without them: and they shall accept the punishment of their iniquity: because they despised My mishpatim, and because their beings abhorred My chukim.
44 And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My brit with them: for I am אלי их Elohim.
45 But I will for their sakes remember the brit of their ancestors, whom I brought forth out of the land of Mitzrayim in the sight of the heathen, that I might be their Elohim: I am אלי.
46 These are the chukim and mishpatim and Torot, which I made between Myself and the children of Yisrael on Har Senai by the hand of Moshe. 2

27 And מוה spoke to Moshe, saying,
2 Speak to the children of Yisrael, and say to them, If a man shall make a singular vow, regarding evaluation of lives unto בהזיא,
3 And your estimation shall be of the male from twenty years old even to sixty years old; even your estimation shall be fifty shekels of silver, after the shekel of the Kadosh-Place.
4 And if it is a female, then your estimation shall be thirty shekels.
5 And if it is from five years old even to twenty years old, then your estimation for a male shall be twenty shekels, and for the female ten shekels.
6 And if it is from a month old even to five years old, then your estimation for a male shall be five shekels of silver, and for the female your estimation shall be three shekels of silver.
7 And if it be from sixty years old and above; if it be a male, then your estimation shall be fifteen shekels, and for the female ten shekels.
8 But if he is too poor to pay your estimation, then he shall present himself before the kohen, and the kohen shall set a value for him; according to his ability that vowed shall the kohen value him. 3
9 And if it is a beast, of which men bring as an offering to באה, all that any man gives of such to בהזיא shall be kadosh.
10 He shall not alter it, or change it, a tov for a bad, or a bad for a tov: and if he shall at all change beast for beast, then it and the exchange of it shall be kadosh.
11 And if it be any unclean beast, of which they do not offer a sacrifice to בהזיא,then he shall present the beast before the kohen:
12 And the kohen shall value it, whether it be tov, or bad: as you value it, O kohen, so shall it be.
13 But if he will at all redeem it, then he shall add a fifth part of it to your estimation.
14 And when a man shall set apart his bayit to בהזיא, then the kohen shall estimate it, whether it be tov, or bad: as the kohen shall estimate it, so shall it stand.

1 Not physically but spiritually and in their identity.
2 The seven-fold prophesied vengeance by YHWH against Yisrael for idolatry and waywardness, takes form in multiples of 7, as seen in many verses here in Leviticus such as verses 24 and 28. Based on these declared multiples of seven, and doing a little math from Ezekiel 4, we have discovered that Efrayim, who was perishing among the heathen as heathen, had their total years in exile prophesied beforehand. Their punishment was in fact multiplied sevenfold due to hardness of heart, and as promised in Lev. 26, they had their punishment at long last come to an end in 1996 CE. Historically that was the year when the two-house restoration moved into high gear, with hearts of understanding and revelation opening in great numbers.
3 A voluntary vow called “Arech” in Hebrew. To some this may seem like male chauvinism, or some unfair way of assigning a monetary value to human life, as opposed to all Yisraelites being equal. That is not what is happening here. This vow was done voluntarily, not under compulsion. Thus YHWH did not assign monetary values to different kinds of people. The key word in these verses is “it.” If certain individuals took vows, they had to have an assigned monetary value to successfully pay off that vow faithfully. It was only on this basis that monetary assigned value became acceptable. Were YHWH to assign value and make an act mandatory we can be sure that all beings would hold the same value monetarily, or otherwise, regardless of gender, or age.
15 And if he who sets it apart does redeem his bayit, then he shall add the fifth part of the money of your estimation to it, and it shall be his.

16 And if a man shall set apart to יהוה some part of a field of his possession, then your estimation shall be according to the zera of it: a homer of barley zera shall be valued at fifty shekels of silver.

17 If he set apart his field from the year of yovel, according to your estimation it shall stand.

18 But if he set apart his field after the yovel, then the kohen shall reckon to him the money according to the years that remain, even to the year of the yovel, and it shall be deducted from your estimation.

19 And if he that set-apart the field will in any way redeem it, then he shall add the fifth part of the money of your evaluation to it, and it shall be assured to him.

20 And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed any more.

21 But the field, when it is released in the yovel, shall be kadosh to יהוה, as a field dedicated; the possession of it shall be the kohen's.

22 And if a man sets apart to יהוה a field that he has bought, which is not a field of his possession;

23 Then the kohen shall reckon to him the worth of your estimation, even to the year of the yovel: and he shall give your estimation in that day, as a kadosh thing to יהוה.

24 In the year of the yovel, the field shall return to him from whom it was bought, even to him to whom the possession of the land did belong.

25 And all your estimations shall be according to the shekel of the Kadosh-Place: twenty gerahs shall be the shekel.

26 Only the bacher of the living creatures, which is יהוה's bacher, no man shall set it apart; whether it be ox, or sheep: it is יהוה's.

27 And if it is an unclean beast, then he shall redeem it according to your estimation, and shall add a fifth part of it to it: or if it is not redeemed, then it shall be sold according to your estimation.

28 Notwithstanding no dedicated thing, that a man shall devote to יהוה of all that he has, both of man and beast, and of the field of his possession, shall be sold, or redeemed: every dedicated thing is most kadosh to יהוה.

29 No one under the ban of men shall be redeemed; but shall surely be put to death.

30 And all the ma’aser of the land, whether of the zera of the land, or of the fruit of the eytz, is יהוה's: it is kadosh to יהוה.

31 And if a man indeed redeems any of his ma’aser, he shall add to it the fifth part of it.

32 And concerning the ma’aser of the herd, or of the flock, even whatever passes under the rod, the ma’aser shall be kadosh to יהוה.

33 He shall not inquire whether it be tov, or bad, neither shall he change it: and if he changes it at all, then both it and that for which it is changed, shall be kadosh; it shall not be redeemed.

34 These are the mitzvot, which יהוה commanded Moshe for the children of Yisrael on Har Senai.

Chazak Chazak VeNitchazak
Be Strong Be Strong!
And May We Be Strengthened!

As always, YHWH's love and thoughts for the community of Yisrael, leads Him to open (Lev.1: 2) and close His scrolls with Yisrael His people foremost on His mind.
1 And speaking to Moshe in the wilderness of Senai, in the Tabernacle of the congregation, on the first day of the second month, in the second year after they had come out of the land of Mitzrayim, saying, 

2 Take a census of all the congregation of the children of Yisrael, after their mishpachot, by the bayit of their ahvot, with the number of their names, every male head by head, 1

3 From twenty years old and upward, all that are able to go out to war in Yisrael; you and Aharon shall number them by their divisions. 2

4 And with you there shall be a man of every tribe; every one head of the bayit of his ahvot.

5 And these are the names of the men that shall stand with you: 3 From the tribe of Reuven; Elitzur the son of Shedeyur.

6 Of Shimeon; Shelumi-El the son of Tzurishaddai.

7 Of Yahudah; Nahchson the son of Amminadav.

8 Of Yissachar; Nethane-El the son of Tzuar.

9 Of Zevulun; Eliav the son of Helon.

10 Of the children of Yoseph: of Efrayim; Elyshama the son of Amoshahud; Gamaliel the son of Pedahtzur.

11 Of Benyamin; Avidan the son of Gidoni.

12 Of Dan; Ahizer the son of Ammishaddai.

13 Of Asher; Pag-El the son of Okran.

14 Of Gad; Elyasaph the son of Deu-El.

15 Of Naphtali; Ahira the son of Enan.

16 These were the leaders of the congregation, leaders of the tribes of their ahvot, heads of thousands in Yisrael. 17 And Moshe and Aharon took these men who were called by their names:

18 And they assembled the entire congregation together on the first day of the second month, and they declared their ancestry after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, head by head.

19 As commanded Moshe, so he numbered them in the wilderness of Senai.

20 And the children of Reuven, Yisrael’s eldest son, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, head by head, every male from twenty years old and upward, all that were able to go to war;

21 Those that were numbered of them, even of the tribe of Reuven, were forty six thousand five hundred.

22 Of the children of Shimeon, by their generations, after their mishpachot, by the bayit of their ahvot, those that were numbered of them, according to the number of the names, head by head, every male from twenty years old and upward, all that were able to go out to war;

23 Those that were numbered of them, even of the tribe of Shimeon, were fifty nine thousand three hundred.

24 Of the children of Gad, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

25 Those that were numbered of them, even of the tribe of Gad, were forty five thousand six hundred.

26 Of the children of Yahudah, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

27 Those that were numbered of them, even of the tribe of Yahudah, were seventy four thousand six hundred.

28 Of the children of Yissachar, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

29 Those that were numbered of them, even of the tribe of Yissachar, were fifty four thousand four hundred.

30 Of the children of Zevulun, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

31 Those that were numbered of them, even of the tribe of Zevulun, were fifty seven thousand four hundred.

32 Of the children of Menashsheh, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

33 Those that were numbered of them, even of the tribe of Menashsheh, were forty thousand five hundred. 4

34 Of the children of Efrayim, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

35 Those that were numbered of them, even of the tribe of Efrayim, were forty thousand five hundred. 4

36 Of the children of Benyamin, by their generations, after their mishpachot, by the bayit of their ahvot, according to the number of the names, from twenty years old and upward, all that were able to go out to war;

37 Those that were numbered of them, even of the tribe of Benyamin, were thirty five thousand four hundred.

38 Of the children of Dan, by their generations, after their

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NUMBERS

1 Le goolgelotam meaning each head, a derivation of the Hebrew golgotha, where every Yisraelite head is counted to see if that individual is for Him, or against Him. 

2 In Yisrael, YHWH counts only the warriors not the others. He can count only on the warriors in the Spirit. 

3 YHWH chooses Yisrael’s leaders, not the nation. This is an eternal principle, which was violated in Matthew 23 by the Pharisees. 

4 Proof that the multitudes of Efrayim come from all ten tribes, known after the division of the House of Dawid as Efrayim, or non-Jewish Yisrael. Efrayim by itself as a single tribe never brought forth the multitudes.
mishpachot, by the bayit of their ahvot, according to the
number of the names, from twenty years old and upward,
all that were able to go out to war;
39 Those that were numbered of them, even of the tribe of
Dan, were sixty two thousand seven hundred.
40 Of the children of Asher, by their generations, after
their mishpachot, by the bayit of their ahvot, according to
the number of the names, from twenty years old and
upward, all that were able to go out to war;
41 Those that were numbered of them, even of the tribe of
Asher, were forty one thousand five hundred.
42 Of the children of Naphtali, throughout their
generations, after their mishpachot, by the bayit of their
ahvot, according to the number of the names, from twenty
years old and upward, all that were able to go out to war;
43 Those that were numbered of them, even of the tribe of
Naphtali, were fifty three thousand four hundred.
44 These are those that were numbered, which Moshe and
Aharon numbered, and the leaders of Yisrael, being
twelve men: each one was for the bayit of his ahvot.
45 So were all those that were numbered of the children
of Yisrael, by the bayit of their ahvot, from twenty years
old and upward, all that were able to go out to war in
Yisrael;
46 Even all they that were numbered were six hundred
three thousand five hundred fifty.
47 But the Lewiym after the tribe of their ahvot were not
numbered among them.
48 For מָחֵץ had spoken to Moshe, saying,
49 Only you shall not number the tribe of Levi, neither
take their census among the children of Yisrael:
50 But you shall appoint the Lewiym over the Tabernacle
of testimony, and over all the vessels of it, and over all
things that belong to it: they shall bear the Tabernacle,
and all the vessels of it; and they shall serve in it, and
shall camp all around the Tabernacle.
51 And when the Tabernacle moves forward, the Lewiym
shall take it down: and when the Tabernacle is to be
camped, the Lewiym shall set it up: and the ger that
comes near shall be put to death.
52 And the children of Yisrael shall pitch their tents,
every man by his own camp, and every man by his own
banner, throughout their divisions.
53 But the Lewiym shall camp all around the Tabernacle
of testimony, that there is no wrath upon the congregation
of the children of Yisrael: and the Lewiym shall keep the
duty of the Tabernacle of the testimony.
54 And the children of Yisrael did according to all that
God commanded Moshe, so they did.

2 And מַשְׁאוֹן spoke to Moshe and to Aharon, saying,
2 Every man of the children of Yisrael shall camp by his
own banner, with the sign of their abba's bayit: at a long
distance around the Tabernacle of the congregation they
camp.
3 And on the east side toward the rising of the sun shall
those of the banner of the camp of Yehudah camp
throughout their divisions: and Nachshon the son of
Amminadav shall be leader of the children of Yehudah.
4 And his host, and those that were numbered of them,
were seventy four thousand six hundred.
5 And those that do camp next to him shall be the tribe of
Yissacher: and Natan-El the son of Tzuar shall be leader
of the children of Yissacher.
6 And his host, and those that were numbered of it, were
fifty four thousand four hundred.
7 Then the tribe of Zevulun: and Eliav the son of Helon
shall be leader of the children of Zevulun.
8 And his host, and those that were numbered of it, were
fifty seven thousand four hundred.
9 All that were numbered in the camp of Yahudah were
one hundred eighty six thousand four hundred, throughout
their divisions. These shall set out first. 1
10 On the south side shall be the banner of the camp of
Reuven according to their divisions: and the leader of the
children of Reuven shall be Elitzur the son of Shedey-Ur.
11 And his host, and those that were numbered of it, were
forty six thousand five hundred.
12 And those who camp next to him shall be the tribe of
Shimeon: and the leader of the children of Shimeon shall
be Shelumi-El the son of Tzuri-Shaddai.
13 And his host, and those that were numbered of them,
were fifty nine thousand three hundred.
14 Then the tribe of Gad: and the leader of the sons of
Gad shall be Elyasaph the son of Reu-El.
15 And his host, and those that were numbered of them,
were forty five thousand sixty five.
16 All that were numbered in the camp of Reuven were
one hundred fifty one thousand four hundred fifty, throughout
their divisions. And they shall set out as second to depart.
17 Then the Tabernacle of the congregation shall move
forward with the camp of the Lewiym in the midst of the
camp: as they camp, so shall they move forward, every
man in his place by their banners.
18 On the west side shall be the banner of the camp of
Efrayim according to their divisions: and the leader of the
sons of Efrayim shall be Eli-Shama the son of Ammichud.
19 And his host, and those that were numbered of them,
were forty thousand five hundred.
20 And next to him shall be the tribe of Menashsheh: and
the leader of the children of Menashsheh shall be Gamali-El
the son of Pedohtzur.
21 And his host, and those that were numbered of them,
were thirty two thousand two hundred.
22 Then the tribe of Benyamin: and the leader of the sons
of Benyamin shall be Avidan the son of Gideoni.
23 And his host, and those that were numbered of them,
were thirty five thousand four hundred.
24 All that were numbered of the camp of Efrayim were
one hundred eighty six thousand four hundred, throughout
their divisions. And they shall go forward as the third to depart.
25 The banner of the camp of Dan shall be on the north
side by their divisions: and the leader of the children of
Dan shall be Achizer the son of Amni-Shaddai.
26 And his host, and those that were numbered of them,
were sixty two thousand seven hundred.
27 And those that camp next to him shall be the tribe of

1 Judah is usually first, as in hearing about Messiah,
marching to battle, breaking camp, and the first to
return to the land in the end-time two house
restoration as seen in Zachariah 12:7.
Asher: and the leader of the children of Asher shall be Pagí-El the son of Ocran.

28 And his host, and those that were numbered of them, were forty one thousand five hundred.

29 Then the tribe of Naphtali: and the leader of the children of Naphtali shall be Ahira the son of Enan.

30 And his host, and those that were numbered of them, were fifty three thousand four hundred.

31 All they that were numbered in the camp of Dan were one hundred fifty seven thousand six hundred. They shall go last with their banners.

32 These are those who were numbered of the children of Yisrael by the bayit of their ahvot: all those that were numbered of the camps throughout their divisions were six hundred three thousand five hundred fifty.

33 But the Lewiym were not numbered among the children of Yisrael; as הוהי commanded Moshe.

34 And the children of Yisrael did according to all that יהוה commanded Moshe: so they camped by their banners, and so they moved forward, every one after their mishpachot, according to the bayit of their ahvot.

3 These also are the generations of Aharon and Moshe in the day that יהוה spoke with Moshe in Har Senai.

And these are the names of the sons of Aharon: Nadav the bachor, and Avihu, El-Azar, and Ithamar.

3 These are the names of the sons of Aharon, the Kohanim who were anointed, whom he consecrated to serve in the kohen's office.

3 But these shall have no inheritance among the children of Yisrael; as יהוה commanded Moshe.

34 And the children of Yisrael did according to all that יהוה commanded Moshe: so they camped by their banners, and so they moved forward, every one after their mishpachot, according to the bayit of their ahvot.

1 These are the mishpachot of the sons of Kohath, Levites who were to carry the holy ark.

23 And their duty shall be the Ark, and the shulchan, and the menorah, and the altar, and the vessels of the Kadosh-Place with which they serve, and the covering, and all its service.

24 And the leader of the bayit of the ahvot of the ShMZ shall be Eliyasaph the son of Le-El.

25 And the duty of the sons of Gershon in the Tabernacle of the congregation shall be the Tabernacle, and the tent, the covering of it, and the covering for the door of the Tabernacle of the congregation.

26 And the hangings of the court, and the curtaiin for the door of the court, which is by the Tabernacle, and by the altar all around, and the cords of it for all its service.

27 And of Kohath was the mishpacha of the Amramites, and the mishpacha of the Yisharites, and the mishpacha of the Hevronites, and the mishpacha of the Uzzielites: these are the mishpachot of the Kohathites.

28 The number of all the males, from a month old and upward were eight thousand six hundred, keeping the duty of the Kadosh-Place.

29 The mishpachot of the sons of Kohath shall pitch on the side of the Tabernacle southward.

30 And the leader of the bayit of the ahvot of the mishpachot of the Kohathites shall be Elizaphan the son of Uzzi-El:

31 And their duty shall be the Ark, and the shulchan, and the menorah, and the altar, and the vessels of the Kadosh-Place with which they serve, and the covering, and all its service.

32 And El-Azar the son of Aharon the kohen shall be leader over the leaders of the Lewiym, and has the oversight of those that keep the duty of the Kadosh-Place.

33 Of Merari was the mishpacha of the Malchites, and the mishpacha of the Mushites: these are the mishpachot of Merari.

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1 See note on Leviticus 10:2.
2 Pehter, or open, as in open the womb. It is of special interest to note that Peter, Yahshua's disciple, opened the womb of Renewed Covenant Yisrael, on the Day of the Feast of Weeks in the Temple (YHWH's House not an upper room) allowing Yisrael's promised renewal to begin. In Greek peter is rock, but in Hebrew it means, "to open."
34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand two hundred.

35 And the leader of the bayit of the ahvot of the mishpachot of Merari was Zuri-El the son of Avihail: these shall pitch on the side of the Tabernacle northward.

36 And under the custody and duty of the sons of Merari shall be the boards of the Tabernacle, and the bars of it, and the columns of it, and the sockets of it, and all the vessels of it, and all its service,

37 And the columns of the court all around, and their sockets, and their pegs, and their cords.

38 But those that camp before the Tabernacle toward the east, even before the Tabernacle of the congregation eastward, shall be Moshe, and Aharon and his sons, keeping the duty of the Kadosh-Place for the duty of the children of Yisrael; and the ger that comes near shall be put to death.

39 All that were numbered of the Lewiym, which Moshe and Aharon numbered at the command of מֹשֶה, by their mishpachot, all the males from a month old and upward, were twenty two thousand.

40 And מֹשֶה said to Moshe, Number all the bacher of the males of the children of Yisrael from a month old and upward, and take the number of their names.

41 And you shall take the Lewiym for Me - I am מֹשֶה instead of all the bachor among the children of Yisrael, and the cattle of the Lewiym instead of all the bachor among the cattle of the children of Yisrael.

42 And Moshe numbered, as מֹשֶה commanded him, all the bachor among the children of Yisrael.

43 And all the bachor males by the number of names, from a month old and upward, of those that were numbered, were twenty two thousand two hundred seventy three.

44 And מֹשֶה spoke to Moshe, saying,

45 Take the Lewiym instead of all the bachor among the children of Yisrael, and the cattle of the Lewiym instead of their cattle; and the Lewiym shall beMine: I am מֹשֶה.

46 And for those that are to be redeemed of the two hundred and seventy three of the bachor of the children of Yisrael, which are more than the Lewiym;

47 You shall even take five shekels apiece by the poll, after the shekel of the Kadosh-Place shall you take them, the shekel of twenty gerahs.

48 And you shall give the money, by which the excess number of them is to be redeemed, to Aharon and to his sons.

49 And Moshe took the redemption money of those that were over and above those that were redeemed by the Lewiym:

50 From the bachor of the children of Yisrael he took the money; one thousand three hundred sixty five shekels, after the shekel of the Kadosh-Place:

51 And Moshe gave the money of those that were redeemed to Aharon and to his sons, according to the word of מֹשֶה, as מֹשֶה commanded Moshe.

4 And מֹשֶה spoke to Moshe and to Aharon, saying,

2 Take the census of the sons of Kohath from among the sons of Levi, after their mishpachot, by the bayit of their ahvot,

3 From thirty years old 2 and upward even until fifty years old, all who enter into the service, to do the work in the Tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the Tabernacle of the congregation, about the most kadosh things:

5 And when the camp moves forward, Aharon shall come, and his sons, and they shall take down the covering veil, and cover the Ark of the Testimony with it:

6 And shall put on it the covering of fine leather, and shall spread over it an all blue cloth, and shall put in the poles of it.

7 And upon the shulchan of the faces they shall spread a cloth of blue, and put on it the dishes, and the spoons, and the bowls, and covers to cover it fully: and the eternal lechem shall be on it:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of fine leather, and shall put in the poles of it.

9 And they shall take a cloth of blue, and cover the menorah of the light, and its lamps, and its snuffers, and its trays, and all the oil vessels of it, by which they serve it:

10 And they shall put it and all the vessels of it inside a covering of leather skin, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of leather skin, and shall put in the poles of it:

12 And they shall take all the utensils of ministry, by which they serve in the Kadosh-Place, and put them in a cloth of blue, and cover them with a covering of leather skin, and shall put them on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth over it:

14 And they shall put upon it all the vessels of it, by which they serve about it, even the censers, the meathooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread over it a covering of leather skin, and put in the poles of it.

15 And when Aharon and his sons have made an end of covering the Kadosh-Place, and all the vessels of the Kadosh-Place, as the camp moves forward; then the sons of Kohath shall come to bear it: but they shall not touch any kadosh thing, lest they die. These things are the burden of the sons of Kohath in the Tabernacle of the congregation.

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1 There were 273 more firstborn than Lewites. The 273 were then redeemed for five shekels apiece, and the money given to the High Priest.

2 Yahshua began His ministry among the congregation of Yisrael at 30 as well.

3 The items of the Tabernacle were all portable, which is most significant to understand, as it expresses YHWH’s will to be with and in the midst of His people, wherever they go, a scene that was fully realized when His Son Yahshua came and lived in our midst on the earth.
And to the oversight of El-Azar the son of Aharon the kohen, pertains the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, and the oversight of all the Tabernacle, and of all that is in it, in the Kadosh-Place, and in the vessels of it.

And י confess spoke to Moshe and to Aharon, saying,

Do not cut off the tribe of the mishpachot of the Kohathites from among the Lewiym:

But this do to them, that they may live, and not die, when they approach to the most kadosh things: Aharon and his sons shall go in, and appoint everyone to his service and to his burden:

But they shall not go in to see when the kadosh things are being covered, lest they die.

Torah Parsha 35
Naso 4:21-7:89
Haftarah Shopthim 13:2-25
Brit Chadasha Maaseh Shlachim 21:17-32

And י confess spoke to Moshe, saying,

Take also the census of the sons of Gershon, throughout the houses of their ahvot, by their mishpachot;

From thirty years old and upward until fifty years old shall you number them; all that enter in to perform the service, to do the work in the Tabernacle of the congregation.

This is the service of the mishpachot of the Gershonites, to serve, and for their burdens:

And they shall bear the curtains of the Tabernacle, and the Tabernacle of the congregation, its covering, and the covering of the leather skin that is on it, and the covering for the door of the Tabernacle of the congregation,

And the hangings of the court, and the covering for the door of the gate of the court, which is by the Tabernacle and by the altar all around, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

At the appointment of Aharon and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and you shall appoint to them their duty for all their burdens.

This is the service of the mishpachot of the sons of Gershon in the Tabernacle of the congregation: and their duty shall be under the hand of Ithamar the son of Aharon the kohen.

As for the sons of Merari, you shall number them after their mishpachot, by the bayit of their ahvot;

From thirty years old and upward even to fifty years old shall you number them, every one that enters into the service, to do the work of the Tabernacle of the congregation.

This is the duty of their burden, according to all their service in the Tabernacle of the congregation; the boards of the Tabernacle, and the bars of it, and the columns of it, and sockets of it.

In Yisrael, every position of responsibility and leadership is by divine appointment, not election, or democratic vote.

Command the children of Yisrael, that they put out of the camp every leper, and everyone that has an issue, and...
3 And the children of Yisrael did so, and put them out outside the camp as רוחם spoke to Moshe, so did the children of Yisrael.

5 And רוחם spoke to Moshe, saying,

6 Speak to the children of Yisrael, When a man, or woman shall commit any sin that men commit, in a trespass against רוחם, and that person be guilty;

7 Then they shall confess their sin that they have done: and he shall repay his trespass with its principal, and then add to it the one-fifth, and give it to him against whom he has trespassed. 1

8 But if the man has no relative to repay the trespass to, let the trespass be paid to רוחם, for the kohen; in addition to the ram of the keporah, with which a keporah shall be made for him.

9 And every offering of all the kadosh things of the children of Yisrael, which they bring to the kohen, shall be his.

10 And every man's kadosh gifts shall be his: whatever any man gives the kohen, it shall be his.

11 And רוחם spoke to Moshe, saying,

12 Speak to the children of Yisrael, and say to them, If any man's wife goes aside, and commits a trespass against him,

13 And a man lies with her carnally, and it is hidden from the eyes of her husband, and is kept secret, and she is defiled, and there was no witness against her, nor was she caught;

14 And the ruach of jealousy comes upon him, and he becomes jealous of his wife, and she is defiled: or if the ruach of jealousy comes upon him, and he is jealous of his wife, and she is not defiled:

15 Then shall the man bring his wife to the kohen, and he shall bring the offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense on it; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the kohen shall bring her near, and set her before רוחם:

17 And the kohen shall take kadosh mayim in an earthen vessel; of the dust that is on the floor of the Tabernacle the kohen shall take some, and put it into the mayim:

18 And the kohen shall set the woman before רוחם, and uncover the woman's head, 2 and put the offering of memorial in her hands, which is the jealousy offering: and the kohen shall have in his hand the bitter mayim that causes the curse:

19 And the kohen shall put her under an oath, and say to the woman, If no man has lain with you, and if you have not gone aside to uncleanness with another instead of your husband, be free from this bitter mayim that causes the curse:

20 But if you have gone aside to another instead of your husband, and if you are defiled, and some man has lain with you beside your husband:

21 Then the kohen shall charge the woman with an oath of cursing, and the kohen shall say to the woman, רוחם makes your thigh to rot, and your belly to swell;

22 And this mayim that causes the curse shall go into your bowels, to make your belly to swell, and your thigh to rot: And the woman shall say, Amein, Amein.

23 And the kohen shall write these curses in a scroll, and he shall blot them out with the bitter mayim:

24 And he shall cause the woman to drink the bitter mayim that causes the curse: and the mayim that causes the curse shall enter into her, and become bitter.

25 Then the kohen shall take the jealousy offering out of the woman's hand, and shall wave the offering before רוחם, and offer it upon the altar:

26 And the kohen shall take a handful of the offering, as a memorial offering, and burn it upon the altar, and afterward shall cause the woman to drink the mayim.

27 And when he has made her to drink the mayim, then it shall come to pass, that, if she is defiled, and has done trespass against her husband, that the mayim that causes the curse shall enter into her, and becomes bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman is not defiled, but is clean; then she shall be free, and shall conceive zera.

29 This is the Torah of jealousy, when a wife turns aside from another instead of her husband, and is defiled;

30 Or, when the ruach of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before רוחם, and the kohen shall execute to her all this Torah.

31 Then shall the man be free from iniquity, but the woman shall bear her iniquity.

6 And רוחם spoke to Moshe, saying,

2 Speak to the children of Yisrael, and say to them, When either man, or woman shall separate themselves to vow a vow of a Nazirite, to separate themselves to רוחם:

3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the vine etz, from the zera even to the skin.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days are fulfilled, in which he separates himself to רוחם, he shall be kadosh, and shall let the locks of the hair of his head grow.

6 All the days that he separates himself to רוחם he shall not come near a dead body.

1 Restitution.

2 Yisraelite women did and are still required to continue to wear head coverings as seen here.

2 Yahshua nailed the curse of Yisrael's unfaithfulness to His execution stake, as Yisrael corporately had violated the Torah of a jealous Husband. In so doing, Yahshua took the book with all Yisrael's violations and canceled the curses that resulted from Yisrael's unfaithfulness that were recorded in the book by the High Priest. That is referenced clearly in Colossians 2:14.
7 He shall not make himself unclean for his abba, or for his mother, for his brother, or for his sister, when they die: because the separation of his Elohim is upon his head.
8 All the days of his separation he is kadosh to Elohim.
9 And if any man dies suddenly near him, and he has defiled the head of his separation; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.
10 And on the eighth day he shall bring two turtledoves, or two young pigeons, to the kohen, to the door of the Tabernacle of the congregation:
11 And the kohen shall offer one for a sin offering, and the other for a burnt offering, and make a koreh for him, because he sinned by reason of the dead body, and shall set-apart his head that same day.
12 And he shall consecrate to Elohim the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.
13 And this is the Torah of the Nazirite, when the days of his separation are fulfilled: he shall be brought to the door of the Tabernacle of the congregation:
14 And he shall offer his offering to Elohim, one male lamb of the first year without blemish for a burnt offering, and one ebe lamb of the first year without blemish for a sin offering, and one ram without blemish forshalom offerings,
15 And a basket of unleavened lechem, cakes of fine flour mingled with oil, and wafers of unleavened lehem anointed with oil, and their grain offering, and their drink offerings.
16 And the kohen shall bring them before Elohim, and shall offer his sin offering, and his burnt offering:
17 And he shall offer the ram for a sacrifice of shalom offerings to Elohim, with the basket of unleavened lechem: the kohen shall offer also his grain offering, and his drink offering.
18 And the Nazirite shall shave the head of his separation at the door of the Tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the shalom offerings.
19 And the kohen shall take the boiled thigh of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after the hair of his separation is shaven:
20 And the kohen shall wave them for a wave offering before Elohim: this is kadosh for the kohen, with the wave breast offering and the thigh of the contribution: and after that the Nazirite may drink wine.
21 This is the Torah of the Nazirite who has vowed, and of his offering to Elohim for his separation, and besides that, whatever else his hands are able to provide: according to the vow which he vowed, so he must do after the Torah of his separation.
22 And Elohim spoke to Moshe, saying,
23 Speak to Aharon and to his sons, saying, This is the way you shall bless the children of Yisrael, saying to them,
24 Elohim bless you, and keep you:
25 Elohim make His face shine upon you, and be gracious to you:
26 Elohim lift up His countenance upon you, and give you shalom.
27 And they shall put My Name upon the children of Yisrael; and I will bless them.¹

¹ The official means by which all Yisraelites carry the true Name. The true Name is so crucial to Father YHWH, that He deemed it necessary that all professing Yisraelites carry it all the days of their lives. As such, any Yisraelite from Judah, or Efrayim who does not carry it in their heart and on their tongue at all times, simply cannot meet the biblical criteria of a true ordained Yisraelite, who is in position for YHWH’s blessing.
rams, five male goats, and five lambs of the first year: this was the offering of Nachshon the son of Amminadav.
18 On the second day Natan-El the son of Tzuar, leader of the children of Gad, offered:
19 He offered for his offering one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
20 One spoon of gold of ten shekels, full of incense:
21 One young bullock, one ram, one lamb of the first year, for a burnt offering:
22 One kid of the male goats for a sin offering:
23 And for a sacrifice of shalom offerings, two cattle, five rams, five male goats, and five lambs of the first year: this was the offering of Natan-El the son of Tzuar.
24 On the third day Eliav the son of Helon, leader of the children of Zevulon, drew near:
25 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
26 One golden spoon of ten shekels, full of incense:
27 One young bullock, one ram, one lamb of the first year, for a burnt offering:
28 One kid of the male goats for a sin offering:
29 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Eliav the son of Helon.
30 On the fourth day Elizur the son of Shedey-Ur, leader of the children of Reuven, did offer:
31 His offering was one silver platter of the weight of a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
32 One golden spoon of ten shekels, full of incense:
33 One young bullock, one ram, one lamb of the first year, for a burnt offering:
34 One kid of the male goats for a sin offering:
35 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Elizur the son of Shedey-Ur.
36 On the fifth day Shelumi-El the son of Zurishaddai, leader of the children of Menashsheh, offered:
37 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
38 One golden spoon of ten shekels, full of incense:
39 One young bullock, one ram, one lamb of the first year, for a burnt offering:
40 One kid of the male goats for a sin offering:
41 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Shelumi-El the son of Zurishaddai.
42 On the sixth day Elyasaph the son of Deu-El, leader of the children of Gad, offered:
43 His offering was one silver platter of the weight of a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
44 One golden spoon of ten shekels, full of incense:
45 One young bullock, one ram, one lamb of the first year, for a burnt offering:
46 One kid of the male goats for a sin offering:
47 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Elyasaph the son of Deu-El.
48 On the seventh day Elyshama the son of Ammihud, leader of the children of Efrayim, offered:
49 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
50 One golden spoon of ten shekels, full of incense:
51 One young bullock, one ram, one lamb of the first year, for a burnt offering:
52 One kid of the male goats for a sin offering:
53 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Elyshama the son of Ammihud.
54 On the eighth day offered Gamaliel the son of Pedahztur, leader of the children of Menashsheh:
55 His offering was one silver platter of the weight of a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
56 One golden spoon of ten shekels, full of incense:
57 One young bullock, one ram, one lamb of the first year, for a burnt offering:
58 One kid of the male goats for a sin offering:
59 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Gamaliel the son of Pedahztur.
60 On the ninth day Avidan the son of Gidoni, leader of the children of Benyamin, offered:
61 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
62 One golden spoon of ten shekels, full of incense:
63 One young bullock, one ram, one lamb of the first year, for a burnt offering:
64 One kid of the male goats for a sin offering:
65 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Avidan the son of Gidoni.
66 On the tenth day Ahiezer the son of Ammishaddai, leader of the children of Dan, offered:
67 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
68 One golden spoon of ten shekels, full of incense:
69 One young bullock, one ram, one lamb of the first year, for a burnt offering:
70 One kid of the male goats for a sin offering:
71 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammisshaddai.
72 On the eleventh day Pagi-El the son of Ocran, leader of the children of Asher, offered:
73 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
74 One golden spoon of ten shekels, full of incense:
75 One young bullock, one ram, one lamb of the first year, for a burnt offering:
76 One kid of the male goats for a sin offering:
77 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Pagi-El the son of Ocran.
78 On the twelfth day Ahira the son of Enan, leader of the children of Naphtali, offered:
79 His offering was one silver platter, the weight of which was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them full of fine flour mingled with oil for a grain offering:
80 One golden spoon of ten shekels, full of incense:
81 One young bullock, one ram, one lamb of the first year, for a burnt offering:
82 One kid of the male goats for a sin offering:
83 And for a sacrifice of shalom offerings, two oxen, five rams, five male goats, and five lambs of the first year: this was the offering of Ahira the son of Enan.
84 This was the dedication of the altar, when it was anointed by the leaders of Yisrael, with twelve chargers of silver, twelve silver bowls, and twelve spoons of gold: 1
85 Each platter of silver weighing a hundred thirty shekels, each bowl seventy: all the silver vessels weighed two thousand four hundred shekels, after the shekel of the Kadosh-Place:
86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the Kadosh-Place: all the gold of the spoons were a hundred twenty shekels.
87 All the cattle for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their grain offering: and the kids of the male goats for sin offering twelve.
88 And all the oxen for the sacrifice of the shalom offerings were twenty-four bullocks, the rams sixty, the male goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after it was anointed.
89 And when Moshe went into the Tabernacle of the congregation to speak with Him, then he heard the voice of One speaking to him from above the rachamim seat that was upon the Ark of testimony, from between the two cheruvim: 2 and He spoke to him.

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1 This anointing of the altar is very likely the pattern that YHWH will use to anoint the 144,000 Yisraelites from all 12 tribes sealed with YHWH’s Name on their heads in Revelation 7, as one tribe is sealed every day for 12 days. This also may be the pattern for the Millennial Temple in Jerusalem, at the altar dedication.

2 The two cherubims are symbolic of both houses of Yisrael, receiving mercy by the blood of atonement and being in unity, so that together they can hear the voice of YHWH. The cherubim touched and were of equal size, displaying that in YHWH’s sight both houses are equal and strong when touching each other in unity.
in the land of Mitzrayim I set them apart for Myself.

18 And I have taken the Lewiym instead of all the barch of the children of Yisrael.

19 And I have given the Lewiym as a gift to Aharon and to his sons from among the children of Yisrael, to do the service for the children of Yisrael in the Tabernacle of the congregation, and to make a keporah for the children of Yisrael: that there be no plague among the children of Yisrael, when the children of Yisrael come near to the Kadosh-Place.

20 And Moshe, and Aharon, and all the congregation of the children of Yisrael, did to the Lewiym according to all that the Lord commanded Moshe concerning the Lewiym, so did the children of Yisrael to them.

21 And the Lewiym were purified, and they washed their clothes; and Aharon offered them as an offering before ה’; and Aharon made keporah for them to cleanse them.

22 And after that went the Lewiym in to do their service in the Tabernacle of the congregation before Aharon, and before his sons: as ה’ had commanded Moshe concerning the Lewiym, so they did to them.

23 And ה’ spoke to Moshe, saying,

24 This applies to the Lewiym: from twenty-five years old and upward they shall go in to wait upon the service of the Tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service of it, and shall serve no more:

26 But shall serve with their brothers in the Tabernacle of the congregation, to shomer the duty, but shall do no service. This shall you do to the Lewiym regarding their duties.

9 And ה’ spoke to Moshe in the wilderness of Senai, in the first month of the second year after they had come out of the land of Mitzrayim, saying,

2 Let the children of Yisrael also keep the Pesach at its appointed time.

3 On the fourteenth day of this month, in the evening, you shall keep it at its appointed time: according to all the rites of it, and according to all the ceremonies of it, you shall keep it.

4 And Moshe spoke to the children of Yisrael, that they should keep the Pesach.

5 And they kept the Pesach on the fourteenth day of the first month in the evening in the wilderness of Senai: according to all that ה’ commanded Moshe, so did the children of Yisrael.

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the Pesach on that day: and they came before Moshe and before Aharon on that day:

7 And those men said to him, We are defiled by the dead body of a man: Why are we kept back, that we may not make the offering of ה’ at its appointed time, that man shall bear his sin.

8 And Moshe said to them, Stand still, and I will hear what ה’ will command concerning you.

9 And ה’ spoke to Moshe, saying,

10 Speak to the children of Yisrael, saying, If any man of you, or of your offspring shall be unclean by reason of a dead body, or is on a far off journey, he shall still keep the Pesach to ה’, 1

11 The fourteenth day of the second month at dusk they shall keep it, and eat it with matzah and bitter herbs.

12 They shall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the Pesach they shall keep it.

13 But the man that is clean, or is not on a journey, and fails to keep the Pesach, even the same being shall be cut off from among his people: because he brought not the offering of ה’ at its appointed time, that man shall bear his sin.

14 And if a ger shall sojourn among you, and will keep the Pesach to ה’, according to the ordinance of the Pesach, and according to the manner of it, so shall he do: you shall have one ordinance, both for the ger, and for him that was born in the land. 2

15 And on the day that the Tabernacle was raised up, the cloud covered the Tabernacle, the tent of the testimony: and at evening there was upon the Tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the Tabernacle, then the children of Yisrael journeyed: and in the place where the cloud stopped, there the children of Yisrael pitched their tents.

18 At the command of ה’ the children of Yisrael journeyed, and at the command of ה’ they camped: as long as the cloud stayed upon the Tabernacle they rested in their tents.

19 And when the cloud tarried for a long time upon the Tabernacle many days, the children of Yisrael kept the duty of ה’, and did not journey.

20 And so it was, when the cloud was a few days upon the Tabernacle; according to the command of ה’ they stayed in their tents, and according to the command of ה’ they journeyed.

21 And sometimes, when the cloud stayed from evening to the morning, when the cloud was taken up in the morning, then they journeyed: whether it was by day, or by night; when the cloud was taken up, they journeyed.

22 Or, whether it was two days, or a month, or a year, that the cloud tarried upon the Tabernacle, remaining on it, the children of Yisrael stayed in their tents, and did not journey: but when it was taken up, they journeyed.

23 At the command of ה’ they rested in the tents, and at the command of ה’ they journeyed: they kept the duty of ה’, at the command of ה’ by the hand of Moshe.

10 And ה’ spoke to Moshe, saying,

2 Make two trumpets of silver; of a whole piece shall you make them: that you may use them for the calling of the congregation, and for the journeying of the camp.

3 And when they shall blow with them, the entire congregation shall assemble themselves to you at the

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1 Known as “Pesach shanei,” or the “second Passover.”
2 One Torah for all Yisraelites, not one for Jews and one for believing “gentiles.”
door of the Tabernacle of the congregation.

4 And if they blow but with one trumpet, then the leaders, who are heads of the thousands of Yisrael, shall gather themselves to you.

5 When you blow an alarm, then the camps that lie on the east parts shall go forward.

6 When you blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.

8 And the sons of Aharon, the Kohanim, shall blow with the trumpets; and they shall be to you for an ordinance le-olam-va-ed throughout your generations.

9 And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before Elohim: I am Elohim your Elohim.

10 Also in the day of your simcha, and in your moadim, and in the beginnings of your chodashim, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your shalom offerings; that they may be to you for a memorial before your Elohim: I am Elohim your Elohim.

11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the testimony.

12 And the children of Yisrael took their journeys out of the wilderness of Senai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the command of Elohim by the hand of Moshe.

14 In the first place went the banner of the camp of the children of Yahudah according to their divisions: and over his host was Nachshon the son of Amminadav.

15 And over the host of the tribe of the children of Yissacher was Natan-El the son of Tzuar.

16 And over the host of the tribe of the children of Zevulon was Eliav the son of Helon.

17 And the Tabernacle was taken down; and the sons of Gershon and the sons of Merari moved forward, bearing the Tabernacle.

18 And the banner of the camp of Reuven moved forward according to their divisions: and over its host was Elitzur the son of Shedy-Ur.

19 And over the host of the tribe of the children of Shimeon was Shelumi-El the son of Tzurishaddai.

20 And over the host of the tribe of the children of Gad was Elyasaph the son of Deu-El.

21 And the Kohathites moved forward, bearing the Kadosh-Place objects: and the others did set up the Tabernacle before they came.

22 And the banner of the camp of the children of Efrayim set forward according to their divisions: and over its host was El-Sha'ma the son of Ammuhud.

23 And over the host of the tribe of the children of Menashsheh was Gamli-El the son of Pedahzur.

24 And over the host of the tribe of the children of Benyamin was Avidan the son of Gidoni.

25 And the banner of the camp of the children of Dan moved forward, which was the rear guard of all the camps throughout their divisions: and over their division was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagi-El the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 Such were the journeyings of the children of Yisrael according to their divisions, when they moved forward.

29 And Moshe said to Hovav, the son of Reu-El the Midyanite, Moshe's abba-in-law, We are journeying to the place of which Elohim said, I will give it you: come with us, and we will do you tov: for Elohim has spoken tov concerning Yisrael.

30 And he said to Moshe, I will not go; but I will depart to my own land, and to my kindred.

31 And Moshe said, Leave us not, I ask you; because you know how we are to camp in the wilderness, and you may be to us as eyes.

32 And it shall be, if you go with us, yes, it shall be, that what tov Elohim shall do to us, the same will we do to you.

33 And they departed from the mount of Dovid three days' journey: and the Ark of the Testimony of Elohim went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of Elohim was upon them by day, when they went out of the camp.

35 And it came to pass, when the Ark moved forward, that Moshe said, Rise up, מַגֵּר, and let Your enemies be scattered; and let them that hate You flee before You.

36 And when it rested, he said, Shuvee, O הָאָרֻג, to the countless myriad thousands of Yisrael.

11 And when the people complained, it displeased הָאָרֻג: and הָאָרֻג heard it; and His anger was lit; and the

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1 The two house message calling all the congregation home to David’s Tabernacle is to be sounded continually without causing alarm in Jewish-Yisrael. They are to be reassured that our nations promised restoration is not a new form of evil Replacement Theology.

2 Today in order to call both houses home from exile in the Spirit, the twin chatsrot/trumpets should be sounded in faith, so that in YHWH’s timing the whole congregation will respond as one.

3 The weekly Shabbat.

4 Feasts.

5 New Month/Rosh Chodesh.

6 Anyone that joins Renewed Covenant Yisrael by invitation and not conversion to unbelieving Judaism will receive all the blessings of being a Yisraelite.

7 The source of the universal liturgical Vayehee Beensoah HaAron, said in the Torah processional in synagogues of all denominations.

8 The term “countless myriad thousands” here indicates Moses was resting in the promise of YHWH to make Yisrael the largest nation on earth, even though this would ultimately play out in the latter-days and not in his time.
fire of שומם burned among them, and consumed them that were at the outskirts of the camp.

2 And the people cried to Moshe; and when Moshe made tefilah to שומם, the fire was quenched.

3 And he called the name of the place Taverah: because the fire of שומם burned among them.

4 And the mixed multitude that was among them lusted greatly: and the children of Yisrael also wept again, and said, Who shall give us meat to eat?

5 We remember the fish, which we did eat in Mitzrayim freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

6 But our throat is dried up: there is nothing at all, beside this manna, before our eyes.

7 And the manna was as coriander zera, and the color of it as the color of bdellium.

8 And the people went about, and gathered it, and ground it on millstones, or beat it in the mortar, and baked it in pans, and made cakes from it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moshe heard the people weep throughout their mishpachat, every man in the door of his tent: and the anger of שומם was lit greatly; Moshe also was displeased.

11 And Moshe said to שומם, Why have You afflicted Your people, which are among You; and have wept this manna, before our eyes.

12 Have I conceived all of this people; Have I begotten them, that You should say to me, Carry them in your bosom, as a nursing abba bears the nursing child, to the land that You swore to their ahvot?

13 Where should I find meat to give to this entire people? For it is too heavy for me.

14 I am not able to bear this entire people alone, because it is too heavy for me.

15 And if You do this to me, kill me altogether, if I have found favor in Your sight; and let me not see my evil.

16 And שומם said to Moshe, Gather to Me seventy men of the zechanim of Yisrael, whom you know to be the zechanim of the people, and officers over them; and bring them to the Tabernacle of the congregation, that they may stand there with you.

17 And I will come down and talk with you there; and I will take of the Ruach that is upon him, and give it to the Ruach that is upon him; 1 and they shall bear the burden of the people with you, that you bear it not yourself alone.

18 And say to the people, Set yourselves apart for tomorrow, and you shall eat meat; for you have wept in the ears of שומם, saying, Who shall give us meat to eat? For it was well with us in Mitzrayim: therefore שומם will give you meat, and you shall eat.

19 You shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

20 But even a whole month, until it comes out of your nostrils, and it becomes loathsome to you: because you have despised שומם who is among you, and have wept before Him, saying, Why did we come out of Mitzrayim?

21 And Moshe said, The people, among whom I am, are six hundred thousand footmen; and you have said, I will give them meat, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? Or, shall all the fish of the sea be gathered together just for them, to suffice them?

23 And שומם said to Moshe, Is שומם’s Arm too short? You shall see now whether My Word meets you, or not. 2

24 And Moshe went out, and told the people the words of שומם, and gathered the seventy men of the zechanim of the people, and set them all around the Tabernacle.

25 And שומם came down in a cloud, and spoke to him, and took of the Ruach that was upon him, and gave it to the seventy zechanim: and it came to pass, that, when the Ruach rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Ruach rested upon them; and they were among those listed, but went not out to the Tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moshe, and said, Eldad and Medad do prophesy in the camp.

28 And Yahoshua the son of Nun, the assistant of Moshe, one of his young men, answered and said, My master Moshe, forbid them.

29 And Moshe said to him, Are you jealous for my sake? O that all שומם’s people were neviim, and that שומם would put His Ruach upon them!

30 And Moshe returned into the camp, he and the zechanim of Yisrael.

31 And there went out a wind from שומם, and brought quails from the sea, and let them fall by the camp, about a day’s journey on this side, and about a day’s journey on the other side, all around the camp, about two cubits high upon the surface of the earth.

32 And the people stayed up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them out for themselves all around the camp.

33 And while the meat was yet between their teeth, before it was chewed, the wrath of שומם was lit against the people, and שומם smote the people with a very great plague.

34 And he called the name of that place Kivroth-Hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kivroth-Hattaavah to Hazeroth; and stayed at Hazeroth.

12 And Miryam and Aharon spoke against Moshe because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 3

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1 The Set-Apart Spirit has always existed, and was not introduced in the Renewed Covenant for the first time.

2 The “Arm of YHWH” is a metaphor for Yahshua and the “Word of YHWH,” is also a reference to Yahshua, who will provide for Yisrael the true eternal meat they desire.

3 Racial prejudice in Yisrael is deadly and can lead to further lusting for power and position over others. Racism is a manifestation of a corrupted heart. In Yisrael, as it was in days of old, we are made up of all colors and pigmentation, especially as we recall that
2 And they said, Has יהוה spoken indeed spoken only by Moshe? Has He not spoken also by us? And יהוה heard it.

3 Now the man Moshe was very meek, above all the men that were upon the face of the earth.

4 And יהוה spoke suddenly to Moshe, and to Aharon, and to Miryam, Come out you three to the Tabernacle of the congregation. And those three came out.

5 And יהוה came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aharon and Miryam: and they both came out.

6 And He said, Hear now My words: If there be a navi among you, I יהוה will make Myself known to him in a vision, and will speak to him in a dream.

7 My eved Moshe is not so, who is faithful in all My bayit. With him will I speak mouth to mouth, even plainly, and not in dark speeches; and the form of יהוה shall he see: why then were you not afraid to speak against My eved Moshe? ¹

8 And they said, Has He not indeed spoken only by Moshe?

9 And the anger of יהוה was lit against them; and He departed.

10 And the cloud departed from off the Tabernacle; and, see, Miryam became leprous, as white as snow:

11 And Aharon said to Moshe, Oh, my master, I beg you, lay not the sin upon us, in which we have done foolishly, and in which we have sinned.

12 Let her not be as one dead, whose flesh is half consumed when he comes out of its mother's womb.

13 And Moshe spoke to Moshe, saying, Heal her now, O El, saying, Heal her now, O El, saying, Heal her now, O El, saying, Heal her now, O El.

14 And יהוה said to Moshe, If her abba had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. ²

15 And Miryam was shut out from the camp seven days: and the people journeyed not until Miryam was brought in again.

16 And afterward the people left from Hatzeroth, and camped in the wilderness of Paran.

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¹ First note how יהוה defends His true leaders. If you speak evil of any truly called (not perfect) leader, you are literally doomed without repentance. Also note that the reason Moses's relationship with יהוה was above that of the other Yisraelite leaders was due to the fact that he saw יהוה's form. Since the Father has no form, we know of a certainty that He saw Yahshua the Son of יהוה, who was and remains the manifest form of יהוה.

² The principle of Kal VaChomer. If she sins against her earthly father for 7 days of banishment, how much more should her sins against the Heavenly Father be dealt with by some kind of reprimand? ³

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2 Caleb was not a Jew. His father was not even a biological Yisraelite, yet he settled in the tribe of Judah. According to Numbers 32:12 Caleb was a Kenazite. If Kenazites can become Jews without conversion, then returning Efrayimites can also become part of Yisrael without conversion, as they settle within the things of Yisrael.

4 Joshua was an Efrayimite, not a Jew.

5 These two spies were the true witnesses from the 12, to establish the matter of יהוה's good report in the earth. The same holds true today. Efrayim proclaims the Son of יהוה, and Judah proclaims the Torah of יהוה, thereby confirming יהוה's truth in the earth. Even before the breakup of the House of Dawid in 921 BCE, Judah and Efrayim were always the two faithful witnesses for יהוה's purposes. Joshua was from Efrayim and Caleb from Judah.

6 By adding the yud and the vav, both inserts of the Tetragrammaton letters of יהוה.
tov, or bad; and what cities there are that they dwell in, whether in tents, or in strongholds;
20 And what the land is, whether it be fat, or lean, whether there is wood there, or not. And be of tov
courage, and bring of the fruit of the land. Now the time
was the season of the first ripe grapes.
21 So they went up, and searched the land from the
wilderness of Tzin to Rehov, as men come to Hamath.
22 And they ascended by the south, and came to Hevron;
where Ahiman, Sheshai, and Talmai, the children of
Anak, were. Now Hevron was built seven years before
Tzoan in Mitzrayim.
23 And they came to the brook of Eshcol, and cut down
from there a branch with one cluster of grapes, and they
bore it between the two of them on a pole; and they
brought of the pomegranates, and of the figs.
24 The place was called the Brook Eshcol, because of the
cluster of grapes that the children of Yisrael cut down
from there.
25 And they returned from searching the land after forty
days.
26 And they went and came to Moshe, and to Aharon, and
to all the congregation of the children of Yisrael, to the
wilderness of Paran, to Kadesh; and brought back word to
them, and to all the congregation, and showed them the
fruit of the land.
27 And they told him, and said, We came to the land
where you sent us, and surely it flows with milk and
honey; and this is the fruit of it.
28 Nevertheless the people are strong that dwell in the
land, and the cities are walled, and very great: and
moreover we saw the children of Anak there.
29 The Amalekites dwell in the land of the south: and the
Yevusites, and the Amorites, dwell in the
mountains: and the Kanaanites dwell by the sea, and by
the coast of the Yarden.
30 And Kalev quieted the people before Moshe, and said,
Let us go up at once, and possess it; for we are well able
to overcome it.
31 But the men that went up with him said, We are not
able to go up against the people; for they are stronger than
we are.
32 And they brought up an evil report of the land which
they had searched to the children of Yisrael, saying, The
land, through which we have gone to search, is a land that
are men of great size.
33 And there we saw the Nephilim, the sons of Anak,
who came from the Nephilim: and we were in our own
sight as grasshoppers, and so we were in their sight. ¹

14 And the entire congregation lifted up their voice, and
cried; and the people wept that night.
2 And all the children of Yisrael murmured against
Moshe and against Aharon: and the whole congregation
said to them, Would to Elohim that we had died in the
land of Mitzrayim! Or, would to Elohim we had died in
this wilderness!
3 And why has Elohim brought us to this land, to kill us by
the sword, that our wives and our children should be a
prey? Is it not better for us to return to Mitzrayim?
4 And they said one to another, Let us make a leader, and
let us return to Mitzrayim.
5 Then Moshe and Aharon fell on their faces before all
the congregation of the children of Yisrael.
6 And Yahoshua the son of Nun, and Kalev the son of
Yephunneh, who were from them that searched the land,
tore their clothes:
7 And they spoke to all the company of the children of
Yisrael, saying, The land, which we passed through to
search it, is an exceedingly tov land.
8 If Elohim delights in us, then He will bring us into this
land, and give it to us; a land that flows with milk and
honey.
9 Only rebel not against Elohim, neither fear the people of
the land; for they are lechem for us: their defense is
departed from them, and Elohim is with us: fear them not.
10 But the entire congregation wanted to stone them with
stones. And the tifereth of Elohim appeared in the
Tabernacle of the congregation before all the children of
Yisrael.
11 And Moshe said to Moshe, How long will this people
provoke Me? And how long will it be until they believe
Us, for all the signs that I have shown among them?
12 I will smite them with the pestilence, and disinherit
them, and will make of you a greater goy ² and mightier
than they are.
13 And Moshe said to Moshe, Then the Mitzrim shall hear
it, for You brought up this people in Your might from
among them;
14 And they will tell it to the inhabitants of this land: for
they have heard that You are among this people, that
You are seen face to face, and that Your cloud stands
over them, and that You go before them, by day in a
pillar of a cloud, and in a pillar of fire by night.
15 Now if You shall kill this entire people as one man,
then the nations who have heard of Your fame will speak,
saying,
16 Because You are not able to bring this people into the
land which He swore to them, therefore He has slain them
in the wilderness.
17 And now, I beg You, let the power of Elohim be great,
according as You have spoken, saying.
18 Elohim is longsuffering, and of great rachamim, forgiving
iniquity and transgression, and by no means
clearing the guilty, visiting the iniquity of the ahvot upon
the children to the third and fourth generation.
19 Pardon, I beg You, the iniquity of this people according
to the greatness of Your rachamim, and as You
have forgiven this people, from Mitzrayim even until
now.

¹ It is possible that these Nephilim were unclean spirits
in the spirit realm after the flood, who later came back
into the daughters of men. Or, Nephilim may simply be
a term for fallen giants, not connected with the events
of Genesis 6.

² HaAminu Believe Us - Plurality of YHWH.
3 Yisrael often called a goy, so why should it surprise
some that goyim, or Efrayimites can also be
Yisraeilites?
And יהוה said, I have pardoned according to your word:  
1 2 But as truly as I live, all the land shall be filled with the tifereth of יהוה.  
22 Because all those men who have seen My tifereth, and My nisim, which I did in Mitzrayim and in the wilderness, and have tempted Me now these ten times, and have not listened to My voice;  
23 Surely they shall not see the land that I swore to their ahvot, neither shall any of them that provoked Me see it:  
24 But My eved Kalev, because he had another Ruach in him, and has followed Me fully, him will I bring into the land where he went; and his zera shall possess it.  
25 (Now the Amalekites and the Kanaanites dwelt in the valley) Tomorrow turn, and set out into the wilderness by the derech of the Sea Of Reeds.  
26 And יהוה spoke to Moshe and to Aharon, saying,  
27 How long shall I bear with this evil congregation, who murmur against Me? I have heard the murmurings of the children of Yisrael that they murmur against Me.  
28 Say to them, As truly as I live, says יהוה, as you have spoken in My ears, so will I do to you:  
29 Your carcasses shall fall in this wilderness; and all that were numbered among you, according to your whole number, from twenty years old and upward, who have murmured against Me,  
30 For sure you shall not come into the land, concerning which I swore to make you dwell there, except Kalev the son of Yephunneh, and Yahoshua the son of Nun.  
31 But your little ones, who you said should be a prey, them will I bring in, and they shall know the land that you have despised.  
32 But as for you, your carcasses, they shall fall in this wilderness.  
33 And your children shall wander in the wilderness forty years, and bear your whoring, until your carcasses are wasted in the wilderness.  
34 After the number of the days in which you searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years, and you shall know the result of straying from Me.  
35 I יהוה have said, I will surely do it to this entire evil congregation that have gathered together against Me: in this wilderness they shall be consumed, and there they shall die.  
36 And the men, whom Moshe sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up slander about the land,  
37 Even those men that did bring up the evil report from the land, died by the plague before יהוה.

1 Unmerited favor.  
2 This does not negate the need for blood atonement as the anti-missionaries claim. Rather it reinforces the need for it. As seen in the Good News, it was YHWH’s Word that pardoned Yisrael after it became flesh in the person of Yahshua. The word Moses spoke here was quoting YHWH’s word back to Him as found in Exodus. So we see here that YHWH pardoned Yisrael by His Word back then, just as He does now.  
3 Mercy.  
38 But Yahoshua the son of Nun, and Kalev the son of Yephunneh, who were from the men that went to search the land, still lived.  
39 And Moshe told these sayings to all the children of Yisrael: and the people mourned greatly.  
40 And they rose up early in the morning, and got up into the top of the mountain, saying, See, we are here, and will go up to the place which יהוה has promised: for we have sinned.  
41 And Moshe said, Why do you now still transgress the command of יהוה? But it shall not prosper.  
42 Go not up, for יהוה is not among you; that you be not smitten by your enemies.  
43 For the Amalekites and the Kanaanites are there before you, and you shall fall by the sword: because you have turned away from יהוה, therefore יהוה will not be with you.  
44 But they presumed to go up to the hill top: nevertheless the Ark of the Testimony of יהוה, and Moshe, departed not out of the camp.  
45 Then the Amalekites came down, and the Kanaanites who dwelt in that hill, and smote them, and beat them down, even to Hormah.

15 And יהוה spoke to Moshe, saying,  
2 Speak to the children of Yisrael, and say to them, When you come into the land of your dwellings, which I give to you,  
3 And will make an offering by fire to יהוה, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your moadim, to make a sweet fragrance to יהוה, of the herd, or of the flock:  
4 Then shall he that offers his offering to יהוה bring a grain offering of a tenth of an ephah of fine flour mingled with the fourth part of a hin of oil.  
5 And the fourth part of a hin of wine for a drink offering shall you prepare with the burnt offering, or sacrifice, for one lamb.  
6 Or, for a ram, you shall prepare for a grain offering two tenths of an ephah of flour mingled with the third part of a hin of oil.  
7 And for a drink offering you shall offer the third part of a hin of wine, for a sweet fragrance to יהוה.  
8 And when you prepare a bullock for a burnt offering, or for a sacrifice in performing a vow, or shalom offerings to יהוה:  
9 Then shall he bring with a bullock a grain offering of three tenths of an ephah of flour mingled with half a hin of oil.  
10 And you shall bring for a drink offering half a hin of wine, for an offering made by fire, of a sweet fragrance to יהוה.  
11 This shall be done for one bullock, or for one ram, or for a lamb, or a kid.  
12 According to the number that you shall prepare, so shall you do to every one according to their number.  
13 All that are natives of the country shall do these things after this manner, in offering an offering made by fire, of a sweet fragrance to יהוה.  
14 And if a ger sojourn with you, or whoever is among you in your generations, and will offer an offering made by fire, of a sweet fragrance to יהוה; as you do, so he
15 One ordinance shall be both for you of the congregation, and also for the ger that sojourns with you, an ordinance le-olam va-ed in your generations: as you are, so shall the ger be before הוהי.
16 One Torah and one ordinance shall be for you, and for the ger that sojourns with you.
17 And הוהי spoke to Moshe, saying, 
18 Speak to the children of Yisrael, and say to them, When you come into the land where I bring you, 
19 Then it shall be, that, when you eat of the lechem of the land, you shall offer up a terumah offering to הוהי.
20 You shall offer up a cake from the first of your dough for a terumah offering: as you do the terumah offering of the threshing floor, so shall you present it.
21 From the first of your dough you shall give to הוהי a terumah offering in your generations.
22 And if you have erred, and not observed all these mitzvoth, which הוהי has spoken to Moshe, 
23 Even all that הוהי has commanded you by the hand of Moshe, from the day that הוהי commanded Moshe, and onward throughout all your generations;
24 Then it shall be, if anything be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet fragrance to הוהי, with its grain offering, and its drink offering, according to the ordinance, and one kid of the male goats for a sin offering.
25 And the kohen shall make a keporah for all the congregation of the children of Yisrael, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire to הוהי, and their sin offering before הוהי, for their ignorance:
26 And it shall be forgiven all the congregation of the children of Yisrael, and the ger that sojourns among them; seeing all the people were in ignorance.
27 And if any being sins through ignorance, then he shall bring a female goat of the first year for a sin offering.
28 And the kohen shall make a keporah for the being that sins ignorantly, when he sins by ignorance before הוהי, to make a keporah for him; and it shall be forgiven him.
29 You shall have one Torah for him that sins through ignorance, both for him that is born among the children of Yisrael, and for the ger that sojourns among them.
30 But the being that does something defiantly, whether he be born in the land, or a ger, the same reproaches הוהי; and that being shall be cut off from among his people.
31 Because he has despised the word of הוהי, and has broken His command, that being shall utterly be cut off; his iniquity shall be upon him.
32 And while the children of Yisrael were in the wilderness, they found a man that gathered sticks on the Shabbat day.
33 And they that found him gathering sticks brought him to Moshe and Aharon, and to the entire congregation.
34 And they put him under guard, because it was not declared what should be done to him.
35 And הוהי said to Moshe, The man shall be surely put to death: the entire congregation shall stone him with stones outside the camp.
36 And all the congregation brought him outside the camp, and stoned him with stones, and he died; as הוהי commanded Moshe.
37 And הוהי spoke to Moshe, saying, 
38 Speak to the children of Yisrael, and tell them that they are to make tzitzit in the wings of their garments throughout their generations, and that they put upon the tzitzit of the wings a cord of techelet:
39 And it shall be to you for a tzitzit, that you may look upon it, and remember all the mitzvoth of הוהי, and do them; and that you seek not after your own lev and your own eyes, which you used to go whoring:
40 That you may remember, and do all My mitzvoth, and be kadosh to your Elohim.
41 I am יהוה your Elohim, who brought you out of the land of Mitzrayim, to be your Elohim: I am יהוה your Elohim.

Torah Parsha 38
Korach 16:1-18:32
Haftarah Schmuel Alef 11:14-12:22
Brit Chadasha Yahudah 1:1-25

16 Now Korach, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Aviram, sons of Reuven, took men:
2 And they rose up before Moshe, with certain of the children of Yisrael, two hundred fifty leaders of the congregation, famous in the congregation, men of name recognition:
3 And they gathered themselves together against Moshe and against Aharon, and said to them, You take too much upon yourselves, seeing all the congregation is kadosh, every one of them, and יהוה is among them: why then do you lift up yourselves above the congregation of יהוה?
4 And when Moshe heard it, he fell upon his face:
5 And he spoke to Korach and to all his company, saying, Even tomorrow יהוה will show who are His, and who is kadosh; and will cause him to come near to Him: even him whom He has chosen will He cause to come near to Him.
6 Do this: Take censers, Korach, and all your company;
7 And put fire in them, and put incense in them before יהוה tomorrow; and it shall be that the man whom יהוה does choose, he shall be kadosh: you take too much upon you, you sons of Levi.
8 And Moshe said to Korach, Hear, I ask you, you sons of Levi:
9 Is it but a small thing to you, that the Elohim of Yisrael has separated you from the congregation of Yisrael, to bring you near to Himself to do the service of the Tabernacle of יהוה, and to stand before the congregation to serve them?
10 And He has brought you near to Him, and all your brothers the sons of Levi with you: and now you seek the priesthood also?

1 The only unifying truth for believers in both covenants.
2 Until the following Day of Atonement, when all sins both intentional and unintentional were covered.
11 For which cause both you and all your company are gathered together against הַנִּחּוֹד: and who is Aharon that you murmur against him?
12 And Moshe sent to call Dathan and Aviram, the sons of Eliav: who said, We will not come up;
13 Is it a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness, except perhaps to make yourself a leader over us?
14 Moreover you have not brought us into a land that flows with milk and honey, or given us inheritance of fields and vineyards: will you now put out the eyes of these men? We will not come up.
15 And Moshe was very angry, and said to הַנִּחּוֹד, Respect not their offering: I have not taken one donkey from them, neither have I hurt one of them.
16 And Moshe said to Korach, You and all your company come before הַנִּחּוֹד with Aharon tomorrow:
17 And take every man his censer, and put incense in it, and bring it before הַנִּחּוֹד every man his censer, two hundred fifty censers; you also, and Aharon, each of you with his censer.
18 And they took every man his censer, and put fire in them, and laid incense on them, and stood at the door of the Tabernacle of the congregation with Moshe and Aharon.
19 And Korach gathered the entire congregation against them at the door of the Tabernacle of the congregation: and the plague was begun among the people: and he put on incense, and made a keporah for the people.
20 And הַנִּחּוֹד spoke to Moshe and to Aharon, saying,
21 Separate yourselves from among this congregation, that I may consume them in a moment.
22 And they fell upon their faces, and said, O Elohim, the El of the ruachim of all flesh, shall one man sin, and will you be angry with all the congregation?
23 And הַנִּחּוֹד spoke to Moshe, saying,
24 Speak to the congregation, saying, Move away from around the tents of Korach, Dathan, and Aviram.
25 And Moshe rose up and went to Dathan and Aviram; and the zechanim of Yisrael followed him.
26 And he spoke to the congregation, saying, Depart, I ask you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins.
27 So they got away from the tents of Korach, Dathan, and Aviram, on every side: and Dathan and Aviram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.
28 And Moshe said, Hereby you shall know that הַנִּחּוֹד has sent me to do all these works; for I have not done them from my own lev.
29 If these men die the common death of all men, or if they are visited after the visitation of all men; then הַנִּחּוֹד has not sent me.
30 But if הַנִּחּוֹד makes a new thing, and the earth opens her mouth, and swallows them up, with all that pertains to them, and they go down quickly into Sheol; then you shall understand that these men have provoked הַנִּחּוֹד.
31 And it came to pass, as he had made an end of speaking all these words, that the ground split open that was under them:
32 And the earth opened its mouth, and swallowed them up, and their houses, and all the men with Korach, and all their goods.
33 They, and all that pertained to them, went down alive into Sheol, and the earth closed upon them: and they perished from among the congregation.
34 And kol Yisrael that were around them fled at their cry: for they said, Lest the earth swallow us up also.
35 And there came out a fire from הַנִּחּוֹד, and consumed the two hundred fifty men that offered incense.
36 And הַנִּחּוֹד spoke to Moshe, saying,
37 Speak to El-Azar the son of Aharon the kohen, that he take up the censers out of the blaze, and scatter the fire away; for they are kadosh.
38 The censers of these sinners against their own beings, let them make from them broad plates as a covering for the altar: for they offered them before הַנִּחּוֹד, therefore they are kadosh: and they shall be an ot to the children of Yisrael.
39 And El-Azar the kohen took the brazan censers, by which those that were burned had offered; and they were made broad plates for a covering of the altar.
40 To be a memorial to the children of Yisrael, that no ger, who is not of the zera of Aharon, should come near to offer incense before הַנִּחּוֹד; that he be not like Korach, and as his company: as הַנִּחּוֹד said to him by the hand of Moshe.
41 But on the next day all the congregation of the children of Yisrael murmured against Moshe and against Aharon, saying, You have killed the people of הַנִּחּוֹד.
42 And it came to pass, when the congregation was gathered against Moshe and against Aharon, that they looked toward the Tabernacle of the congregation: and, see, the cloud covered it, and the tifereth of הַנִּחּוֹד appeared.
43 And Moshe and Aharon came before the Tabernacle of the congregation.
44 And הַנִּחּוֹד spoke to Moshe, saying,
45 Get up from among this congregation, that I may consume them in a moment. And they fell upon their faces.
46 And Moshe said to Aharon, Take a censer, and put fire on it from off the altar, and put on incense, and go quickly to the congregation, and make a keporah for them: for there is anger gone out from הַנִּחּוֹד; the plague has begun.
47 And Aharon took as Moshe commanded, and ran into the midst of the congregation; and, see, the plague had begun among the people: and he put on incense, and made keporah for the people.
48 And he stood between the dead and the living; and the plague was stopped.
49 Now those that died in the plague were fourteen thousand seven hundred, besides those that died after the matter of Korach.
50 And Aharon returned to Moshe to the door of the Tabernacle of the congregation: and the plague was stopped.

17 And הַנִּחּוֹד spoke to Moshe, saying,
2 Speak to the children of Yisrael, and take from every one of them a rod according to the bayit of their ahvot, of all their leaders according to the bayit of their ahvot twelve rods: write every man's name upon his rod.
3 And you shall write Aharon's name upon the rod of
Lewi: for one rod shall be for the head of the bayit of their ahvot.

4 And you shall lay them in the Tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man’s rod, whom I shall choose, shall blossom: and I will make to cease from before Me the murmurings of the children of Yisrael, whereby they murmur against you.

6 And Moshe spoke to the children of Yisrael, and every one of their leaders gave him a rod each, for each leader one, according to the bayit of their ahvot, even twelve rods: and the rod of Aharon was among their rods.

7 And Moshe laid up the rods before הֵרִים in the Tabernacle of witness.

8 And it came to pass, that on the next day Moshe went into the Tabernacle of witness; and, see, the rod of Aharon for the bayit of Lewi had budded, and brought out buds, and bloomed blossoms, and yielded almonds.

9 And Moshe brought out all the rods from before הֵרִים to the children of Yisrael: and they looked, and took every man his rod.

10 And said to Moshe, Bring Aharon’s rod again before the testimony, to be kept as an at against the children of rebellion; and you shall put away their murmurings from Me, that they do not die.

11 And Moshe did so: as commanded him, so he did.

12 And the children of Yisrael spoke to Moshe, saying, See, we die, we perish, we all perish.

13 Whichever comes anywhere near to the Tabernacle of הֵרִים shall die: Will we ever stop perishing?

18 And said to Aharon, You and your sons and your abba’s bayit with you shall bear the iniquity of the Kadosh-Place: and you and your sons with you shall bear the iniquity of your priesthood.

2 And your brothers also of the tribe of Lewi, the tribe of your abba, come near to you, that they may be joined to you, and serve you: but you and your sons with you shall serve before the Tabernacle of witness.

3 And they shall keep your duty, and the duty of the entire Tabernacle: only they shall not come near the vessels of the Kadosh-Place and the altar that neither they, nor you also, die.

4 And they shall be joined to you, and keep the duty of the Tabernacle of the congregation, for all the service of the Tabernacle: and a ger shall not come near you.

5 And you shall keep the duty of the Kadosh-Place, and the duty of the altar: that there be no wrath any more upon the children of Yisrael.

6 And I, see, I have taken your brothers the Lewiym from among the children of Yisrael: to you they are given as a gift from הוהי, to do the service of the Tabernacle of the congregation.

7 Therefore you and your sons with you shall shomer your kohen’s office for all things pertaining to the altar, and inside the veil; and you shall serve: I have given your kohen’s office to you as a gift for service: and the ger that comes near shall be put to death.

8 And spoke to Aharon, See, I also have given you the duty of My terumah offerings of all the kadosh things of the children of Yisrael: to you have I given them by reason of the anointing, and to your sons, by a chuk le-olam-va-ed.

9 This shall be yours of the most kadosh things, reserved from the fire: every oblation of theirs, every grain offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render to Me, shall be most kadosh for you and for your sons.

10 In the most Kadosh-Place shall you eat it; every male shall eat it: it shall be kadosh to you.

11 And this is yours; the terumah offering of their gift, with all the wave offerings of the children of Yisrael: I have given them to you, and to your sons and to your daughters with you, by a chuk le-olam-va-ed: every one that is clean in your bayit shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the bikkurim of what they shall offer to הוהי, I have given to you.

13 And whatever is first ripe in the land, which they shall bring to הוהי, shall be yours; every one that is clean in your bayit shall eat of it.

14 Everything dedicated in Yisrael shall be yours.

15 Everything that pelters the womb in all flesh, which they bring to הוהי, whether it is of men, or beasts, shall be yours: nevertheless the bachelor of man shall you surely redeem, and the firstling of unclean beasts shall you redeem.

16 And those that are to be redeemed from a month old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the Kadosh-Place, which is twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, you shall not redeem; they are kadosh: you shall sprinkle their dahn upon the altar, and shall burn their fat for an offering made by fire, for a sweet fragrance to הוהי.

18 And their meat shall be yours, as the wave breast and as the right thigh are yours.

19 All the terumah offerings of the kadosh things, which the children of Yisrael offer to הוהי, have I given you, and your sons and your daughters with you, by a chuk le-olam-va-ed: it is a brit of salt le-olam-va-ed before הוהי to you and to your zera with you.

20 And spoke to Aharon, You shall have no inheritance in their land, neither shall you have any part among them: I am your part and your inheritance among the children of Yisrael.

21 And, see, I have given the children of Lewi all the ma’aser in Yisrael for an inheritance, for their service in which they serve, even the service of the Tabernacle of the congregation.

22 Neither must the children of Yisrael from now on come near the Tabernacle of the congregation, lest they bear sin, and die.

23 But the Lewiym shall do the service of the Tabernacle of the congregation, and they shall bear their iniquity: it shall be a chuk le-olam-va-ed throughout your
generations, that among the children of Yisrael they have no inheritance.

24 But the ma'aser of the children of Yisrael, which they offer as a terumah offering to הָעֵר, I have given to the Lewiym to inherit: therefore I have said to them, Among the children of Yisrael they shall have no inheritance.

25 And הָעֵר spoke to Moshe, saying,

26 Speak to the Lewiym, and say to them, When you take from the children of Yisrael the ma’aser which I have given you from them for your inheritance, then you shall offer up a terumah offering of it for הָעֵר, even a ma’aser of the ma’aser.

27 And your terumah offering shall be reckoned to you, as though it were the corn of the threshing floor, and as the fulness of the winepress.

28 So you also shall offer a terumah offering to הָעֵר of all your ma’aser, that you receive from the children of Yisrael; and you shall give הָעֵר’s terumah offering to Aharon the kohen.

29 Out of all your gifts you shall offer every terumah offering to הָעֵר, all the best of it, even the kadosh part of it.

30 Therefore you shall say to them, When you have heaved the best of it from it, then it shall be counted to the Lewiym as the increase of the threshing floor, and as the increase of the winepress.

31 And you shall eat it in every place, you and your households: for it is your reward for your service in the Tabernacle of the congregation.

32 And you shall bear no sin because of it, when you have heaved the best of it: neither shall you pollute the kadosh things of the children of Yisrael, lest you die.
3 And the people contended with Moshe, and spoke, saying, Would to Elohim that we had died when our brothers died before רְאוֹן?
4 And why have you brought up the congregation of נַפָּר into this wilderness, that we and our cattle should die here?
5 And why have you made us to come up out of מצרואים, to bring us to this evil place? It is not a place of zera, or of figs, or of vines, or of pomegranates; neither is there any mayim to drink.
6 And Moshe and Aharon went from the presence of the congregation to the door of the Tabernacle of the congregation, and they fell upon their faces: and the tifereth of רְאוֹן appeared to them.
7 And רְאוֹן spoke to Moshe, saying,
8 Take the rod, and gather the congregation together, you, and Aharon your brother, and speak to the Rock before their eyes; and it shall give out its mayim, and you shall bring them mayim out of the Rock: so you shall give the congregation and their beasts drink. 1
9 And Moshe took the rod from before רְאוֹן, as He commanded him.
10 And Moshe and Aharon gathered the congregation together before the Rock, and he said to them, Hear now, you rebels; must we fetch you mayim out of this Rock?
11 And Moshe lifted up his hand, and with his rod he smote the Rock twice: 2 and the mayim came out abundantly, and the congregation drank, and their beasts also.
12 And רְאוֹן spoke to Moshe and Aharon, Because you believed Me not, to set Me apart in the eyes of the children of Yisrael, therefore you shall not bring this congregation into the land which I have given them.
13 This is the mayim of Merivah; because the children of Yisrael strove with רְאוֹן, and He was made kadosh in them.
14 And Moshe sent messengers from Kadesh to the melech of Edom, This says your brother Yisrael, You know all the travail that has befallen us:
15 How our ahvot went down into מצרואים, and we had dwelt in מצרואים a long time; and the Mitzrim did evil to us, and to our ahvot;
16 And when we cried to רְאוֹן, He heard our voice, and sent a Malach, and has brought us out of מצרואים: and, see, we are in Kadesh, a city on the edge of your border:
17 Let us pass, I ask you, through your country: we will not pass through the fields, or through the vineyards, neither will we drink of the mayim of the wells: we will go by the melech’s highway, we will not turn to the right hand nor to the left, until we have passed your borders.
18 And Edom said to him, You shall not pass by me, lest I come out against you with the sword.
19 And the children of Yisrael said to him, We will go by the highway: and if my cattle and I drink of your mayim, then I will pay for it: Let me only pass through on foot without a word.
20 And he said, You shall not go through. And Edom came out against him with much people, and with a strong hand.
21 Thus Edom refused to give Yisrael passage through his border: therefore Yisrael turned away from him.
22 And the children of Yisrael, even the whole congregation, journeyed from Kadesh, and came to Mount Hor.
23 And רְאוֹן spoke to Moshe and Aharon in Mount Hor, by the coast of the land of Edom, saying,
24 Aharon shall be gathered to his people: for he shall not enter into the land that I have given to the children of Yisrael, because you rebelled against My word at the mayim of Merivah.
25 Take Aharon and El-Azar his son, and bring them up to Mount Hor:
26 And strip Aharon of his garments, and put them upon El-Azar his son: and Aharon shall be gathered to his people, and shall die there.
27 And Moshe did as רְאוֹן commanded: and they went up into Mount Hor in the sight of the entire congregation.
28 And Moshe stripped Aharon of his garments, and put them upon El-Azar his son; and Aharon died there at the top of the mount: and Moshe and El-Azar came down from the mount.
29 And when the entire congregation saw that Aharon was dead, they mourned for Aharon thirty days, even kol beit Yisrael.

21 And when melech Arad the Kanaanite, who dwelt in the south, heard that Yisrael came by the way of the spies; then he fought against Yisrael, and took some of them prisoners.
2 And Yisrael vowed a vow to רְאוֹן, and said, If You will indeed deliver this people into my hand, and then I will utterly destroy their cities.
3 And רְאוֹן listened to the voice of Yisrael, and delivered up the Kanaanities; and they utterly destroyed them and their cities: and he called the name of the place Hormah.
4 And they journeyed from Mount Hor by the way of the Sea Of Reeds, to go around the land of Edom: and the beings of the people were very discouraged because of this route.
5 And the people spoke against Elohim, and against Moshe, Why have you brought us up out of מצרואים to die in the wilderness? For there is no lechem, and neither is there any mayim, and our being hates this light lechem.
6 And רְאוֹן sent fiery serpents among the people, and they bit the people; and many of the people of Yisrael died.
7 Therefore the people came to Moshe, and said, We have sinned, for we have spoken against רְאוֹן, and against you; ask רְאוֹן, that He may take away the serpents from us. And Moshe made tefillah for the people.
8 And רְאוֹן said to Moshe, Make a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looks upon it, shall live.

1 The Father’s care for Yisrael.
2 That Rock was Messiah (First Corinthians 10:4) and as such we speak to Him, and He provides living water for us. Moses not only did not speak to the Rock, but also hit it twice, when Messiah would only be smitten once, thereby misrepresenting YHWH, a grievous sin that YHWH calls a failure to set Him apart, by revealing His plan as something different than it would actually one day be.

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9 And Moshe made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he looked at the serpent of brass, he lived.
10 And the children of Yisrael set forward, and camped in Ovoh.
11 And they journeyed from Ovoth, and camped at Iye Ha-Avarim, in the wilderness that is before Moav, towards the rising of the sun.
12 From there they moved, and camped in the Valley of Zered.
13 From there they moved, and camped on the other side of Arnon, which is in the wilderness that comes out of the coasts of the Amorites: for Arnon is the border of Moav, between Moav and the Amorites.
14 Therefore it is said in the Scroll of the Wars of Hashom, 1 what He did in the Sea Of Reeds, and in the brooks of Arnon,
15 And at the stream of the brooks that goes down to the dwelling of Ar, and lies upon the border of Moav.
16 And from there they went to Be-er: that is the well of which Hashom had spoken to Moshe, Gather the people together, and I will give them myanim.
17 Then Yisrael sang this shir, Spring up O well; sing to it:
18 The leaders dug the well, the nobles of the people dug it, by the direction of the Torah-Giver, with their shovels.
19 And from the wilderness they went to Mattanah:
20 And from Bamoth in the valley, that is in the country of Moav, to the top of Piggah, which looks toward Yeshimon.
21 And Yisrael sent messengers to Sichon melech of the Amorites, saying,
22 Let me pass through your land: we will not turn into the fields, or into the vineyards; we will not drink of the mayim of the well: but we will go along by the melech's highway, until we are past your borders.
23 And Sichon would not allow Yisrael to pass through his border: but Sichon gathered all his people together, and went out against Yisrael into the wilderness: and he came to Yahatz, and fought against Yisrael.
24 And Yisrael smote him with the edge of the sword, and possessed his land from Arnon to Yavok, even to the children of Ammon: for the border of the children of Ammon was strong.
25 And Yisrael took all these cities: and Yisrael dwelt in all the cities of the Amorites, in Cheshbon, and in all the villages of it.
26 For Cheshbon was the city of Sichon the melech of the Amorites, who had fought against the former melech of Moav, and taken all his land out of his hand, even to Arnon.
27 Wherefore they that speak in mishle say, Come into Cheshbon, let the city of Sichon be built and prepared: For there is a fire gone out of Cheshbon, a flame from the city of Sichon: it has consumed Ar of Moav, and the masters of the high places of Arnon.
28 And from there they went to Be-er: that is the well of which Hashom had spoken to Moshe, Gather the people together, and I will give them myanim.
29 Then Yisrael sang this shir, Spring up O well; sing to it:
30 We have shot at them; Cheshbon is perished even to Divon, and we have laid them waste even to Nophah, which reaches to Medeva.
31 So Yisrael dwelt in the land of the Amorites.
32 And Moshe sent to spy out Yaatzer, and they took the leaders of Moav stayed with Bilam.
33 And they turned and went up by the way of Bashan: and Og the melech of Bashan went out against them, he, and all his people, to the battle at Edrei.
34 And Hashom said to Moshe, Fear him not: for I have delivered him into your hand, and all his people, and his land; and you shall do to him as you did to Sichon melech of the Amorites, who dwelt at Cheshbon.
35 So they smote him, and his sons, and all his people, until there were none left to him alive: and they possessed his land.

22 And the children of Yisrael set forward, and camped in the plains of Moav on this side of the Yarden by Yericho.
9 And Elohim came to Bilam, and said, *What men are these with you?*
10 And Bilam said to Elohim, Balak the son of Tzippor, melech of Moav, has sent to me, saying,
11 See, there is a people come out of Mitzrayim, who cover the face of the earth, 1 and they dwell next to me. 2 Come now, curse them; perhaps I shall then be able to overcome them, and drive them out.
12 And Elohim said to Bilam, *You shall not go with them; you shall not curse the people: for they are blessed.*
13 And Bilam rose up in the morning, and said to the leaders of Balak, Get into your land: for הַרְדִּיבָה refuses to give me leave to go with you.
14 And the leaders of Moav rose up, and they went to Balak, and said, Bilam refuses to come with us.
15 And Bilal sent again more leaders, and more honorable than them.
16 And they came to Bilam, and said to him, This says Balak the son of Tzippor, Let nothing, I ask you, hinder you from coming to me:
17 For I will promote you to very great honor, and I will do whatever you say to me: come therefore, I ask you, curse for me this people.
18 And Bilam answered and said to the avadim of Balak, If Bilam would give me his bayit full of silver and gold, I cannot go beyond the word of הַרְדִּיבָה my Elohim, to do less, or more.
19 Now therefore, I ask you, stay here also tonight, that I may know what more הַרְדִּיבָה will say to me.
20 And Elohim came to Bilam at night, and said to him, *I have come to you: do I now have any power at all to say something? The word that Elohim puts in my mouth, that shall I speak.*
21 And Bilam rose up in the morning, and saddled his donkey, and went with the leaders of Moav.
22 And Elohim's anger was lit because he went: and the Malach הֶרֶם stood in the way as an adversary against him. Now he was riding upon his donkey, and his two avadim were with him.
23 And the donkey saw the Malach הֶרֶם standing in the way, and His sword drawn in His hand: and the donkey turned aside out of the way, and went into the field: and Bilam smote the donkey, to turn her back on the way.
24 But the Malach הֶרֶם stood in a path of the vineyards, a wall being on this side, and a wall on that side.
25 And when the donkey saw the Malach הֶרֶם, she thrust herself to the wall, and crushed Bilam's foot against the wall: and he smote her again.
26 And the Malach הֶרֶם went further, and stood in a narrow place, where there was no way to turn either to the right hand, or to the left.
27 And when the donkey saw the Malach הֶרֶם, she fell down under Bilam: and Bilam's anger was lit, and he smote the donkey with his staff.

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1 Probably the largest nation numerically speaking in the ancient world. All their enemies from Egypt to Edom and here to Moab recognized this fact.
2 DSS, LXX.
3 Yahshua, or Metatron, “the Guardian” of Yisrael.

28 And Elohim opened the mouth of the donkey, and she said to Bilam, *What have I done to you, that you have smitten me these three times?*
29 And Bilam said to the donkey, Because you have mocked me: I wish there were a sword in my hand, for now I would kill you.
30 And the donkey said to Bilam, Am not I your donkey, upon which you have ridden ever since I was yours to this day? Was I ever inclined to do this to you? And he said, No.
31 Then הַרְדִּיבָה opened the eyes of Bilam, and he saw the Malach הֶרֶם standing in the derech, and His sword drawn in His hand: and he bowed down his head, and fell flat on his face.
32 And the Malach הֶרֶם said to him, *Why have you smitten your donkey these three times? See, I went out to stand against you, because your way is perverted before Me:*
33 And the donkey saw Me, and turned from Me these three times: unless she had turned from Me, surely now also I would have slain you, and saved her alive.
34 And Bilam said to the Malach הֶרֶם, I have sinned; for I knew not that You stood in the derech against me: now therefore, if it displeases You, I will go back again.
35 And the Malach הֶרֶם said to Bilam, *Go with the men: but only the word that I shall speak to you, that you shall speak.* 5 So Bilam went with the leaders of Balak.
36 And when Balak heard that Bilam had come, he went out to meet him at a city of Moav, which is in the border of Arnon, which is in the border coast.
37 And Balak said to Bilam, Did I not urgently send for you to call you? Why did you delay in coming to me? Am I not able indeed to promote you to honor?
38 And Bilam said to Balak, See, I have come to you: do I now have any power at all to say something? The word that Elohim puts in my mouth, that shall I speak. 6
39 And Bilam went with Balak, and they came to Kiryath-Huzoth. 7
40 And Balak offered cattle and sheep, and sent some to Bilam, and to the leaders that were with him.
41 And it came to pass on the next day, that Balak took Bilam, and brought him up into the high places of Ba’al, that there he might see the outside part of the people.

23 And Bilam said to Balak, Build me here seven altars, and prepare for me here seven bulls and seven rams.
2 And Balak did as Bilam had spoken; and Balak and Bilam offered on every altar a bullock and a ram.
3 And Bilam said to Balak, Stand by your burnt offering, and I will go: perhaps הַרְדִּיבָה will come to meet me: and whatever He shows me I will tell you. And he went to a high place.
4 And Elohim met Bilam: and he said to Him, I have prepared seven altars, and I have offered upon every altar

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5 Further proof that this is Metatron, the Guardian of Yisrael, or the Son of Yah. Here He receives worship.
6 Here this Angel/Malach speaks YHWH’s word with authority, delivering it in the first person.
7 The same Elohim that was the Malach/Angel that met him, and guarded Yisrael from a curse.
BAMIDBAR – NUMBERS

a bullock and a ram.
5 And יְהֹוָה put a word in Bilam's mouth, and said, Return to Balak, and so you shall speak.
6 And he returned to him, and, see, he stood by his burnt sacrifice, he, and all the leaders of Moav.
7 And he took up his mishle, and said, Balak the melech of Moav has brought me from Aram, out of the mountains of the east, saying, Come, curse for me Yaakov, and come, rage at Yisrael.
8 How shall I curse, whom El has not cursed? Or, how shall I rage, at those whom יְהֹוָה has not raged?
9 For from the top of the rocks I see him, and from the hills I see him: look, a people dwelling alone, that shall not be reckoned among the nations.
10 Who can count the dust of Yaakov, and the number of the fourth part of Yisrael? 2 Let me die the death of the tzadik, and let my last end be like his!
11 And Balak said to Bilam, What have you done to me? I took you to curse my enemies, and, see, you have kept on blessing.
12 And he answered and said, Must I not take heed to speak that, which יְהֹוָה has put in my mouth?
13 And Balak said to him, Come with me to another place, from where you may see them: you shall see only the extremity, and shall not see them all: and curse them for me from there.
14 And he brought him into the field of Tzophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.
15 And he said to Balak, Stand here by your burnt offering, while I meet יְהֹוָה there.
16 And יְהֹוָה met Bilam, and put a word in his mouth, and said, Go again to Balak, and say this.
17 And when he came to him, see, he stood by his burnt offering, and the leaders of Moav with him. And Balak said to him, What has יְהֹוָה spoken?
18 And he took up his mishle, and said, Rise up, Balak, and hear; listen to me, you son of Tsippor:
19 El is not a man, that He should lie, neither a ben-adam, that He should repent: has He said, and shall He not do it?
20 See, I have received an order to bless: and He has spoken, and shall He not make it tov?
21 He has not beheld iniquity in Yaakov, neither has He blessed; and I cannot reverse it.
22 El brought them out of Mitzrayim; He has as it were the strength of a wild ox.
23 Surely there is no enchantment against Yaakov, neither is there any divination against Yisrael: according to this time it shall be said of Yaakov and of Yisrael, What El has done!
24 See, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eats of the prey, and drinks the dahm of the slain.
25 And Balak said to Bilam, Neither curse them at all, nor bless them at all.
26 But Bilam answered and said to Balak, Did I not tell you, saying, All that יְהֹוָה speaks, that I must do?
27 And Balak said to Bilam, Come, I ask you, I will bring you to another place; perhaps it will please יְהֹוָה that you may curse them for me from there.
28 And Balak brought Bilam to the top of Peor looking toward Yeshimon.
29 And Bilam said to Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.
30 And Balak did as Bilam had said, and offered a bullock and a ram on every altar.

24 And when Bilam saw that it pleased יְהֹוָה to bless Yisrael, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.
2 And Bilam lifted up his eyes, and he saw Yisrael abiding in his tents according to their tribes; and the Ruach of Elohim came upon him.
3 And he took up his mishle, and said, Bilam the son of Beor has said, and the man whose eyes are open has said: 4 He has said, who heard the words of El, who saw the vision of the Almighty, falling into a trance, but having his eyes open:
5 How tov are your tents, O Yaakov, and your tabernacles, O Yisrael!
6 As the valleys are they spread out, as gardens by the river's side, as the eytzim of aloes that יְהֹוָה has planted, and as cedar eytzim beside the mayim.
7 He shall pour the mayim out of his buckets, and his zera shall be in many mayim, and his Melech shall be higher than the mountains of Tyre.

3 A Messianic prophecy that one day YHWH will see Yisrael as a pure spotless bride, when the King Messiah arrives to shouts of Halleluyah, as He is coming to remove all iniquity from Yisrael.
4 A wild ox, with strength in two horns, to push the people of Jacob to the ends of the earth.
5 Divination cannot work against Yaakov, since Yisrael's Torah forbids divination, and the people are guarded from it.
6 A prophecy of Yisrael's powerful and overwhelming entry into the Promised Land.
7 Pagan practice of associating access to their mighty ones, by shifting places of worship as we find in John chapter 4.
8 Mah tovu ohalecha Yaakov mishkenotecha Yisrael. The famous liturgy is taken from here.

1 Despite the prophet’s madness and greed, YHWH used him to deliver some startling end-time prophecies and insights. Here he declares that Yisrael will be a nation set apart from all nations, so that in heaven’s view, Yisrael is not reckoned among the nations, meaning all citizens from both redeemed houses of Yisrael are not to be counted, or reckoned as pagans, or gentiles from among the nations, but rather as the Commonwealth of Yisrael.
2 Here YHWH’s Spirit declares that 25% of Yisrael’s population is so large that it cannot be counted. This may seem like a metaphor, but remember, this was the day of no computers, or calculators.
than Agag, and his malchut shall be exalted. 1
8 El brought him out of Mizrayim; He has as it were the strength of a wild ox: He shall eat up the nations that are his enemies, and shall break their bones, and pierce them through with his arrows. 5
9 He couched; he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesses you, and cursed is he that curses you. 3
10 And Balak's anger was lit against Bilam, and he smote his hands together: and Balak said to Bilam, I called you to curse my enemies, and see, you have continued to bless them these three times.
11 Therefore now flee to your place: I sought to promote you to great honor; but see, his hands together: and Balak said to Bilam, I called you to curse my enemies, and see, you have continued to bless them these three times.
12 And Bilam said to Balak, Did not I speak also to your messengers whom you sent to me, saying,
13 If Balak would give me his bayit full of silver and gold, I cannot go beyond the command of אֱלֹהִים, to do either tov, or bad of my own mind; but what אֱלֹהִים says, that will I speak?
14 And now, see, I go to my people: come therefore, and I will advise you what this people Yisrael shall do to your people in the latter-days.
15 And he took up his mishle, and said, Bilam the son of Beor has said, and the man whose eyes are open has said: 16 He has said, who heard the words of Elohim, and knew the da'at of the most High, who saw the vision of the Almighty, falling into a trance, but having his eyes open: 17 I shall see Him, but not now: I shall see Him, but not near: there shall come a Cochav out of Yaakov, and a Scepter shall rise out of Yisrael, and shall smite the corners of Moav, and destroy all the children of Sheth. 4
18 And Edom shall be a possession, Seir also shall be a possession, even his enemies; 8 and Yisrael shall do valiantly. 6
19 Out of Yaakov shall He come that shall have dominion, and shall destroy the remains of the city. 7
20 And when he looked on Amalek, he took up his mishle, and said, Amalek was the first of the nations; but his latter-end shall be that he perishes le-olam-va-ed. 8
21 And he looked on the Qeynites, and took up his mishle, and said, Strong is your dwelling place, and you shall be exalted, and your kingdom shall be exalted: but I will sever you with a stroke of my hand.
22 Nevertheless the Qeynite shall be wasted, until Ashshur shall take you captive. 9
23 And he made up his mishle, and said, Oy! who shall live when El imposes this!
24 And ships shall come from the coast of Chittim, 11 and shall afflict Ashshur; and shall afflict the other bank as well; they also shall perish le-olam-va-ed.
25 And Bilam rose up, and went and returned to his place: and Balak also went his way.

25 And Yisrael stayed in Shittim, and the people began to whore with the daughters of Moav.
2 And they called the people to the sacrifices of their elohim: and the people did eat, and bowed down to their elohim.
3 And Yisrael joined himself to Ba'al-Peor: and the anger of אֱלֹהִים was lit against Yisrael.
4 And רָיִן said to Moshe, Take all the heads of the people, and hang them up before הַגָּדָה before the sun, that the fierce anger of אֱלֹהִים may be turned away from Yisrael.
5 And Moshe said to the shophtim of Yisrael, Slay everyone his men that were joined to Ba'al-Peor.
6 And, see, one of the children of Yisrael came and brought to his brothers a Midyanite woman in the sight of Moshe, and in the sight of all the congregation of the children of Yisrael, who were weeping before the door of the Tabernacle of the congregation.
7 And when Pinchas, the son of El-Azar, the son of Aharon the kohen, saw it, he rose up from among the congregation, and took a spear in his hand;

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1 A prophecy of Yisrael's seed being in many waters, or in many nations of the earth, and not limited to the Promised Land. The exalted king is Dawid, and the kingdom is his, and ultimately YHWH's Son the Messiah, whose kingdom is an everlasting kingdom.
2 Military strength of many latter-day Yisraelite nations. nations.
3 A renewal of the promise to the patriarchs.
4 As stated in verse 14, this is a latter-day prophecy of the reign of Yisrael in the kingdom of heaven over all the earth and of all the enemies of our people being subdued. The star is kochav in Hebrew and is a reference to the King Messiah, who will set up his end-time kingdom and subdue all YHWH's enemies. The star may have been a reference to the star of Bethlehem announcing Yahshua's birth to mankind, as His star rose in the east and then rose over Yisrael as a sign of Messiah's birth. The scepter, or shevet is the rule that will come over the earth through Yisrael's end-time King. The enemies that are specified to be conquered are Esau's sons and the illegitimate sons of Lot, the Moabites and Ammonites.
5 Yisrael shall even rule over Edom's enemies in the kingdom.

6 See note on verse 17.
7 See note on verse 17.
8 Yisrael's enemies wind up with the curses.
9 A prophecy of Efrayim-Yisrael's exile into Assyria and control over Canaan until then.
10 Speaking of the next verse, which speaks of the end time battle of Armageddon and the destruction of the end time Islamic/Assyrian/Babylonian beast.
11 The USA and UK and other lands west of Cyprus, which according to Josephus and others is Chittim. They will destroy end time Islam and their leader "The Assyrian," the anti-moshiach.
12 The word “ever” is not Hebrew, or Hebrews as is commonly translated, but is better translated as “bank,” as in the bank of a river. The end time USA-UK-European western nation coalition will destroy the anti-moshiach forces, so that YHWH will destroy both banks of the Euphrates River, once part of both ancient Assyria and Babylon, through the human weapons of His indignation.
13 Assyria and Babylon, or both banks.
8 And he went after the man of Yisrael into the tent, and thrust both of them through, the man of Yisrael, and the woman through her belly. So the plague was stopped from the children of Yisrael.
9 And those that died in the plague were twenty four thousand.

10 And מַעֲרַת spoke to Moshe, saying,
11 Pinchus, the son of El-Azar, the son of Aharon the kohen, has turned My wrath back from the children of Yisrael, while he was zealous for My sake among them, that I consumed not the children of Yisrael in My jealousy.
12 Therefore say, See, I give to him My brit of shalom:
13 And he shall have it, and his zera after him, even the brit of an everlasting priesthood; because he was zealous for his Elohim, and made keporah for the children of Yisrael.
14 Now the name of the Yisraelite man that was slain, with the Midyanite woman, was Zimri, the son of Salu; a leader of a bayit of his ahvot among the Shimeonites.
15 And the name of the Midyanite woman that was slain was Kozbi, the daughter of Tzur; he was head over a baayit of his ahvot among the Shimeonites.
16 And מַעֲרַת spoke to Moshe, saying,
17 Distress the Midyanites, and smite them:
18 For they distressed you with their tricks, by which they have beguiled you in the matter of Peor, and in the matter of Kozbi, the daughter of Midyan, their sister, who was slain in the day of the plague because of the matter of Peor.

26 And it came to pass after the plague that מַעֲרַת spoke to Moshe and to El-Azar the son of Aharon the kohen, saying,
2 Take a census of all the congregation of the children of Yisrael, from twenty years old and upward, throughout their abba’s bayit, all that are able to go to war in Yisrael.
3 And Moshe and El-Azar the kohen spoke with them in the plains of Moav by the Yarden near Yericho, saying,
4 Take a census of the people, from twenty years old and upward; as מַעֲרַת commanded Moshe and the children of Yisrael, who went out of the land of Mitzrayim.
5 Reuven, the eldest son of Yisrael: the children of Reuven; Hanoch, of whom comes the mishpacha of the Hanochites: of Pallu, the mishpacha of the Palluites:
6 Of Hitzron, the mishpacha of the Hitzronites: of Carmi, the mishpacha of the Carmites.
7 These are the mishpachot of the Reuvenites: and they that were numbered from them were forty three thousand seven hundred thirty.
8 And the sons of Pallu; Eliav.
9 And the sons of Eliav; Nemu-El, and Dathan, and Aviram, the same Dathan and Aviram, who were famous in the congregation, who strove against Moshe and against Aharon in the company of Korach, when they strove against מַעֲרַת:
10 And the earth opened its mouth, and swallowed them up together with Korach, when that company died, the time the fire devoured two hundred fifty men: and they became an ot.
11 But the children of Korach died not.
12 The sons of Shimeon after their mishpachot: of Nemu-El, the mishpacha of the Nemuelites: of Yamin, the mishpacha of the Yaminites: of Yachin, the mishpacha of the Yachinites:
13 Of Zerach, the mishpacha of the Zerachites: of Shaul, the mishpacha of the Shaulites.
14 These are the mishpachot of the Shimeonites, twenty two thousand two hundred.
15 The children of Gad after their mishpachot: of Zephon, the mishpacha of the Zephonites: of Hagg, the mishpacha of the Haggites: of Shuni, the mishpacha of the Shunites:
16 Of Ozni, the mishpacha of the Oznitites: of El, the mishpacha of the Elites:
17 Of Arod, the mishpacha of the Arodites: of Areli, the mishpacha of the Arelitites.
18 These are the mishpachot of the children of Gad according to those that were numbered of them, forty thousand five hundred.
19 The sons of Yahudah were Er and Onan: and Er and Onan died in the land of Kanaan.
20 And the sons of Yahudah after their mishpachot were; of Shelach, the mishpacha of the Shelanites: of Perez, the mishpacha of the Peretzites: of Zerach, the mishpacha of the Zerachites.
21 And the sons of Perez were; of Hitzron, the mishpacha of the Hitzronites: of Hamul, the mishpacha of the Hamulites.
22 These are the mishpachot of Yahudah according to those that were numbered of them, seventy six thousand five hundred.
23 Of the sons of Yissacher after their mishpachot: of Tola, the mishpacha of the Tolaaites: of Pua, the mishpacha of the Phunites:
24 Of Yashuv, the mishpacha of the Yoshuvites: of Shimron, the mishpacha of the Shimronites.
25 These are the mishpachot of Yissacher according to those that were numbered of them, sixty four thousand three hundred.
26 Of the sons of Zevulon after their mishpachot: of Seder, the mishpacha of the Sardites: of Elon, the mishpacha of the Elonites: of Yahle-El, the mishpacha of the Yahliteit.
27 These are the mishpachot of the Zevulunites according to those that were numbered of them, sixty thousand five hundred.
28 The sons of Yoseph after their mishpachot were Menashsheh and Efrayim.
29 Of the sons of Menashsheh: of Machir, the mishpacha of the Machirites: and Machir begat Gilad: from Gilad.

1 A case where the death, or sacrifice of two people, through the act of one righteous man, resulted in an act of atonement for the entire nation of Yisrael, just as Messiah’s death as Messiah Son of Joseph would atone for the nation as well.
come the mishpacha of the Giladites.

30 These are the sons of Gilad: of Yeezer, the mishpacha of the Yeezerites: of Helek, the mishpacha of the Helekites:

31 And of Asri-El, the mishpacha of the Asrielites: and of Shechem, the mishpacha of the Shechemites:

32 And of Shemida, the mishpacha of the Shemidaites: and of Hopher, the mishpacha of the Hopherites.

33 And Tzelophehad the son of Hopher had no sons, but daughters: and the names of the daughters of Tzelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirtzah.

34 These are the mishpachot of Menasheh, and those that were numbered of them, fifty two thousand seven hundred.

35 These are the sons of Efrayim after their mishpachot: of Shuthelah, the mishpacha of the Shuthalhites: of Becher, the mishpacha of the Bachrites: of Tahan, the mishpacha of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the mishpacha of the Eranites.

37 These are the mishpachot of the sons of Efrayim according to those that were numbered of them, thirty two thousand five hundred. These are the sons of Yoseph after their mishpachat.

38 The sons of Benyamin after their mishpachat: of Bela, the mishpacha of the Belaites: of Ashviel, the mishpacha of the Ashvelites: of Ahiram, the mishpacha of the Ahiramites:

39 Of Shupham, the mishpacha of the Shuphamites: of Hupham, the mishpacha of the Huphamites.

40 And the sons of Bela were Ard and Naaman: of Ard, the mishpacha of the Ardites: and of Naaman, the mishpacha of the Naamites.

41 These are the sons of Benyamin after their mishpachtot:

and they that were numbered of them were forty five thousand six hundred.

42 These are the sons of Dan after their mishpachtot: of Shuham, the mishpacha of the Shuhamites. These are the mishpachot of Dan after their mishpachtot.

43 All the mishpachot of the Shuhamites, according to those that were numbered of them, were sixty four thousand four hundred.

44 Of the children of Asher after their mishpachtot: of Yimin, the mishpacha of the Yimmaites: of Yishvi, the mishpacha of the Yishwites: of Beriah, the mishpacha of the Beriites.

45 Of the sons of Beriyah: of Hever, the mishpacha of the Heverites: of Malchi-El, the mishpacha of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the mishpachot of the sons of Asher according to those that were numbered of them; who were fifty three thousand four hundred.

48 Of the sons of Naphtali after their mishpachtot: of Yahze-El, the mishpacha of the Yahzeelites: of Guni, the mishpacha of the Gunites.

49 Of Yezer, the mishpacha of the Yezerites: of Shillem, the mishpacha of the Shillemites.

50 These are the mishpachot of Naphtali according to their mishpachtot: and they that were numbered of them were forty five thousand four hundred.

51 These were the numbered of the children of Yisrael,
6 And ידベース spoke to Moshe, saying, 7 The daughters of Tzelephahed speak right: you shall surely give them a possession of an inheritance among their abba’s brothers; and you shall cause the inheritance of their abba to pass to them. 8 And you shall speak to the children of Yisrael, saying, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. 9 And if he has no daughter, then you shall give his inheritance to his brothers. 10 And if his abba has no brothers, then you shall give his inheritance to his relative that is next to him of his mishpacha; and he shall possess it: and it shall be to the children of Yisrael a chuk of mishpat, as מִשְׁפַּת commanded Moshe. 12 And ידベース said to Moshe, Get up into this Mount Avarim, and see the land that I have given to the children of Yisrael. 13 And when you have seen it, you also shall be gathered to your people, as Aharon your brother was gathered. 14 For you rebelled against My command in the desert of Tzin, in the strife of the congregation, to set Me apart at the mayim before their eyes: that is the mayim of Merivah in Kadesh in the wilderness of Tzin. 15 And Moshe spoke to ידベース, saying, 16 Let ידベース, the Elohim of the ruachim of all flesh, set a man over the congregation, 17 Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in; that the congregation of ידベース be not as sheep who have no shepherd. 18 And ידベース said to Moshe, Take Yahoshua the son of Nun, a man in whom is the Ruach, and lay your hands upon him; 19 And set him before El-Azar the kohen, and before the entire congregation; and give him a charge in their sight. 20 And you shall put some of your honor upon him, that all the congregation of the children of Yisrael may be obedient. 21 And he shall stand before El-Azar the kohen, who shall ask counsel for him after the mishpat of Urim before יהוה, at His word shall they go out, and at His word they shall come in, both he, and all the children of Yisrael with him, even all the congregation. 22 And Moshe did as ידベース commanded him: and he took Yahoshua, and set him before El-Azar the kohen, and before the entire congregation: 23 And he laid his hands upon him, and gave him a charge, as ידベース commanded by the hand of Moshe.

28 And ידベース spoke to Moshe, saying, 2 Command the children of Yisrael, and say to them, My offering, and My lechem for My sacrifices made by fire, for a sweet fragrance to Me, shall you observe to offer to Me in their due time. 3 And you shall say to them, This is the offering made by fire which you shall offer to יהוה: two lambs of the first year without blemish day by day, for a continual burnt offering. 4 The one lamb shall you offer in the shaccrit, and the other lamb shall you offer at maariv; 5 And a tenth part of an ephah of flour for a grain offering, mingled with the fourth part of a hin of beaten oil. 6 It is a continual burnt offering, which was ordained in Har Senai for a sweet fragrance, a sacrifice made by fire to יהוה. 7 And the drink offering of it shall be the fourth part of a hin for the one lamb: in the Kadosh-Place shall you cause the strong wine to be poured to יהוה for a drink offering. 8 And the other lamb shall you offer at maariv: as the grain offering of the morning, and as the drink offering of it, you shall offer it, a sacrifice made by fire, of a sweet fragrance to יהוה. 9 And on the Shabbat day two lambs of the first year without blemish, and two tenths of an ephah of flour for a grain offering, mingled with oil, and the drink offering of it: 10 This is the burnt offering of every Shabbat, beside the continual burnt offering, and its drink offering. 11 And in the beginnings of your months you shall offer a burnt offering to יהוה; two young bullocks, and one ram, seven lambs of the first year without blemish; 12 And three tenths of an ephah of flour for a grain offering, mingled with oil, for one bullock; and two tenths of an ephah of flour for a grain offering, mingled with oil, for one ram; 13 And a tenth of an ephah of flour mingled with oil for a grain offering for one lamb; for a burnt offering of a sweet fragrance, a sacrifice made by fire to יהוה. 14 And their drink offerings shall be half a hin of wine to a bullock, and the third part of a hin to a ram, and a fourth part of a hin to a lamb: this is the burnt offering of every month throughout the months of the year. 15 And one kid of the male goats for a sin offering to יהוה shall be offered, beside the continual burnt offering, and its drink offering. 16 And on the fourteenth day of the first month is the Pesach of יהוה. 17 And on the fifteenth day of this month is the chag: seven days shall matzah be eaten. 18 On the first day shall be a miqra kodesh; you shall do no manner of laborious work. 19 But you shall offer a sacrifice made by fire for a burnt offering to יהוה; two young bullocks, and one ram, and seven lambs of the first year: they shall be to you without blemish; 20 And their grain offering shall be of flour mingled with oil: three tenths of an ephah shall you offer for a bullock, and two tenths of an ephah for a ram; 21 One tenth of an ephah shall you offer for every lamb, for each of the seven lambs:

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1 The inheritance of property and royalty can pass through the daughter according to Torah. Therefore Yahshua as King could and did inherit Dawid’s throne through Mary His mother, as seen in Matthew chapter one. This is an eternal ordinance in Yisrael.

2 Labor, normal labor and labor for pay.
22 And one goat for a sin offering, to make keporah for you.
23 You shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.
24 After this manner you shall offer daily, throughout the seven days, the food of the sacrifice made by fire, of a sweet fragrance to ה' : it shall be offered beside the continual burnt offering, and its drink offering.
25 And on the seventh day you shall have a miqra kodesh; you shall do no laborious work.
26 Also on the day of bikkurim, when you bring a new grain offering to ה' , at your Shavuot, you shall have a miqra kodesh; you shall do no laborious work:
27 But you shall offer the burnt offering for a sweet fragrance to ה' ; two young bullocks, one ram, seven lambs of the first year;
28 And their grain offering of flour mingled with oil, three tenths of an ephah for one bullock, two tenths of an ephah for one ram,
29 One tenth of an ephah to one lamb, for each of the seven lambs;
30 And one kid of the male goats, to make keporah for you.
31 You shall offer them beside the continual burnt offering, and the grain offering, and their drink offerings. They shall be to you without blemish.

29 And in the seventh month, on the first day of the month, you shall have a miqra kodesh; you shall do no laborious work: it is a day of blowing the trumpets for you.
2 And you shall offer a burnt offering for a sweet fragrance to ה' ; one young bullock, one ram, and seven lambs of the first year without blemish:
3 And their grain offering shall be of flour mingled with oil, three tenths of an ephah for a bullock, and two tenths of an ephah for a ram,
4 And one tenth of an ephah for one lamb, for all the seven lambs:
5 And one kid of the male goats for a sin offering, to make keporah for you:
6 Besides the burnt offering of the New Moon, and the grain offering, and the daily burnt offering, and the grain offering, and their drink offerings, according to their manner, for a sweet fragrance, a sacrifice made by fire to ה' .
7 And you shall have on the tenth day of this seventh month a miqra kodesh; and you shall afflict your beings: you shall not do any work on it:
8 But you shall offer a burnt offering to ה' for a sweet fragrance; one young bullock, one ram, and seven lambs of the first year; they shall be to you without blemish:
9 And their grain offering shall be of flour mingled with oil, three tenths of an ephah to a bullock, and two tenths of an ephah to one ram,
10 One tenth of an ephah for one lamb, for each of the seven lambs:
11 One kid of the male goats for a sin offering; beside the sin offering of keporah, and the continual burnt offering, and the grain offering of it, and their drink offerings.
12 And on the fifteenth day of the seventh month you shall have a miqra kodesh; you shall do no laborious work, and you shall keep a chag to ה' for seven days:
13 And you shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to ה' ; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:
14 And their grain offering shall be of flour mingled with oil, three tenths of an ephah for every bullock of the thirteen bullocks, two tenths of an ephah for each ram of the two rams,
15 And a tenth of an ephah for each lamb of the fourteen lambs:
16 And one kid of the male goats for a sin offering; beside the continual burnt offering, its grain offering, and its drink offering.
17 And on the second day you shall offer twelve young bullocks, two rams, and fourteen lambs of the first year without blemish:
18 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
19 And one kid of the male goats for a sin offering; beside the continual burnt offering, and the grain offering of it, and their drink offerings.
20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;
21 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
22 And one goat for a sin offering; beside the continual burnt offering, and its grain offering, and its drink offering.
23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:
24 Their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
25 And one kid of the male goats for a sin offering; beside the continual burnt offering, and its grain offering, and its drink offering.
26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without blemish:
27 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
28 And one goat for a sin offering; beside the continual burnt offering, and its grain offering, and its drink offering.
29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:
30 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after their manner:
31 And one goat for a sin offering; beside the continual burnt offering, its grain offering, and its drink offering.
32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:
33 And their grain offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner:
34 And one goat for a sin offering; beside the continual burnt offering, its grain offering, and its drink offering.
35 On the eighth day you shall have a miqra kodesh: you
shall do no laborious work on it:
36 But you shall offer a burnt offering, a sacrifice made by fire, of a sweet fragrance to יהוה: one bullock, one ram, and seven lambs of the first year without blemish:
37 Their grain offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:
38 And one goat for a sin offering; beside the continual burnt offering, and its grain offering, and its drink offering.
39 These things you shall offer to יהוה in your moadim, beside your vows, and your terumah offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your shalom offerings.
40 And Moshe told the children of Yisrael according to all that יהוה commanded Moshe.

Torah Parsha 42
Matot 30:1-32:42
In regular 12-month years, read with Parsha 43, in 13 month years read separately.
Haftarah Yirmeyahu 1:1-2:3
Brit Chadasha Mattityahu 5:33-37

30 And Moshe spoke to the heads of the tribes concerning the children of Yisrael, saying. This is the thing that יהוה has commanded.
2 If a man vows a vow to יהוה, or swears an oath to bind his being with some agreement; he shall not break his word, he shall do according to all that proceeds out of his mouth.
3 If a woman also vows a vow to יהוה, and binds herself by an agreement, being in her abba's bayit in her youth;
4 And her abba hears her vow, and her agreement by which she has bound her being, and her abba shall hold his shalom towards her: then all her vows shall stand, and every agreement by which she has bound her being shall stand.
5 But if her abba disallows it in the day that he hears it; not any of her vows, or agreements by which she has bound her being, shall stand: and יהוה shall forgive her, because her abba disallowed it for her.
6 And if she has a husband, when she vowed, or uttered something rash out of her lips, by which she bound her being:
7 And her husband heard it, and held his shalom towards her in the day that he heard it; then her vows shall stand, and her agreements by which she bound her being shall stand.
8 But if her husband disallowed it on the day that he heard it; then he has nullified her vow which she vowed, and that which she uttered with her lips, by which she bound her being, shall be of no effect: and יהוה shall forgive her.
9 But every vow of a widow, and of her that is divorced, by which they have bound their beings, shall stand against her.
10 And if she vowed in her husband's bayit, or bound herself by an agreement with an oath;
11 And her husband heard it, and held his shalom towards her, and did not disallow it; then all her vows shall stand, and every agreement by which she bound her being shall stand.
12 But if her husband has utterly made them void on the day he heard them; then whatever proceeded out of her lips concerning her vows, or concerning the agreement of her being, shall not stand: her husband has made them void; and יהוה shall forgive her.
13 Every vow, and every binding oath to afflict the being, her husband may establish it, or her husband may make it void. ¹
14 But if her husband altogether holds his shalom towards her from day to day; then he established all her vows, or all her agreements, which are upon her: he confirms them, because he held his shalom towards her in the day that he heard them.
15 But if he shall in any way make them void after he has heard them; then he shall bear her iniquity.
16 These are the chukim, which יהוה commanded Moshe, between a man and his wife, between the abba and his daughter, being yet in her youth in her abba's bayit.

31 And יהוה spoke to Moshe, saying,
2 Avenge the children of Yisrael against the Midyanites: afterward shall you be gathered to your people.
3 And Moshe spoke to the people, saying. Some of you arm for war; and let them go against the Midyanites, and avenge יהוה on Midyan.
4 Of every tribe a thousand, throughout all the tribes of Yisrael, shall you send to the war:
5 So there were delivered out of the thousands of Yisrael, a thousand from every tribe, twelve thousand armed for war.
6 And Moshe sent them to the war, a thousand from every tribe, with Pinchus the son of El-Azar the kohen, to the war, with the kadosh instruments, and the trumpets to blow in his hand.
7 And they warred against the Midyanites, as יהוה commanded Moshe; and they killed all the males.
8 And they killed the melechim of Midyan, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reva, five melechim of Midyan: Bilam also the son of Beor they slew with the sword.
9 And the children of Yisrael took all the women of Midyan captives, and their little ones, and took the spoils of all their cattle, and all their flocks, and all their goods.
10 And they burned all their cities in which they dwelt, and all their encampments, with fire.
11 And they took all the spoil, and all the prey, both of men and of beasts.
12 And they brought the captives, and the prey, and the spoil, to Moshe, and El-Azar the kohen, and to the congregation of the children of Yisrael, to the camp at the plains of Moav, which is by Yarden near Yericho.
13 And Moshe, and El-Azar the kohen, and all the leaders of the congregation, went out to meet them outside the camp.
14 And Moshe was angry with the officers of the army, with the captains over thousands, and captains over

¹ This is the true Yisraelite concept of binding and loosing spoken of by Yahshua. To bind means to disallow. To loose means to allow.
And Gad and Reuben came and spoke to Moshe, saying:

26 Take the census of the spoil that was taken, both of man and of beast, you, and El-Azar the kohen, and the heads of the ahvot of the congregation:

27 And divide the spoil into two parts; between them that took the war upon them, who went out to battle, and between the entire congregation:

28 And levy a tribute to El-Azar from the men of war who went out to battle: one being of five hundred, both of the persons, and of the cattle, and of the donkeys, and of the sheep:

29 Take it from their half, and give it to El-Azar the kohen, for a kadosh offering for Hashem.

30 And of the children of Yisrael's half, you shall take one portion of fifty, of the persons, of the cattle, of the donkeys, and of the flocks, of all manner of beasts, and give them to the Leviyim, who keep the duty of the Tabernacle of Hashem; as Hashem commanded Moshe.

31 And Moshe and El-Azar the kohen did as Hashem commanded Moshe.

32 And the spoils, being the rest of the plunder which the men of war had caught, was six hundred seventy five thousand sheep,

33 And seventy two thousand cattle,

34 And sixty one thousand donkeys,

35 And thirty two thousand persons in all, of women that had not known a man by lying with him.

36 And the half, which was the portion of those that went out to war, was in number three hundred thirty seven thousand five hundred sheep:
children of Reuven, Shall your brothers go to war, while you shall sit here?
7 And why do you discourage the lev of the children of Yisrael from going over into the land that יהוה has given them?
8 This did your ahvot, when I sent them from Kadesh-Barnea to see the land.
9 For when they went up to the Valley of Eshcol, and saw the land, they discouraged the levim of the children of Yisrael, that they should not go into the land that יהוה had given them.
10 And יהוה's anger was lit at the same time, and He swore, saying,
11 Surely none of the men that came up out of Mitzrayim, from twenty years old and upward, shall see the land which I swore to Avraham, to Yitzchak, and to Yaakov: because they have not fully followed Me:
12 Except Kalev the son of Yephunneh the Kenezite, 1 and Yahoshua the son of Nun: for they have wholly followed יהוה.
13 And יהוה's anger was lit against Yisrael, and He made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of יהוה, was consumed.
14 And, see, now you have risen up in your abba’s stead, an increase of sinful men, to add more to the fierce anger of יהוה towards Yisrael.
15 For if you turn away from after Him, He will yet again leave them in the wilderness; and you shall destroy this entire people.
16 And they came near to him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:
17 But we ourselves will go ready armed before the children of Yisrael, until we have brought them to their place: and our little ones shall dwell in the fortified cities because of the inhabitants of the land.
18 We will not return to our houses, until the children of Yisrael have inherited every man his inheritance. 2
19 For we will not inherit with them on the other side of the Yarden, or beyond; because our inheritance has fallen to us on this side of the Yarden eastward.
20 And Moshe said to them, If you will do this thing, if you will go armed before יהוה to war,
21 And will go all of you armed over the Yarden before יהוה, until He has driven out His enemies from before Him,
22 And the land shall be subdued before יהוה: then afterward you shall return, and be guiltless before יהוה, and before Yisrael; and this land shall be your possession before יהוה.
23 But if you will not do so, see, you will have sinned against יהוה: and be sure your sin will find you out. 3

24 Build cities for your little ones, and pens for your sheep; and do that which has proceeded out of your mouth.
25 And the children of Gad and the children of Reuven spoke to Moshe, saying, Your avadim will do as my master commands.
26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilad:
27 But your avadim will pass over, every man armed for war, before יהוה to battle, as my master says.
28 So concerning them Moshe commanded El-Azar the kohen, and Yahoshua the son of Nun, and the leaders, the ahvot of the tribes of the children of Yisrael:
29 And Moshe said to them, If the children of Gad and the children of Reuven will pass with you over Yarden, every man armed to battle, before יהוה, and the land shall be subdued before you; then you shall give them the land of Gilad for a possession:
30 But if they will not pass over with you armed, they shall have possessions among you in the land of Kanaan.
31 And the children of Gad and the children of Reuven answered, saying, As יהוה has said to your avadim, so will we do.
32 We will pass over armed before יהוה into the land of Kanaan, that the possession of our inheritance on this side of the Yarden may be ours.
33 And Moshe gave to them, even to the children of Gad, and to the children of Reuven, and to half the tribe of Menashsheh the son of Yoseph, the malchut of Sichon melech of the Amorites, and the malchut of Og melech of Bashan, the land, with the cities of it in the coasts, even the cities of the country all around.
34 And the children of Gad built Dibon, and Ataroth, and Aroer,
35 And Atroth, Shophan, and Yaazer, and Yovgvehah,
36 And Beth-Nimrah, and Beth-Charan, fortified cities: and pens for sheep.
37 And the children of Reuven built Cheshbon, and Elealeh, and Kirjathayim,
38 And Nevo, and Bav’al-Meon - their names being changed - and Shivmav: and gave other names to the cities that they built.
39 And the children of Machir the son of Menashsheh went to Gilad, and took it, and dispossessed the Amorites that were in it.
40 And Moshe gave Gilad to Machir the son of Menashsheh: and he dwelt there.
41 And Yair the son of Menashsheh went and took the small towns of it, and called them Havoth-Yair.
42 And Novach went and took Kenath, and the villages of it, and called it Novach, after his own name, for a memorial for the children of Yisrael before יהוה.

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1 Caleb was considered a Jew, despite his father being a non-Yisraelite. All who join Yisrael are Yisrael, without any conversion process necessary. Beware of any manmade conversion process.

2 The correct attitude of all those called into Yisrael’s restoration. We will not return to our homes and agendas until all Yisrael has received their inheritance and place in Yisrael’s commonwealth.

3 A good warning to all who do not allow and do not fight for full equality and inheritance for both houses of Yisrael. Failure to do so is sin, and YHWH will expose that sin for what it is.

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Parsha 43
Masaei 33:1-36:13
These are the journeys of the children of Yisrael, who went out of the land of Mitzrayim with their divisions under the hand of Moshe and Aharon.

And Moshe wrote their goings out according to their journeys by the command of Hashem, and these are their journeys according to their starting points.

And they departed from Raamses in the first month, on the fifteenth day of the first month; on the day after the Pesach the children of Yisrael went out with a high hand in the sight of all the Mitzrim.

For the Mitzrim buried all their bachor, which had been smitten among them: upon their elohim also Hashem had executed mishpatim.

And the children of Yisrael moved from Raamses, and camped in Sukkot.

And they departed from Sukkot, and camped in Etham, which is on the edge of the wilderness.

And they moved from Etham, and turned again to Phai-Hachiroth, which is before Ba’al-Tzephon: and they camped before Migdol.

And they departed from Etham, and passed through the midst of the sea into the wilderness, and went three days’ journey in the wilderness of Etham, and camped in Marah.

And they moved from Marah, and came to Eylim: and in Eylim were twelve fountains of mayim, and seventy palm eytzim; and they camped there.

And they moved from Eylim, and encamped by the Sea Of Reeds.

And they took their journey from the Sea Of Reeds, and encamped in the wilderness of Tzin.

And they took their journey out of the wilderness of Tzin, and encamped in Dophkah.

And they departed from Dophkah, and encamped in Alush.

And they moved from Alush, and encamped at Rephidim, where there was no mayim for the people to drink.

And they departed from Rephidim, and encamped in the wilderness of Senai.

And they moved from the desert of Senai, and camped at Kivroth-Hattaavah.

And they departed from Kivroth-Hattaavah, and encamped at Hatzeroth.

And they departed from Hatzeroth, and camped in Rithmah.

And they departed from Rithmah, and camped at Rimmon-Parez.

And they departed from Rimmon-Parez, and camped in Livnah.

And they moved from Livnah, and camped at Rissah.

And they journeyed from Rissah, and camped in Khelelahath.

And they went from Khelelahath, and camped in Mount Shapher.

And they moved from Mount Shapher, and encamped in Haradah.

And they moved from Haradah, and camped in Makheloth.

And they moved from Makheloth, and encamped at Tahath.

And they departed from Tahath, and camped at Tarah.

And they moved from Tarah, and camped in Mithcath.

And they went from Mithcath, and camped in Hashmonah.

And they departed from Hashmonah, and encamped at Moseroth.

And they departed from Moseroth, and camped in Bene-Yaakan.

And they moved from Bene-Yaakan, and encamped at Hor-Hagidgad.

And they went from Hor-Hagidgad, and camped in Yotvathah.

And they moved from Yotvathah, and encamped at Evronah.

And they went from Evronah, and encamped at Etzion-Gaver.

And they departed from Etzion-Gaver, and encamped in the wilderness of Tzin, which is Kadesh.

And they departed from Kadesh, and camped in Mount Hor, at the edge of the land of Edom.

And Aharon the kohen went up into Mount Hor at the command of Hashem, and died there, in the fortieth year after the children of Yisrael had come out of the land of Mitzrayim, in the first day of the fifth month.

And Aharon was one hundred twenty three years old when he died in Mount Hor.

And melech Arad the Kanaanite, which dwelt in the south in the land of Kanaan, heard of the coming of the children of Yisrael.

And they departed from Mount Hor, and camped in Zalmonah.

And they went from Zalmonah, and camped in Pithom.

And they departed from Pithom, and camped in Ovoth.

And they departed from Ovoth, and camped in Iye-Ha-Avarim, at the border of Moav.

And they departed from Iye, and camped in Divon-Gad.

And they departed from Divon-Gad, and encamped in Almon-Divlathayim.

And they departed from Almon-Divlathayim, and camped in the mountains of Avarim, before Nevo.

And they departed from the mountains of Avarim, and camped in the plains of Moav by Yarden near Yericho.

And they camped by Yarden, from Beth-Yesimoth even to Avel-Shittim in the plains of Moav.

And Hashem spoke to Moshe in the plains of Moav by the Yarden River near Yericho, saying.

Speak to the children of Yisrael, and say to them, When you pass over the Yarden into the land of Kanaan;

Then you shall drive out all the inhabitants of the land from before you, and destroy all their stone images, and destroy all their molded images, and demolish all their high places;

And you shall dispossess the inhabitants of the land, and dwell there: for I have given you the land to possess.

And you shall divide the land by lot for an inheritance...
34 And YHVH spoke to Moshe, saying, 

2 Command the children of Yisrael, and say to them, 
When you come into the land of Kannaan; this is the land 
that shall fall to you for an inheritance, even the land 
of Kannaan with the coasts of it: 
3 Then your southern quarter shall be from the wilderness 
of Tzin along by the coast of Edom, and your southern 
border shall be the outmost coast of the Salt Sea 
eastward: 
4 And your border shall turn from the south to the ascent 
of Akkravim, and pass on to Tzin: and the going out of it 
shall be from the south to Kadesh-Barnea, and shall go 
on to Hazar-Addar, and continue to Azmon: 
5 And the border shall turn around from Azmon to the 
river of Mitzrayim, and the end of it shall be at the sea. 
6 And as for the western border, you shall even have the 
Great Sea for a border: this shall be your western border. 
7 And this shall be your northern border: from the Great 
Sea you shall mark out Mount Hor: 
8 From Mount Hor you shall mark out your border to the 
entrance of Hamath; and the edge of the border shall be 
toward Zedad: 
9 And the border shall go on to Ziphron, and the goings 
out of it shall be at Hazar-Enan: this shall be your 
northern border. 
10 And you shall mark out your eastern border from 
Hazar-Enan to Shepham: 
11 And the border shall go down from Shepham to Rivlah, 
on the east side of Ayin; and the border shall descend, 
and shall reach to the side of the sea of Chinnereth 
eastward: 
12 And the border shall go down to Yarden, and the end 
of it shall be at the Salt Sea: this shall be your land with 
the borders of it all around. 
13 And Moshe commanded the children of Yisrael, 
saying, This is the land that you shall inherit by lot, which 
YHVH commanded to give to the nine tribes, 
and the half tribe: 
14 For the tribe of the children of Reuven according to the 
bayit of their ahvot, and the tribe of the children of Gad 
according to the bayit of their ahvot, have received their 
inheritance; and half the tribe of Menashsheh has received 
their inheritance: 
15 The two tribes and the half tribe have received their 
inheritance on this side of the Yarden River near Yericho 
eastward, toward the rising of the sun. 
16 And YHVH spoke to Moshe, saying, 
17 These are the names of the men who shall divide the 
land among you: El-Aazar the kohen, and Yahoshua the 
son of Nun. 
18 And you shall take one leader of every tribe, to divide 
the land among you by inheritance. 
19 And the names of the men are these: Of the tribe of 
Yahudah, Kalev the son of Yephunneh. 
20 And of the tribe of the children of Shimeon, Shemu-El 
the son of Ammihud. 
21 Of the tribe of Benyamin, Elidad the son of Chislon. 
22 And the leader of the tribe of the children of Dan, 
Bukki the son of Yogi. 
23 The leader of the children of Yoseph, for the tribe of 
the children of Menashsheh, Hanni-El the son of Ephod. 
24 And the leader of the tribe of the children of Efrayim, 
Kemu-El the son of Shiphtan. 
25 And the leader of the tribe of the children of Zevulon, 
Elyzaphan the son of Parnach. 
26 And the leader of the tribe of the children of Yissacher, 
Palti-El the son of Azzan. 
27 And the leader of the tribe of the children of Asher, 
Ahihu the son of Shelomi. 
28 And the leader of the tribe of the children of Naphtali, 
Pedah-El the son of Ammihud. 
29 These are those whom YHVH commanded to divide the 
inheritance to the children of Yisrael in the land of 
Kannaan. 1

35 And YHVH spoke to Moshe in the plains of Moav by 
Yarden near Yericho, saying, 
2 Command the children of Yisrael that they give to the 
Lewiym from the inheritance of their possession, cities to 
dwell in; and you shall give also to the Lewiym suburbs 
for the cities all around them. 
3 And the cities they shall have to dwell in; and the 
suburbs shall be for their cattle, and for their goods, and 
for all their beasts. 
4 And the suburbs of the cities, which you shall give to the 
Lewiym, shall reach from the wall of the city and outward 
a thousand cubits all around. 
5 And you shall measure from outside the city on the east 
side two thousand cubits, and on the south side two 
thousand cubits, and on the west side two thousand 
cubits, and on the north side two thousand cubits and the 
city shall be in the midst: this shall be to them the suburbs 
of the cities. 
6 And among the cities which you shall give to the 
Lewiym there shall be six cities for refuge, which you 
shall appoint for the manslayer, that he may flee there: 
and to these you shall add forty-two cities. 
7 So all the cities that you shall give to the Lewiym shall 
be forty eight cities: those shall you give with their 
suburbs. 
8 And the cities which you shall give shall be from the 
possession of the children of Yisrael: from those that have 
many you shall give many; but from those that have few 
you shall give few: every one shall give from his cities to 
the Lewiym according to his inheritance which he 
inherits. 
9 And YHVH spoke to Moshe, saying, 

1 In a theocracy, YHWH chooses, calls, and names the leadership Himself.
10 Speak to the children of Yisrael, and say to them, When you have come over Yarden into the land of Kanaan;
11 Then you shall appoint cities to be cities of refuge for yourselves; that the killer may flee there, who kills any person accidentally.
12 And they shall be for you cities for refuge from the avenger; that the killer dies not, until he stands before the congregation in mishpat.
13 And of these cities which you shall give, six cities shall you have for refuge.
14 You shall give three cities on this side of the Yarden River, and three cities shall you give in the land of Kanaan, which shall be cities of refuge.
15 These six cities shall be a refuge, both for the children of Yisrael, and for the ger, and for the sojourner among them: that anyone that kills any person by accident may flee there.
16 And if he smites him with an instrument of iron, so that he dies, he is a murderer: the murderer shall surely be put to death.
17 And if he smites him by throwing a stone, by which he may die, and he dies, he is a murderer: the murderer shall surely be put to death.
18 Or, if he smites him with a hand weapon of wood, by which he may die, and he dies, he is a murderer: the murderer shall surely be put to death.
19 The revenger of dahm himself shall slay the murderer: when he meets him, he shall slay him.
20 But if he threw him because of hatred, or hurled something at him while laying in wait, that he dies;
21 Or, in enmity smote him with his hand so that he dies: he that smote him shall surely be put to death; for he is a murderer: the revenger of dahm shall slay the murderer, when he meets him.
22 But if he threw him suddenly without enmity, or has thrown at him anything without laying in wait,
23 Or, with any stone, by which a man may die, seeing him not, and cast it at him, that he dies, and was not his enemy, neither sought his harm:
24 Then the congregation shall judge between the slayer and the revenger of dahm according to these mishpatim:
25 And the congregation shall deliver the slayer out of the hand of the revenger of dahm, and the congregation shall restore him to the city of his refuge, where he had fled: and he shall abide in it until the death of the Kohen HaGadol, who was anointed with the kadosh oil.
26 But if the slayer shall at any time come outside the border of the city of his refuge, where he fled;
27 And the revenger of dahm finds him outside the borders of the city of his refuge, and the revenger of dahm kills the slayer: he shall not be guilty of dahm:
28 Because he should have remained in the city of his refuge until the death of the Kohen HaGadol; but after the death of the Kohen HaGadol the slayer shall return into the land of his possession.
29 So these things shall be for a chuk of mishpat to you throughout your generations in all your dwellings.
30 Whoever kills any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.
31 Moreover you shall take no ransom for the chayim of a murderer, who is guilty of death: but he shall be surely put to death.
32 And you shall take no ransom for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the kohen.
33 So you shall not pollute the land in which you are: for dahm defiles the land: and the land cannot be cleansed of the dahm that is shed on it, except by the dahm of him who shed it.
34 Defile not the land that you shall inhabit, in which I dwell: for I dwell among the children of Yisrael.

36 And the leaders of the ahvot of the mishpachot of the children of Gilad, the son of Machir, the son of Menashsheh, of the mishpachot of the sons of Yoseph, came near, and spoke before Moshe, and before the leaders, the main ahvot of the children of Yisrael:
2 And they said, הוהי commanded my master to give the land for an inheritance by lot to the children of Yisrael: and my master was commanded by הוהי to give the inheritance of Tzelophehad our brother to his daughters.
3 And if they are married to any of the sons of the other tribes of the children of Yisrael, then shall their inheritance be taken from the inheritance of our ahvot, and shall be put to the inheritance of the tribe into which they are received: so shall it be taken from the lot of our inheritance.
4 And when the yovel of the children of Yisrael shall be, then shall their inheritance be put to the inheritance of the tribe into which they are received: so shall their inheritance be taken away from the inheritance of the tribe of our ahvot.
5 And Moshe commanded the children of Yisrael according to the word of הוהי, saying, The tribe of the sons of Yoseph have spoken well.
6 This is the thing which הוהי does command concerning the daughters of Tzelophehad, saying, Let them marry whom they think best: but only to the mishpacha of the tribe of their abba shall they marry.
7 So shall the inheritance of the children of Yisrael not be moved from tribe to tribe: each one of the children of Yisrael shall keep himself in the inheritance of the tribe of his ahvot.
8 And every daughter, that possesses an inheritance in any tribe of the children of Yisrael, shall be wife to one of the mishpachot of the tribe of her abba, that the children of Yisrael may enjoy every man the inheritance of his ahvot.
9 Neither shall the inheritance move from one tribe to another tribe: but every one of the tribes of the children of Yisrael shall keep himself in his own inheritance. 2

2 This principle is still vital to the restoration today. Now that the two sticks of Ezekiel 37 are being made one, Judah must not seek to consume Efrayim by converting them to a different house, by becoming Jews. And, neither should Efrayim take Jews and demand that they join with Efrayim and any of their unbiblical manners in a

1 Mercy.
10 Even as יהוה commanded Moshe, so did the daughters of Tzelophehad:
11 For Mahlal, Tirtzah, and Hoglah, and Milcah, and Noah, the daughters of Tzelophehad, were married to their abba's brothers' sons:
12 And they were married into the mishpachot of the sons of Menashsheh the son of Yoseph, and their inheritance remained in the tribe of the mishpacha of their abba.
13 These are the mitzvoth and the mishpatim, which יהוה commanded by the hand of Moshe to the children of Yisrael in the plains of Moav by Yarden near Yericho. 

Chazak Chazak VeNitchazak
Be Strong Be Strong!
And May We Be Strengthened!

Sunday church system. Rather, each house has a special and unique role to play, and that role in order to be preserved remains separate. Yet both houses are well on their way to becoming one reconstituted people in Torah and in Messiah.
1 These are the words that Moshe spoke to kol Yisrael \(^1\) beyond the Yarden in the wilderness, in the plain opposite the Sea of Reeds, between Paran, and Tophel, and Lavan, and Hatzeroth, and Dizahav.

2 (There are eleven days’ journey from Horev by the way of Mount Seir to Kadesh-Barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moshe spoke to the children of Yisrael, according to all that יהוה had given him in mitzvot for them:

4 After he had slain Sichon the melech of the Amorites, who dwelt in Cheshbon, and Og the melech of Bashan, who dwelt at Ashrothar in Edrei:

5 Beyond Yarden, in the land of Moav, Moshe began to declare this Torah, saying,

6 הוהי our Elohim spoke to us in Horev, saying, You have dwelt long enough in this mount:

7 Turn, and take your journey, and go to the mount of the Amorites, and to all the places near there, in the plain, in the hills, and in the low country, and in the south, and by the sea side, to the land of the Kanaanites, and to Levanon, to the great river, the River Euphrates.

8 See, I have set the land before you: go in and possess the land which יהוה swore to your ahvot, as a witness to you.

9 And I spoke to you at that time, saying, I am not able to bear you alone by myself:

10 יהוה has multiplied you, and, see, you are this day as the cochavim of the shamayim for multitude.

11 יהוה of your ahvot will make you a thousand times more than you are now, and bless you, as He has promised you!

12 How can I by myself all alone bear your pressure, and your burden, and your strife?

13 Take wise and understanding men, known among your tribes, and I will make them heads over you.

14 And you answered me, and said, The thing, which you have spoken, is tov for us to do.

15 So I took the heads of your tribes, wise men, and well known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your shophtim at that time, saying, Hear the causes between your brothers, and judge in tzedakah between every man and his brother, and the ger that is with him.

17 You shall not respect persons in mishpat; but you shall hear the small as well as the great; you shall not be afraid of the face of man; for the mishpat belongs to Elohim: and the cause that is too hard for you, bring it to me, and I will hear it.

18 And I commanded you at that time all the things that you should do.

19 And when we departed from Horev, we went through that entire huge and awesome wilderness, which you saw by the way of the mountain of the Amorites, as יהוה our Elohim commanded us; and we came to Kadesh-Barnea.

20 And I said to you, You are come to the mountain of the Amorites, which יהוה our Elohim does give to us.

21 See, יהוה your Elohim has set the land before you: go up and possess it, as יהוה of your ahvot has said to you: fear not, neither be discouraged.

22 And you came near to me every one of you, and said, We will send men before us, and they shall search out the land, and bring us word again of which way we must go up, and into what cities we shall come.

23 And the saying pleased me: and I took twelve men from you, one per tribe:

24 And they turned and went up into the mountain, and came to the Valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down to us, and brought us word again, and said, It is a tov land that יהוה our Elohim gives us.

26 Nevertheless you would not go up, but rebelled against the mitzvot of יהוה your Elohim:

27 And you grumbled in your tents, and said, Because יהוה hated us, He has brought us forth out of the land of Mitzrayim, to deliver us into the hand of the Amorites, to destroy us.

28 Where shall we go up? Our brothers have discouraged our lev, saying, The people are greater and taller than us; the cities are great and walled up to the shamayim; and we have seen the sons of the Anakim there.

29 Then I said to you, Dread not, neither be afraid of them.

30 יהוה your Elohim who goes before you, He shall fight for you, according to all that He did for you in Mitzrayim before your eyes;

31 And in the wilderness, where you have seen how יהוה your Elohim carried you, as a man carries his son, in all the derech that you went, until you came into this place.

32 Yet in this matter you did not believe יהוה your Elohim,

33 Who went in the derech before you, to search out a place to pitch your tents, in the fire by night, to show you which way you should go, and in the cloud by day.

34 And יהוה heard the voice of your words, and was angry, and swore, saying,

35 Surely there shall not one of these men of this evil generation see that tov land, which I swore to give to your ahvot.

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**DEUTERONOMY**

1 An intense recital of many of the key benchmarks in our nation’s history.

2 Four million Yisraelites including men, women, and children left Egypt. Yet Moses said that this number in order to fulfill the covenant of physical multiplicity would be multiplied by one thousand. That brings us to a latter-day total of approximately four billion, or four out of every six humans, whether they know who they really are, or not.
36 Except Kalev the son of Yephunneh, he shall see it, and to him will I give the land that he has walked upon, and to his children, because he has fully followed Me.

37 Also Yisrael was angry with me for your sakes, saying, You also shall not go in there.

38 But Yahoshua the son of Nun, who stands before you, he shall go in there: encourage him: for he shall cause Yisrael to inherit it.

39 And your little ones, which you said should be a prey, and your children, which in that day had no da'at between tov and evil, they shall go in there, and to them will I give it, and they shall possess it.

40 But as for you, turn, and take your journey into the wilderness by the way of the Sea of Reeds, as your Elohim commanded us. And when you had girded on every man his weapons of war, you were ready to go up on the hill.

41 Then you answered and said to me, We have sinned against Elohim, we will go up and fight, according to all that Elohim spoke to us: and we circled Mount Seir many days.

42 And Elohim said to me, Say to them. Go not up, neither fight; for I am not among you; lest you be smitten before your enemies.

43 So I spoke to you; and you would not listen, but rebelled against the order of Elohim, and went presumptuously up into the mountain.

44 And the Amorites, who dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even to Hormah.

45 And you returned and wept before Elohim; but Elohim would not listen to your voice, nor give ear to you.

46 So you dwelt in Kadesh many days, according to the days that you dwelt there.

2 Then we turned, and took our journey into the wilderness by the way of the Sea of Reeds, as Elohim spoke to me: and we circled Mount Seir many days.

2 And Elohim spoke to me, saying,

3 You have circled this mountain long enough: turn northward.

4 And command the people, saying, You are to pass through the coast of your brothers the children of Esav, who dwell in Seir; and they shall be afraid of you: take tov heed to yourselves therefore:

5 Strive not with them; for I will not give you of their land, no, not so much as a footstep; because I have given Mount Seir to Esav for a possession.

6 You shall buy food from them for money, that you may eat; and you shall also buy mayim from them for money, that you may drink.

7 For Elohim your Elohim has blessed you in all the works of your hand: He knows your wandering through this great wilderness. These forty years Elohim has been with you; you have lacked nothing.

8 And when we passed by our brothers the children of

Esav, who dwelt in Seir, through the way of the plain from Eilat, and from Etzion-Gever, we turned and passed by the way of the wilderness of Moav.

9 And Elohim said to me, Distress not the Moavites, neither contend with them in battle: for I will not give you their land as a possession; because I have given Ar to the children of Lot as a possession.

10 The Emim dwelt there in times past, a people great, and many, and tall, as the Anakim;

11 Which also were reckoned as Rephayim, like the Anakim; but the Moavites called them Emim.

12 The Horites also dwelt in Seir before; but the children of Esav succeeded them, when they had destroyed them, and dwelt in their place; as Yisrael did to the land of their possession, which Elohim gave to them.

13 Now rise up, I said, and go over the brook Zered. And we went over the brook Zered.

14 And the time from which we came from Kadesh-Barnea, until we came over the brook Zered, was thirty-eight years; until all the generation of the men of war were consumed from among the camp, as Elohim swore to them.

15 For indeed the hand of Elohim was against them, to destroy them from among the camp, until they were consumed.

16 So it came to pass, when all the men of war had perished from among the people,

17 That Elohim spoke to me, saying,

18 You are to pass over through Ar, the coast of Moav, this day:

19 And when you come near, opposite the children of Ammon, distress them not, nor strive with them: for I will not give you the land of the children of Ammon as a possession; because I have given it to the children of Lot for a possession.

20 (That also was accounted a land of Rephayim:

21 A people great, and many, and tall, as the Anakim;

but Elohim destroyed them before them; and they succeeded them, and dwelt in their place:

22 As He did to the children of Esav, who dwelt in Seir, when He destroyed the Horites from before them; and they succeeded them, and dwelt in their place even to this day:

23 And the Avim who dwelt in Hazerim, even to Azzah, the Kaphtorim, who came forth out of Kaphtor, destroyed them, and dwelt in their place.

24 Rise up, take your journey, and pass over the river Arnon: see, I have given into your hand Sichon the Amorite, melech of Cheshbon, and his land: begin to possess it, and contend with him in battle.

25 This day will I begin to put the dread of you and the fear of you upon the nations that are under the whole shamyim, who shall hear reports of you, and shall tremble, and be in anguish because of you.

26 And I sent messengers out of the wilderness of Kedemoth to Sichon melech of Cheshbon with words of

1 Considered Jewish even though his father was not a native.

2 Esav is not homeless. He has Mt. Seir but doesn't like it.

3 The whole world fears Yisrael's power, influence and might, now and forever more.
shalom, saying,
27 Let me pass through your land: I will go along by the highway; I will neither turn to the right hand nor to the left.
28 You shall sell me meat for money that I may eat; and give me mayim for money, that I may drink: only I will pass through on my feet;
29 As the children of Esav who dwell in Seir, and the Moavites who dwell in Ar, did for me; until I shall pass over Yarden into the land that הוהי our Elohim gives us.
30 But Sichon melech of Cheshbon would not let us pass over Yarden into the land that הוהי our Elohim gives us.
31 And הוהי said to me, See, I have begun to give Sichon and his land to you: begin to possess, that you may inherit his land.
32 Then Sichon came out against us, he and all his people, to fight at Yahaz.
33 And הוהי our Elohim delivered him before us; and we smote him, and his sons, and all his people.
34 And we took all his cities at that time; there was not a city that we did not come to, nor to any place of the river Yavok, nor to the cities in the mountains, nor to whatever הוהי our Elohim has forbidden us.

3 Then we turned, and went up the way to Bashan: and Og the melech of Bashan came out against us, he and all his people, to battle at Edrei.
2 And הוהי said to me, Fear him not; for I will deliver him, and all his people, and his land, into your hand; and you shall do to him as you did to Sichon melech of the Amorites, who dwelt at Cheshbon.
3 So הוהי our Elohim delivered Og into our hands also, the melech of Bashan, and all his people: and we smote him until none of them was left with him.
4 And we took all his cities at that time; there was not a city that we didn’t take from them, sixty cities, all the region of Argov, and the malchut of Og in Bashan.
5 All these cities were fortified with high walls, gates, and bars; and many unwalled towns.
6 And we utterly destroyed them, as we did to Sichon melech of Cheshbon, utterly destroying the men, women, and children, of every city.
7 But all the cattle, and the spoil of the cities, we took for a prey for ourselves.
8 And we took at that time out of the hand of the melechim of the Amorites the land that was beyond Yarden, from the river of Arnon to Mount Hermon;
9 (Hermon is the place that the Tzidonians call Sirion; and the Amorites call it Shenir)
10 All the cities of the plain, and all Gilad, and all Bashan, to Salchah and Edrei, cities of the malchut of Og in Bashan.
11 For only Og melech of Bashan remained of the remnant of the Rephayim; see his bed frame was a bed frame of iron; is it not in Ruvvath of the children of Ammon? Nine cubits was the length of it, and four cubits the width of it, after the cubit of a man.
12 And this land, which we possessed at that time, from Aroer, which is by the River Arnon, and half of Mount Gilad, and the cities of it, I gave to the Reuvenites and to the Gadites.
13 And the rest of Gilad, and all Bashan, being the malchut of Og, I gave to the half tribe of Menashsheh; all the region of Argov, with all Bashan, which was called the land of Rephayim.
14 Yair the son of Menashsheh took all the country of Argov to the coasts of Geshuri and Maachatii; and called them, even Bashan, after his own name, Havoth-Yair, to this day.
15 And I gave Gilad to Machir.
16 And to the Reuvenites and to the Gadites I gave from Gilad even to the River Arnon half the valley, and the border even to the River Yavok, which is the border of the children of Ammon;
17 The plain also, and Yarden, and the coast of it, from Kinnereth even to the sea of the plain, even the Salt Sea, under the slopes of Pisgah eastward.
18 And I commanded you at that time, saying, הוהי your Elohim has given you this land to possess; you shall pass over armed before your brothers the children of Yisrael, all that are fit for the war.
19 But your wives, and your little ones, and your cattle, for I know that you have much cattle; shall abide in your cities that I have given you;
20 Until הוהי has given rest to your brothers, as well as to you, and until they also possess the land which הוהי your Elohim has given them beyond Yarden: and then shall you return every man to his possession, which I have given you.
21 And I commanded Yahoshua at that time, saying, Your eyes have seen all that הוהי your Elohim has done to these two melechim: so shall הוהי do to all the malchutim where you are going.
22 You shall not fear them: for הוהי your Elohim He shall fight for you.

Torah Parsha 45
ValEtchanan 3:23-7:11
Hafarah Yeshayahu 40:1-26
Brit Chadasha
Moshe-Markus 12:28-34
Mattiyahu 4:1-11

23 And I pleaded with הוהי at that time, saying,
24 O Master הוהי, You have begun to show Your eved Your greatness, and Your mighty hand: for what El is there in the shamayim, or in the earth, that can do according to Your works, and according to Your might?
25 I asked You, let me go over, and see the tov land that is beyond the Yarden, that beautiful hill country, and Levanon.
26 But הוהי was angry with me for your sakes, and would not listen to me: and הוהי said to me, Enough of that
27 Get up into the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and see it with your eyes: for you shall not go over this Yarden River.
28 But charge Yahoshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land that you shall see.
29 So we dwelt in the valley opposite Beit-Peor.

4 Now therefore listen, O Yisrael, to the chukim and to the mishpatim, which I teach you, for to do them, that you may live, and go in and possess the land which יהוה Elohim of your ahvot gives you.
2 You shall not add to the word, which I command you, neither shall you take away anything from it, that you may shomer the mitzvoth of יהוה Elohim that I command you.
3 Your eyes have seen what יהוה did because of Ba’al-Peor: for all the men that followed Ba’al-Peor, יהוה Elohim has destroyed them from among you.
4 But you who cling to יהוה Elohim are alive every one of you this day.
5 See, I have taught you chukim and mishpatim, even as יהוה Elohim commanded me, that you should do so in the land which you go to possess.
6 Keep therefore and do them; for this is your chochmah and understanding people. 1
7 For what nation is there so great, who has Elohim so near to them, as יהוה our Elohim is in all things for which we call upon Him?
8 And what nation is there so great, that has chukim and mishpatim so tzadik as all this Torah, which I set before you this day?
9 Only take heed to yourselves, lest you forget the brit of יהוה Elohim, which He wrote between you and yourselves in the Yarden: but you shall go over, and possess that tov land.
10 The day that you stood before יהוה Elohim in Horev, when יהוה Elohim said to me, Gather the people together to Me, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.
11 And you came near and stood under the mountain; and the mountain burned with fire to the midst of the shamayim, with darkness, clouds, and thick darkness.
12 And יהוה spoke to you out of the midst of the fire: you heard the voice of the words but saw no likeness, 2 only you heard a voice.
13 And He declared to you His brit, which He commanded you to perform, even the Ten Commandments, and He wrote them upon two tablets of stone. 3
14 And יהוה commanded me at that time to teach you chukim and mishpatim, that you might do them in the land you are going to possess.
15 Take therefore tov heed to yourselves; for you saw no manner of form on the day that יהוה spoke to you in Horev out of the midst of the fire:
16 Lest you corrupt yourselves, and make a graven image, the form of any figure, the likeness of male, or female, 4
17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air,
18 The likeness of any thing that creeps on the ground, the likeness of any fish that is in the mayim beneath the earth:
19 And lest you lift up your eyes to the shamayim, and when you see the sun, and the moon, and the cochavim, which יהוה Elohim has given to all nations under the whole shamayim.
20 But יהוה has taken you, and brought you forth out of the iron furnace, even out of Mitzrayim, to be to Him a people of inheritance, as you are this day.
21 And יהוה was angry with me for your sakes, and swore that I should not go over the Yarden, and that I should not go in to that tov land, which יהוה Elohim gives you for an inheritance:
22 But I must die in this land, I must not go over the Yarden: but you shall go over, and possess that tov land.
23 Take heed to yourselves, lest you forget the brit of יהוה Elohim, which He made with you, and make yourself a graven image, or the likeness of any thing, that יהוה Elohim has forbidden you.
24 For יהוה your Elohim is a consuming fire, even a jealous El. 4
25 When you shall beget children, and children’s children, and you shall have remained a long time in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of יהוה Elohim, to provoke Him to anger:
26 I call the shamayim and earth to witness against you this day that you shall soon utterly perish from off the land which you are going over Yarden to possess; you shall not prolong your days upon it, but shall utterly be destroyed.
27 And יהוה shall scatter you among the nations, and you shall be left few in number, not actual numbers since they will look and behave like gentiles. 5
28 And there you shall serve elohim, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
29 But if from there you shall seek יהוה your Elohim, you shall find Him, if you seek Him with all your lev and with all your being. 6

1 Torah will separate us above all nations.
2 The nation didn’t see Yahshua, as did Moses.
3 Symbolizing His Torah for the eventuality of both houses of Yisrael.
4 This warning later repeated to Renewed Covenant Yisrael.
5 Few in recognizable numbers, not actual numbers since they will look and behave like gentiles.
6 Always the answer.
30 When you are in great tribulation, 1 and all these things have come upon you, even in the latter-days, then you shall make teshuvah to your Elohim, and shall be obedient to His voice.  
31 For מָסָר your Elohim is an El of rachamim, He will not forsake you, neither destroy you, 2 nor forget the brit of your avhot, which He swore to them.  
32 For ask now about the days that are past, which were before you, since the day that Elohim created man upon the earth, and ask from the one side of the shamayim to the other, whether there has been any Torah as great as this, or anything that has been heard like it?  
33 Did any other people hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live?  
34 Or, has Elohim tried to go and take for Himself a people for His own name out of all nations, as you are, you who are near to Me, says Elohim?  
35 Now therefore, if you will obey My mitzvoth, you shall be My treasured possession among all nations, for you shall be Mine, says Elohim.  
36 Out of the midst of the fire, Elohim called to you out of the words of His mitzvoth, which He made to you and to your ahvot, to show you, and to make you a do-makol-avot generation, and to keep you, and to do all the mitzvoth of Elohim, which I command you upon this day.  
37 And because Elohim loved you, therefore He chose their zera after them, and brought you out in His sight with His mighty power out of Mitzrayim;  
38 To drive out nations from before you greater and mightier than you are, to bring you in, to give you their land for an inheritance, as it is this day.  
39 Know therefore this day, and consider it in your lev, that מָסָר He is Elohim in the shamayim above, and upon the earth beneath: there is none else.  
40 You shall therefore shomer His chukim, and His mitzvoth, which I command you this day, that it may go well with you, and with your children after you, and that you may prolong your days upon the earth, מָסָר your Elohim gives you, le-olam-va-ed.  
41 Then Moshe separated three cities on this side of the Yarden toward the rising sun;  
42 That the killer might flee there, who might kill his neighbor unintentionally, without hating him in times past; and that fleeing to one of these cities he might live:  
43 Namely, Bezer in the wilderness, in the plain country, of the Reuvenites; and Ramot in Gilad, of the Gadites; and Golanim in Bashan, of the Menashshites.  
44 And this is the Torah that Moshe set before the children of Yisrael:  
45 These are the testimones, and the chukim, and the mishpatim, which Moshe spoke to the children of Yisrael, after they came forth out of Mitzrayim.  
46 On this side of Yarden, in the valley opposite Beit-Peor, in the land of Sichon melech of the Amorites, who dwelt at Cheshbon, whom Moshe and the children of Yisrael smote, after they had come forth out of Mitzrayim:  
47 And they possessed his land, and the land of Og melech of Bashan, two melechim of the Amorites, who were on this side of Yarden toward the rising of the sun;  
48 From Aroer, which is by the bank of the River Arnon, even to Mount Sion, which is Hermon,  
49 And all the plain on this side of the Yarden eastward, even to the sea of the plain, under the slopes of Pisgah.

1 Generally any kind of tribulation, specifically the time of Jacob’s Trouble, or the Great Tribulation.  
2 Efrayim has to exist and they cannot possibly disappear, or be lost. The same applies to Judah, since YHVH promised to never fully destroy any part of Yisrael.  
3 A metaphoric expression referring to Yahshua as the right Arm of YHVH the Father.  
4 Unmerited favor.  

5 Vezot haTorah asher sahm Moshe used in the synagogue Torah liturgy.  
6 Yahshua.  
7 Bring it to nothing.
as you.  
15 And remember that you were an eved in the land of Mitzrayim, and that יהוה your Elohim brought you out from there through a mighty hand and by an outstretched Arm: therefore יהוה your Elohim commanded you to shomer Yom ha Shabbat.
16 Honor your abba and your eema, as יהוה your Elohim has commanded you; that your days may be prolonged, and that it may go well with you, in the land that יהוה your Elohim gives you.
17 You shall not murder.
18 Neither shall you commit adultery.
19 Neither shall you steal.
20 Neither shall you bear false witness against your neighbor.
21 Neither shall you desire your neighbor's wife, neither shall you covet your neighbor's bayit, his field, nor his male eved, nor his female eved, his ox, or his donkey, or anything that is your neighbor's.
22 These words יהוה spoke to all your congregation in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them on two tablets of stone, and delivered them to me.
23 And it came to pass, when you heard the voice out of the midst of the darkness, for the mountain did burn with fire, that you came near to me, even all the heads of your tribes, and your zechanim;
24 And you said, See, יהוה our Elohim has shown us His tifereth and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that Elohim does talk with man, and man still lives.
25 Now therefore why should we die? For this great fire Elohim does talk with man, and man still lives.
26 For who is there of all flesh, that has heard the voice of יהוה, which live for all the days of his life? 27 You go near, and hear all that we have, and lived?
28 And יהוה heard the voice of your words, when you spoke to me; and יהוה said to me, I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken.
29 O that there were such a lev in them, that they would fear Me, and shomer all My mitzvot always, that it might be well with them, and with their children le-olam-va-ed!
30 Go say to them, Get into your tents again.
31 But as for you, stand here by Me, and I will speak to you all the mitzvot, and the chukim, and the mishpatim, which you shall teach them, that they may do them in the land that I give them to possess.
32 You shall shomer to do therefore as יהוה your Elohim has commanded you: you shall not turn aside to the right hand, or to the left.
33 You shall have your halacha in all the halachot that יהוה your Elohim has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land that you shall possess.

6 Now these are the mitzvot, the chukim, and the mishpatim, which יהוה your Elohim commanded to teach you, that you might do them in the land which you go to possess:
2 That you might fear יהוה your Elohim, to shomer all His chukim and His mitzvot, which I command you, you, and your son, and your son's son, all the days of your chayim; and that your days may be prolonged.
3 Hear, O Yisrael: יהוה is our Elohim, יהוה is Echad: 4 And you shall love יהוה your Elohim with all your lev, and with all your being, and with all your might.
6 And these words, which I command you this day, shall be in your lev:
7 And you shall teach them diligently to your children, and shall talk of them when you sit in your bayit, and when you walk by the way, and when you lie down, and when you rise up.
8 And you shall bind them for an ot upon your hand, and with all your being, and with all your might.
9 And you shall write them upon the posts of your bayit, and on your gates.
10 And it shall be, when יהוה your Elohim shall have brought you into the land which He swore to your ahvot, to Avraham, to Yitzchak, and to Yaakov, to give you and your children, and all the people you shall bring out from Mitzrayim,  as יהוה Elohim of your ahvot has promised you, in the land that flows with milk and honey.

1 All Yisrael benefits from Torah.
2 Yisrael always needed an intercessor, as they were unable, or unwilling to hear directly from YHWH. The same holds true today for both houses, for without Yahshua, neither house will hear clearly and without fear.
17 You shall diligently shomer the mitzvoth of Elohim, and His testimonies, and His chukim, which He has commanded you.
18 And you shall do that which is right and tov in the sight of Elohim: that it may be well with you, and that you may go in and possess the tov land that Elohim swore to your avot.
19 To cast out all your enemies from before you, as Elohim has spoken.
20 And when your son asks you in times to come, saying, What do these testimonies, and chukim, and mishpatim mean, which Elohim our Elohim has commanded you?
21 Then you shall say to your son, We were Pharaoh’s avadim in Mitzrayim; and Elohim brought us out of Mitzrayim with a mighty hand:
22 And showed signs and wonders, great and grievous, upon Mitzrayim, upon Pharaoh, and upon his entire household, before our eyes:
23 And He brought us out from there, that He might bring us in, to give us the land that He swore to our avot.
24 And Elohim commanded us to do all these chukim, to fear Elohim, for our tov always, that He might keep the oath which He had sworn to your avot; that it may be well with you, and that you keep the oath which He had sworn to your avot; that it may be well with you, and that your Elohim shall bring you into the land which He swore to your avot to give you.
25 And it shall be our tzedakah, if we shomer to do all these mitzvoth before Elohim, and His testimonies, and His chukim, which He commanded us.

7 When your Elohim shall bring you into the land where you are going to possess, and has cast out many nations before you, the Hittites, and the Girgashites, and the Amorites, and the Kanaanites, and the Perizzites, and the Hivites, and the Evuyvites, seven nations greater and mightier than you;
2 And when your Elohim shall deliver them before you; you shall smite them, and utterly destroy them; you shall make no brit with them, nor show rachamim to them:
3 Neither shall you make marriages with them; your daughter you shall not give to his son, nor his daughter shall you take for your son.
4 For they will turn away your son from following Me, that they may serve other elohim: so will the anger of Elohim be lit against you, and destroy you suddenly.
5 But this is how you shall deal with them; you shall destroy their altars, and burn their graven images with fire. For you are a kadosh people to Elohim your Elohim: Elohim has chosen you to be a special people to Himself, above all people that are upon the face of the earth.

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1 This does not mean that Torah justifies. It means that our righteousness in Messiah’s atonement will be guarded and kept secure by obedience, which protects us from falling away.
2 To guarantee set-apartness and victory.
3 Redeemed Yisraelites must not intermarrry with those who still do not obey Torah, even if they profess a mental assent to salvation. Efrayimites and Jews are free to marry each other, as long as both love Messiah and Torah.
4 Yisraelites were few at first prior to divine election.
5 If a generation is 50 years, and YHWH promises love to 1,000 generations of Yisrael, that means His love for Yisrael is for a minimum of 50,000 years. That means that there is no church apart from Yisrael, the single elect community of faith for all believers and set-apart ones.
20 Moreover יהוה your Elohim will send the hornet among them, until they that are left, who hide themselves from you, will be destroyed.
21 You shall not be afraid of them: for יהוה your Elohim is among you, a Mighty-El and awesome.
22 And יהוה your Elohim will put out those nations before you little by little: you may not consume them at once, lest the beasts of the field increase upon you.
23 But יהוה your Elohim shall deliver them to you, and shall destroy them with a mighty destruction, until they are destroyed.
24 And He shall deliver their melechim into your hand, and you shall destroy them with a mighty destruction, until they
25 The graven images of their elohim shall you burn with fire: you shall not desire the silver, or gold that is on them, nor take it for yourselves, lest you be snared with it: for it is an abomination to יהוה your Elohim.
26 Neither shall you bring an abomination into your bayit, lest you be a cursed thing like it: but you shall utterly detest it, and you shall utterly abhor it; for it is a cursed thing.

8 All the mitzvoth, which I command you this day, shall you shomer to do, that you may live, and multiply, and go in and possess the land that יהוה swore to your ahvot.
2 And you shall remember all the ways that יהוה led you these forty years in the wilderness, to humble you, and to prove you, to know what was in your lev, whether you would shomer His mitzvoth, or not.
3 And He humbled you, and allowed you to hunger, and fed you with manna, which you knew not, neither did your ahvot know; that He might make you know that man does not live by lechem only, but by every word that proceeds out of the mouth of יהוה does man live.
4 Your garment did not wear out on you; neither did your foot swell, these forty years.
5 You shall also consider in your lev, that, as a man disciplines his son, so יהוה your Elohim disciplines you.
6 Therefore you shall shomer the mitzvoth of יהוה your Elohim, to have your halacha in His halachot, and to fear Him.
7 For יהוה your Elohim brings you into a tov and spacious land, a land of brooks of mayim, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig eytzim, and pomegranates; a land of olive oil, and honey; a land where you shall eat lechem without scarceness, and iron, and out of whose hills you may dig brass.
10 When you have eaten and are full, then you shall bless יהוה your Elohim for the tov land that He has given you.

11 Beware that you forget not יהוה your Elohim, in not keeping His mitzvoth, and His mishpatim, and His chukim, which I command you this day:
12 Lest when you have eaten and are full, and have built nice houses, and dwelt in them;
13 And when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied;
14 That your lev be lifted up, and you forget יהוה your Elohim, who brought you forth out of the land of Mitzrayim, from the bayit of bondage;
15 Who led you through that great and awesome wilderness, where there were fiery serpents, and scorpions, and drought, where there was no mayim; who brought forth mayim out of the rock of flint;
16 Who fed you in the wilderness with manna, which your ahvot knew not, that He might humble you, and that He might test you, to do you tov at your latter-end,
17 And you say in your lev, My power and the might of my hand has gotten me this wealth.
18 But you shall remember יהוה your Elohim: for it is He that gives you power to get wealth, that He may establish His brit which He swore to your ahvot, to Yitzchak, and to Yaakov, as is it this day.
19 And it shall be, if you do in any manner forget יהוה your Elohim, and have your halacha after other elohim, and serve them, and worship them, I testify against you this day that you shall surely perish.
20 And like the nations that יהוה destroyed before your face, so shall you also perish; because you would not be obedient to the voice of יהוה your Elohim.

9 Shema Yisrael: You are to pass over Yarden this day, to go in to possess nations greater and mightier than yourself, cities great and fortified up to the shamayim,
2 A people great and tall, the children of the Anakim, whom you know, and of whom you have heard it said, Who can stand before the children of Anak!
3 Understand therefore this day, that יהוה your Elohim is He who goes over before you; as a consuming fire He shall destroy them, and He shall bring them down before your face: so shall you drive them out, and destroy them quickly, as יהוה has said to you.
4 Do not say in your lev, after יהוה your Elohim has cast them out from before you, saying, For my tzedakah יהוה has brought me in to possess this land: rather for the wickedness of those nations יהוה does drive them out from before you.
5 Not for your tzedakah, or for the uprightness of your lev, do you go to possess their land: but for the wickedness of these nations יהוה your Elohim does drive

though it is permitted to say a brief blessing, or thank you.
3 According to promise.
4 DSS, LXX.
5 Wealth for Yisrael is a sign of the covenant of being Yisrael, not a guarantee of eternal life in Messiah. Also if YHWH blesses us with this world’s goods, it is so we through our free will offerings and tithes can establish the covenant among both houses of Yisrael.
them out from before you, and that He may perform the word which He swore to your avhot, Avraham, Yitzchak, and Yaakov.

6 Understand therefore, that your Elohim does not give you this tow land to possess it for your tzedakah; for you are a stiff-necked people.

7 Remember, and don’t forget, how you provoked your Elohim to wrath in the wilderness: from the day that you did depart out of the land of Mitzrayim, until you came to this place, you have been rebellious against your Elohim.

8 Also in Horev you provoked your Elohim to wrath, so that your Elohim was angry with you and wanted to destroy you.

9 When I had gone up into the mount to receive the tablets of stone, even the tablets of the brit that your Elohim made with you, then I dwelt in the mount forty days and forty nights, I neither did eat lechem nor drink mayim;

10 And your Elohim delivered to me two tablets of stone written with the finger of Elohim; and on them was written according to all the words, which your Elohim spoke with you in the mount out of the midst of the fire in the day of the congregation.

11 And it came to pass at the end of forty days and forty nights, that your Elohim gave me the two tablets of stone, even the tablets of the brit.

12 And your Elohim said to me, Arise, get down quickly from here; for your people whom you have brought forth out of Mitzrayim have corrupted themselves; they have quickly turned aside out of the halacha which I commanded them; they have made for themselves a molded image.

13 And your Elohim spoke to me, saying, I have seen this people, and see, it is a stiff-necked people:

14 Leave Me alone, that I may destroy them, and blot out their name from under the shamayim: and I will make from you a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tablets of the brit were in my two hands.

16 And I looked, and, saw that you had sinned against your Elohim, and had made a molded calf: you had turned aside quickly out of the halacha that your Elohim had commanded you.

17 And I took the two tablets, and cast them out of my two hands, and broke them before your eyes.

18 And I fell down before your Elohim, as at first, forty days and forty nights: I did neither eat lechem, nor drink mayim, because of all your sins which you committed, in doing wickedly in the sight of your Elohim, to provoke Him to anger.

19 For I was afraid of the anger and hot displeasure, with which your Elohim was angry against you to destroy you. But your Elohim heard me at that time also.

20 And your Elohim was very angry with Aharon and would have destroyed him: and I made tefillah for Aharon also at the same time.

21 And I took your sin, the calf which you had made, and burned it with fire, and stomped on it, and ground it very small, even until it was as small as dust: and I cast the dust into the brook that descended out of the mount.

22 And at Taverah, and at Massah, and at Kivroth-Hattaavah, you provoked your Elohim to wrath.

23 And when your Elohim sent you from Kadesh-Barnea, saying, Go up and possess the land that I have given you; then you rebelled against the command of your Elohim, and you believed Him not, nor listened to His voice.

24 You have been rebellious against your Elohim from the day that I knew you.

25 So I fell down before your Elohim forty days and forty nights, as I fell down the first time; because your Elohim had said He would destroy you.

26 I made tefillah therefore to your Elohim, and said, O Master, destroy not Your people and Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Mitzrayim with a mighty hand.

27 Remember Your avadim, Avraham, Yitzchak, and Yaakov; look not to the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land from where you brought us out say, Because your Elohim was not able to bring them into the land which He promised them, and because He hated them, He has brought them out to slay them in the wilderness.

29 Yet they are Your people and Your inheritance, which You brought out by Your mighty power and by Your outstretched Arm.

10 At that time your Elohim said to me, Cut two tablets of stone like the first, and come up to Me on the mount, and make an ark of wood.

2 And I will write on the tablets the words that were in the first tablets that you broke, and you shall put them in the ark.

3 And I made an ark of acacia wood, and cut two tablets of stone like the first, and went up into the mount, having the two tablets in my hand.

4 And He wrote on the tablets, according to the first writing, the ten commandments, which your Elohim spoke to you on the mount out of the midst of the fire in the day of the congregation: and your Elohim gave them to me.

5 And I turned and came down from the mount, and put the tablets in the Ark that I had made; and there they are, as your Elohim commanded me.

6 And the children of Yisrael took their journey from Beeroth from the children of Yaakan to Mosera: there Aharon died, and there he was buried; and El-Azar his son served in the kohen’s office in his place.

7 From there they journeyed to Gudgodah; and from Gudgodah to Yotvath, a land of rivers of mayim.

8 At that time your Elohim separated the tribe of Levi, to bear the Ark of the Testimony of your Elohim, to stand before your Elohim to attend to Him, and to bless in His Name, to this day.

9 Therefore Levi has no part, or inheritance with his brothers; כנעָן is his inheritance, as כנעָן your Elohim promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and your Elohim heard me at that time also, and your Elohim chose not to destroy you.

11 And your Elohim said to me, Arise, take your journey before the people, that they may go in and possess the land, which I swore to their ahvot to give them.

12 And now, Yisrael, what does your Elohim require of you, but to fear your Elohim, to have your halacha in all His halachot, and to love Him, and to serve

1 How far we have fallen?
11 Therefore you shall love ג‑ם your Elohim, and shomer His charge, and His chukim, and His mishpatim, and His mitzvoth, always.

2 And know you this day: for I speak not with your children who have not known, and who have not seen the chastisement of ג‑ם your Elohim, His greatness, His mighty hand, and His outstretched Arm,

3 And His nisim, and His acts, which He did in the midst of kol Yisrael:

4 And He did the army of Mitzrayim to Pharaoh the melech of Mitzrayim, and to all his land;

5 And what He did to the army of Mitzrayim, to their horses, and to their mirkavot; how He made the mayim of the Sea of Reeds to overflow them as they pursued after you, and how ג‑ם has destroyed them to this day;

6 And what He did for you in the wilderness, until you came into this place;

7 And when you sit in your bayit, and when you walk by the derech, when you lie down, and when you rise up.

8 But your eyes have seen all the great acts of ג‑ם which He did.

9 And to prolong your days in the land, which ג‑ם swore to your ahvot to give to them and to their zera, a land that flows with milk and honey.

10 For the land, which you go in to possess, is not as the land of Mitzrayim to Pharaoh the melech of Mitzrayim, and to the Sea of Reeds to overflow them as they pursued after you, and how ג‑ם has destroyed them to this day;

11 But the land, which you are going to possess, is a land of hills and valleys, and mayim to drink from the rain of the shamayim:

12 A land that ג‑ם your Elohim cares for: the eyes of ג‑ם your Elohim are always upon it, from the beginning of the year even to the end of the year.

13 And it shall come to pass, if you shall diligently shomer all these mitzvoth which I command you this day, to love ג‑ם your Elohim, and to serve Him with all your lev and with all your eyes and with all your heart;

14 See, the shamayim and the shamayim of shamayim to which I command you this day for your tov.

15 Only ג‑ם had delight in your ahvot to love them, and He chose their zera after them, even above all peoples, as it is this day.

16 Perform brit-milah therefore on the foreskin of your son, as I command you this day, that you may be strong and may your days be multiplied, and the days of your halacha in all His halachot, and to cleave to Him;

17 And the fear of you and the dread of you shall be upon every place that you come, and upon all your gates:

18 Therefore shall you lay up My words in your lev and in your being, and bind them for an ot upon your hand, that the earth opened its mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of kol Yisrael:

19 Love therefore the ger: for you were gerim in the land of Mitzrayim.

20 Your ahvot went down into Mitzrayim with seventy-five persons; and now ג‑ם your Elohim has made you as the cochavim of the shamayim for multitude.

1 Be born again O Yisrael! Known in Hebrew as brit ha lev.
2 A word in due season for the House of Judah, as they welcome back returning Efrayim-Yisrael.
3 Swear by using it, not swear that no one really knows how to pronounce it.
4 Following the Torah of two, or more witnesses here, from the LXX Shemot 1:5, and from the Renewed Covenant in Acts 7:14.
5 A nation of four million one of the largest of the ancient world, about to become 4 billion in the end of days.
6 Even after Messiah comes.

7 DSS, LXX.
upon all the land that you shall tread upon, as He has said to you.

Torah Parsha 47
Re’eh 11:26-16:17
Haftarah Yeshayahu 44:11-45:5
Brit Chadasha
Yochanan Alef 4:1-6, 2:18-25

26 See, I set before you this day a blessing and a curse;
27 A blessing, if you obey the mitzvot of Elohim, which I command you this day:
28 And a curse, if you will not obey the mitzvot of your Elohim, but turn aside out of the derech which I command you this day, to go after other elohim, which you have not known.
29 And it shall come to pass, when יהוה יתבשך and your Elohim has brought you into the land which you go to possess, that you shall put the blessing upon Mount Gerizim, and the curse upon Mount Eival. 1
30 Are they not on the other side of the יarden, by the plains of Moreh?
31 For you shall pass over the יarden to go in to possess the land that יהוה יתבשך your Elohim gives you, and you shall possess it, and dwell there.
32 And you shall shomer to do all the chukim and mishpatim that I set before you this day.

12 These are the chukim and mishpatim, which you shall shomer to do in the land, which יהוה יתבשך Elohim of your ahvot gives you to possess, all the days that you live upon the earth.
2 You shall utterly destroy all the places, in which the nations (which you shall possess) served their elohim, upon the high mountains, and upon the hills, and under every green eytz:
3 And you shall overthrow their altars, and break their pillars, and burn their Asherim with fire; and you shall cut down the graven images of their elohim, and destroy their names 2 out of that place.
4 You shall not do so to יהוה יתבשך your Elohim.
5 But to the place that יהוה יתבשך your Elohim shall choose out of all your tribes to put His Name there, even to His dwelling shall you seek, and there you shall come: 3
6 And there you shall bring your burnt offerings, and your sacrifices, and your ma’aser, and heave offering of your hand, and your vows, and your terumah offerings, and the bechorot of your herds and of your flocks:
7 And there you shall eat before יהוה יתבשך your Elohim, and you shall gilah in all that you put your hand to, you and your households, in which יהוה יתבשך your Elohim has blessed you.
8 You shall not do after all the things that we do here this day; every man whatever is right in his own eyes.

9 For you have not as yet come to the rest and to the inheritance, which יהוה יתבשך your Elohim gives you.
10 But when you go over the Yarden, and dwell in the land which יהוה יתבשך your Elohim gives you to inherit, and when He gives you rest from all your enemies all around, so that you dwell in safety;
11 Then there shall be a place which יהוה יתבשך your Elohim shall choose to cause His Name to dwell; there shall you bring all that I command you; your burnt offerings, and your sacrifices, your ma’aser, and the heave offering of your hand, and all your choice vows which you vow to יהוה יתבשך:
12 And you shall gilah before יהוה יתבשך your Elohim, you, and your sons, and your daughters, and your male avadim, and your female avadim, and the Lewi that is within your gates; because he has no part, or inheritance with you.
13 Take heed to yourself that you offer not your burnt offerings in every place that you see:
14 But in the place which יהוה יתבשך shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.
15 Whatever you desire you may kill and eat in all your gates, according to the blessing of יהוה יתבשך your Elohim which He has given you: the unclean and the clean man may eat of it, of the gazelle, and deer alike. 4
16 Only you shall not eat the dahm; you shall pour it upon the earth as mayim.
17 You may not eat within your gates the ma’aser of your corn, or of your wine, or of your oil, or the bechorot of your herds, or of your flock, nor any of your vows which you vowed, nor your terumah offerings, or heave offering of your hand:
18 But you must eat them before יהוה יתבשך your Elohim in the place which יהוה יתבשך your Elohim shall choose, you, and your son, and your daughter, and your male eved, and your female eved, and the Lewi that is within your gates: and you shall gilah before יהוה יתבשך your Elohim in all that you put your hands to undertake.
19 Guard yourself that you forsake not the Lewi as long as you live upon the earth. 5
20 When יהוה יתבשך your Elohim shall enlarge your border, as He has promised you, and you shall say, I will eat meat, because your being longs to eat flesh; you may eat flesh, whatever your being desires.
21 If the place where יהוה יתבשך your Elohim has chosen to put His Name is too far from you, then you shall kill of your herd and of your flock, which יהוה יתבשך has given you, as I have commanded you, and you shall eat in your gates whatever your being desires.
22 Even as the gazelle and the deer are eaten, so you shall eat them: the unclean and the clean man shall eat of them alike.
23 Only be sure that you eat not the dahm: for the dahm is the chayim; and you may not eat the

1 From where we get the English word “evil.”
2 Yisrael must destroy the name of false deities, even though they may be familiar and comfortable. Only YHWH’s set-apart Name should be in our midst.
3 Jerusalem.
4 As Yahshua said, YHWH makes it rain on the just and and the unjust to feed them, even those who are and remain His sworn enemies. Here is YHWH’s unmerited favor clearly defined in the Torah.
5 Yisrael is eternally responsible for providing for their leaders in both covenants.
You shall not eat it; you shall pour it upon the earth as mayim.

You shall not eat it; that it may go well with you, and with your children after you, when you shall do that which is right in the sight of your Elohim: and the dahm of your sacrifices shall be poured out upon the altar of your Elohim, and you shall eat the meat.

Shomer and hear all these words which I command you, that it may go well with you, and with your children after you le-olam-va-ed, when you do that which is tov and right in the sight of your Elohim.

When your Elohim shall cut off the nations from before you, that you are going to possess, and you dispossess them, and dwell in their land;

Guard yourself that you are not ensnared by following them, after they are destroyed from before you; and that you inquire not after their ehohim, saying, How did these nations serve their ehohim? Even so will I do too.

You shall not do so to your Elohim: for every abomination to which He hates, have they done to their ehohim; for even their sons and their daughters they have burned in the fire to their ehohim.

Whatever I am commanding you, shomer to do it: you shall not add to it, nor take away from it.

13 If there arises among you a navi, or a dreamer of dreams, and gives you an ot, or a wonder, 2 of which he spoke to you, saying, Let us go after other ehohim, which you have not known, and let us serve them;

3 You shall not listen to the words of that navi, or that dreamer of dreams: for which he has sought to tear you away from your Elohim, to shomer all His mitzvoth that I command you.

4 These are the beasts that you shall eat: the ox, the sheep, and the chayim with the meat.

5 You shall not eat the blood; for the life of the flesh is in the blood; and in the blood is the life; therefore the dahm of your sacrifices shall be poured out upon the altar of your Elohim, and you shall eat the meat.

6 If your brother, the son of your eema, or your son, or your daughter, or the wife of your bosom, or your chaver, which is as your own being, entices you secretly, saying, Let us go and serve other ehohim, whom you have not known, you, nor your ahvot;

7 Namely, of the ehohim of the people who are all around you, near to you, or far off from you, from one end of the earth even to the other end of the earth;

8 You shall not agree with him, 3 or listen to him; neither shall your eye pity him, neither shall you spare, neither shall you conceal him:

9 But you shall surely kill him; your hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And you shall stone him with stones, that he die; because he has sought to tear you away from your Elohim, who brought you out of the land of Mitzrayim, from the bayit of slavery.

11 And kol Yisrael shall hear, and fear, and shall do no more any such wickedness as this among you.

12 If you shall hear someone from one of your cities, that your Elohim has given you to dwell in, saying,

13 Certain men, the children of Belial, have gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other ehohim, whom you have not known;

14 Then shall you inquire, and search, and ask diligently; and, see, if it is emet, and if the thing is certain, that such abomination is done among you;

15 You shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is in it, and the cattle of it, with the edge of the sword.

16 And you shall gather all the spoil of it into the midst of the street, and shall burn with fire the city, and all the spoil of it, for yirah to your Elohim: and it shall be a heap le-olam-va-ed; it shall not be built again.

17 And there shall cleave none of the cursed thing to your hand: so that yirah may turn from the fierceness of His anger, and show you rachamim, and have compassion upon you, and multiply you, as He has sworn to your ahvot;

18 When you shall listen to the voice of your Elohim, to shomer all His mitzvoth that I command you this day, to do that which is tzadik in the eyes of your Elohim.

19 You are the children of your Elohim: you shall not cut yourselves, nor shave between your eyes, for the dead.

20 For you are a kadosh people to your Elohim, and Elohim has chosen you to be a treasured possession, a people for Himself, above all the nations that are upon the earth.

21 You shall not eat any abominable thing.

22 These are the beasts that you shall eat: the ox, the sheep,
25 Then shall you turn it into money, and bind up the
22 You shall truly give ma’aser of all the increase of your
its eema’s milk.
24 And if the derech is too long for you, so that you are
may learn to fear
the bechorot of your herds and of your flocks; that you
ma’aser of your corn, of your wine, and of your oil, and
23 And you shall eat before
zera that the field brings forth year by year.
21 You shall not eat of anything that dies by itself: you
shall give it to the ger that is in your gates, that he may eat
20 But of all clean birds you may eat.
19 And every creeping thing that flies is unclean to you:
18 And the stork, and the heron after its kind, and the
owl,
17 And the pelican, and the carrion vulture, and the fisher
16 The little owl, and the great owl, and the white owl,
15 And the ostrich, and the nighthawk, and the seagull,
7 Nevertheless these you shall not eat of them that chew
the cud, or of them that split the hoof; like the camel, and
the hare, and the rabbit: for they chew the cud, but split
not the hoof; therefore they are unclean to you.
8 And the swine, because it parts the hoof, yet chews not
the cud, or of them that split the hoof; like the camel, and
the hare, and the rabbit: for they chew the cud, but split
not the hoof; therefore they are unclean to you.
9 These you shall eat of all that are in the mayim: all that
have fins and scales shall you eat:
10 And whatever has not fins and scales you may not eat; it
is unclean to you.
11 Of all clean birds you shall eat.
12 But these are they of which you shall not eat: the
eagle, and the vulture, and the black vulture,
13 And the red kite, and the falcon and the buzzard after
their kinds,
14 And every raven after its kind.
15 And the ostrich, and the nighthawk, and the seagull,
and the hawk after its kind,
16 The little owl, and the great owl, and the white owl,
17 And the pelican, and the carrion vulture, and the fisher
owl,
18 And the stork, and the heron after its kind, and the
lapwing, and the bat.
19 And every creeping thing that flies is unclean to you: they
shall not be eaten.
20 But of all clean birds you may eat.
21 You shall not eat of anything that dies by itself: you
shall give it to the ger that is in your gates, that he may eat
it; or you may sell it to an alien: for you are a kadosh
people to the Adonai your Elohim. You shall not cook a kid in
its eema’s milk.
22 You shall truly give ma’aser of all the increase of your
zera that the field brings forth year by year.
23 And you shall eat before the Adonai your Elohim, in the
place that He shall choose to place His Name there, the
ma’aser of your corn, of your wine, and of your oil, and
the bechorot of your herds and of your flocks; that you
may learn to fear the Adonai your Elohim always.
24 And if the derech is too long for you, so that you are
not able to carry it; or if the place is too far from you, where
the Adonai your Elohim shall choose to set His Name, when
the Adonai your Elohim has blessed you:
25 Then shall you turn it into money, and bind up the
money in your hand, and shall go to the place which the
Adonai your Elohim shall choose: 1
26 And you shall bestow that money for whatever your
being desires after, for oxen, or for sheep, or for wine, or
for strong drink, or for whatever your being desires: and
you shall eat there before the Adonai your Elohim, and you
shall gilah, you, and your household.
27 And the Lewi that is within your gates; you shall not
forsake; for he has no part, or inheritance with you.
28 At the end of three years you shall bring forth all the
ma’aser of your increase the same year, and shall lay it up
within your gates:
29 And the Lewi, (because he has no part nor inheritance
with you,) and the ger, and the fatherless, and the widow,
which are within your gates, shall come, and shall eat and
be satisfied: that the Adonai your Elohim may bless you in all
the work of your hands which you do. 2

15 At the end of every seven years you shall make a
release.
2 And this is the manner of the release: Every creditor
that lends anything to his neighbor shall release it; he
shall not require it from his neighbor, or from his brother;
because it is called the Adonai’s release.
3 From a foreigner you may exact it again: but that which
is yours with your brother your hand shall release;
4 There shall be no poor among you; for the Adonai shall
greatly bless you in the land which the Adonai your Elohim
gives you for an inheritance to possess:
5 Only if you carefully listen to the voice of the Adonai your
Elohim, to shomer and to do all these mitzvoth which I
command you this day.
6 For the Adonai your Elohim will bless you, as He promised
you: and you shall lend to many nations, but you shall not
borrow; and you shall reign over many nations, but they
shall not reign over you.
7 If there is among you a poor man of one of your
brothers within any of your gates in your land which
the Adonai your Elohim gives you, you shall not harden your lev, nor
shut your hand from your poor brother:
8 But you shall open your hand wide to him, and shall
surely lend him sufficient for his need, in that which he
needs. 3
9 Beware that there is not a thought of Beliy-al in your
lev, saying, The seventh year, the year of release, is at
hand; and your eye be evil against your poor brother, and
you give him no release; and he cries to the Adonai your
Elohim, saying, The seventh year, the year of release, is at
hand; therefore I command you, saying, You shall open your
hand to him, and shall not be grieved when you give it to him:
because for this thing the Adonai your Elohim shall bless you in all your
works, and in all that you put your hand to undertake.
10 You shall surely give him the release, and your lev
shall not require it from his neighbor, or from his brother;
that lends anything to his neighbor shall release it; he
shall not require it from his neighbor, or from his brother;
and you shall lend to many nations, but you shall not
borrow; and you shall reign over many nations, but they
shall not reign over you.
11 For the poor shall not cease out of the land:
therefore I command you, saying, You shall open your
hand wide to your brother, to your poor, and to your
needy, in your land. 5
12 And if your brother, an Ivri man, or an Ivri woman, is
sold to you, and serves you six years; then in the seventh
year you shall let him go free from you.

1 Moneychangers in the Temple were fine according to
Torah. The problem the moneychangers later
developed, was when they engaged in dishonest
business and sold blemished animals for sacrifice.
2 A different tithe for the needy and the Lewite. Normal
tithes paid annually belonged to YHWH.
3 Giving is fine. But not to someone merely taking
advantage of you.
4 s.a.tan.
5 Yisraelites are their brothers’ keepers.
13 And when you send him out free from you, you shall not let him go away empty-handed:
14 You shall furnish him liberally out of your flock, and out of your floor, and out of your winepress: of that which הָよָם your Elohim has blessed you, you shall give to him.
15 And you shall remember that you were an eved in the land of Mitzrayim, and הָよָם your Elohim redeemed you: therefore I command you this thing today.
16 And it shall be, if he says to you, I will not go away from you; because he loves you and your bayit, because he fares well with you;
17 Then you shall take an awl, and thrust it through his ear to the door, and he shall be your eved le-olam-va-ed.
18 It shall not seem hard to you, when you send him away from you; for he has been worth twice as much as a female eved among you.
19 All the bachor males that come from your herd and flock you shall set it apart to הוהי Elohim in the place that הוהי Elohim shall choose you in all that you do.
20 You shall eat it before הוהי Elohim your Elohim year by year in the place that הוהי Elohim shall choose, you and your household.
21 And if there is any blemish in it, such as if it is lame, or blind, or has any ill blemish, you shall not sacrifice it to הוהי Elohim.
22 You shall eat it within your gates: the unclean and the foreigner, and the fatherless, and the widow, that are within your gates.
23 Only you shall not eat the dahm of it; you shall pour it upon the ground as mayim.

16 Shomer the month of the Aviv, and shomer the Pesach to הוהי Elohim: for in the month of Aviv הוהי Elohim brought you forth out of Mitzrayim by night.
2 You shall therefore sacrifice the Pesach to הוהי Elohim from the flock and the herd, in the place that הוהי shall choose to place His Name.
3 You shall eat no leavened lechem with it: seven days shall you eat matzah with it, even the lechem of affliction; for you came forth out of the land of Mitzrayim in haste: that you may remember the day when you came forth out of the land of Mitzrayim all the days of your chayim.
4 And there shall be no leavened lechem seen with you in all your borders seven days; neither shall any of the meat, which you sacrificed the first day at evening, remain all night until the morning.
5 You may not sacrifice the Pesach within any of your gates, which הוהי Elohim gives you:
6 But at the place that הוהי Elohim shall choose to place His Name, there you shall sacrifice the Pesach at evening, at the going down of the sun, at the season that you came forth out of Mitzrayim.

And you shall roast and eat it in the place that הוהי Elohim shall choose: and you shall return in the morning, and go to your tents.
8 Six days you shall eat matzah: and on the seventh day shall be a miqra kodesh to הוהי Elohim: you shall do no work in it.
9 Seven weeks shall you number: begin to number the seven weeks from such time as you begin to put the sickle to the corn.
10 And you shall shomer the Chag Shavuot to הוהי Elohim with a tribute of a terumah offering from your hand, which you shall give to הוהי Elohim, according to how הוהי Elohim has blessed you:
11 And you shall gilah before הוהי Elohim, you, and your son, and your daughter, and your male eved, and your female eved, and the Lewi that is within your gates, and the ger, and the fatherless, and the widow, that are among you, in the place which הוהי Elohim has chosen to place His Name.
12 And you shall remember that you were an eved in Mitzrayim: and you shall shomer and do these chukim.
13 You shall shomer Chag Sukkot seven days, after you have gathered in your corn and your wine:
14 And you shall gilah in your chag, you, and your son, and your daughter, and your male eved, and your female eved, and the Lewi, the ger, and the fatherless, and the widow, that are within your gates.
15 Seven days shall you shomer a solemn chag to הוהי Elohim in the place which הוהי shall choose: because הוהי Elohim shall bless you in all your increase, and in all the works of your hands, therefore you shall surely gilah.
16 Three times in a year shall all your males appear before הוהי Elohim: and you shall shomer and do these chukim.
17 Every man shall give, as he is able; according to the hand, which you shall give to הוהי Elohim with a tribute of a terumah offering from your hand, which he has gathered in your corn and your wine:
18 Shoftrim and officers shall you appoint in all your gates, which הוהי Elohim gives you, throughout your tribes: and they shall judge the people with just mishpat.
19 You shall not distort mishpat; you shall not respect empty-handed:

1 Jerusalem.
2 The first month of the spring, not limited to the first barley crop.
3 After Temple was built.

Note that we are to number seven weeks, or 49 days plus one, not 7 weekly Shabbats. It is the Feast of Weeks, not the Feast of weekly Shabbats.
5 Not from the firstfruit wave offering as is commonly taught. And not on the Sunday following. Any day of the week that Aviv 16 falls on you must put the sickle to the barley and begin the count that same day. This negates the start and finish of the counting of the omer always falling on a Sun Day.
6 Ascension feasts, or shalosh regallim.
17 You shall not sacrifice to הוהי your Elohim any bull, or sheep, in which there is a blemish, or any evil matter: for that is an abomination to הוהי your Elohim.

2 If there is found among you, within any of your gates which הוהי your Elohim gives you, man, or woman, that has done wickedness in the sight of הוהי your Elohim, in transgressing His brit,

3 And has gone and served other elohim, and worshipped them, either the sun, or moon, or any of the host of the shamayim, which I have not commanded;

4 And it is told to you, and you have heard of it, and inquired diligently, and it is emet, and the thing is certain, that such abomination is done in Yisrael.

5 Then shall you bring forth that man, or that woman, that has committed that wicked thing, to your gates, even that man, or that woman, and shall stone them with stones, until they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.

8 If there arises a matter too hard for you in mishpat, between dahm and dahm, between plea and plea, and between stroke and stroke, being matters of controversy within your gates: then shall you arise, and get up into the place which הוהי your Elohim shall choose;

9 And you shall come to the Kohanim the Lewiym, and to the shophet that shall be in those days, and inquire; and they shall show you the sentence of mishpat:

10 And you shall do according to the sentence, which they of that place which הוהי shall choose shall show you; and you shall shomer to do according to all that they inform you:

11 According to the sentence of the Torah that they shall teach you, and according to the mishpat that they shall tell you, you shall do: you shall not decline from the ruling which they shall show you, to the right hand, nor to the left.

12 And the man that will do arrogantly, and will not listen to the kohen that stands to attend there before הוהי your Elohim, or to the shophet, even that man shall die: and you shall put away the evil from Yisrael.

13 And all the people shall hear, and fear, and not do arrogantly.

14 When you are come to the land that הוהי your Elohim gives you, and shall possess it, and shall dwell in it, and shall say, I will set a melech over me, like all the nations that are around me;

15 You shall certainly set a melech over you, whom הוהי your Elohim shall choose: one from among your brothers shall you set as melech over you: you may not set a ger over you, who is not your brother.

16 But he must not multiply horses for himself, nor cause the people to return to Mitzrayim, so that he can multiply horses: because as הוהי has said to you, You shall not return any more that way.

17 Neither shall he multiply wives to himself, so that his lev turns not away: neither shall he greatly multiply for himself silver and gold.

18 And it shall be, when he sits upon the kesay of his malchut, that he shall write himself a copy of this Torah in a scroll out of that which is before the Kohanim the Lewiym:

19 And it shall be with him, and he shall read it all the days of his chayim: that he may learn to fear הוהי his Elohim, to shomer all the words of this Torah and these chukim, to do them:

20 That his lev may not be lifted up above his brothers, and that he may not turn aside from the mitzvah, to the right hand, or to the left: to the end that he may prolong his days in his malchut, he, and his children, in the midst of Yisrael.

18 The Kohanim the Lewiym, and all the tribe of Lewi, shall have no part, or inheritance with Yisrael: they shall eat the offerings of הוהי made by fire, and His inheritance.

2 They shall have no inheritance among their brothers: הוהי is their inheritance, as He has said to them.

3 And this shall be the kohen's due from the people, from those who offer a sacrifice, whether it be ox, or sheep; and they shall give to the kohen the thigh, and the two cheeks, and the stomach.

4 The bikkurim also of your corn, of your wine, and of your oil, and the first of the fleece of your sheep, shall you give him.

5 For הוהי your Elohim has chosen him out of all your tribes, to stand to attend in the Name of הוהי, your Elohim, and his sons le-olam-va-ed.

6 And if a Lewi comes from any of your gates out of kol Yisrael, where he sojourned, and comes with all the desire of his mind to the place that הוהי shall choose;

7 Then he shall attend in the Name of הוהי his Elohim, as all his brothers the Lewiym do, who stand there before הוהי.

8 They shall have like portions to eat, besides that which comes from the sale of his inheritance.

1 That would include pillars with symbols like steeples.
2 This verse is used by traditional Judaism to prove that the unsaved rabbis lead Yisrael, and that somehow their rulings are binding on the Jewish people. But these verses speak of priests and judges in Temple times. The Sanhedrin, or the 70 ruling judges have not sat to judge Yisrael for some 1,700 years.

3 Every believer today should do the same.
4 Don't tithe to any man who does not stand to minister minister in YHWH's true Name, a requirement for even receiving tithes.
9 When you have come into the land that שרה your Elohim gives you, you shall not learn to do after the abominations of those nations.
10 There shall not be found among you anyone that makes his son, or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch.
11 Or, a spell caster, or a consulter with familiar ruachim, or an enchanter, or a witch.
12 For all that do these things are an abomination to Elohim, and because of these abominations שרה your Elohim does drive them out from before you.
13 You shall be perfect with שרה your Elohim.
14 For these nations, which you shall possess, listened to observers of times, and to diviners: but as for you, שרה your Elohim has not allowed you to do so.
15 שרה your Elohim will raise up to you a Navi from the midst of you, from your brothers, like me; to Him you shall listen;
16 According to all that you desired of שרה your Elohim in Horev in the day of the congregation, saying, Let me see this great fire any more, that I die not.
17 And שרה said to me, They have well spoken that which they have spoken.
18 I will raise them up a Navi from among their brothers, like you, and will put My words in His mouth; and He shall speak to them all that I shall command Him.
19 And it shall come to pass, that whoever will not listen to My words that He shall speak in My Name, I will require it of him.
20 But the navi, who shall presume to speak a word in My Name, which I have not commanded him to speak, or that shall speak in the name of other elohim, even that navi has not spoken it.
21 If a false witness rises up against any man to testify falsely against his brother; false witnesses, shall the matter be established.
22 When a navi speaks in the Name of שרה, if the thing follows not, nor comes to pass, that is the thing which שרה has not spoken, but the navi has spoken it presumptuously: you shall not be afraid of him.

1 According to Renewed Covenant Yisrael, and the Renewed Covenant, this promise is of the Messiah, who (like Moses) would be a final and glorious Deliverer of Yisrael, by bringing the Paschal blood and the words of the Father’s Torah. Islam claims this to be fulfilled in Mohammad. The problem with that understanding is that the promise is that Messiah will come from among Moses’s brethren, or the children of Yisrael, not Esau.

4 And this is the case of the killer, who shall flee there, that he may live: Whoever kills his neighbor ignorantly, whom he hated not in times past;
5 As when a man goes into the woods with his neighbor to cut wood, and his hand swings with the axe to cut down the eytz, and the head slips from the handle, and strikes his neighbor, so that he dies; he shall flee to one of those cities, and live:
6 Lest the revenger of the dahm pursue the killer, while his lev is hot, and overtakes him, because the derech is long, and slays him; whereas he was not worthy of death, because he hated him not in times past.
7 Therefore I commanded you, saying. You shall separate three cities for yourselves.
8 And if שרה your Elohim enlarges your coast, as He has sworn to your ahvot, and gives you all the land that He promised to give to your ahvot;
9 If you shall shomer all these mitzvoth to do them, which I command you this day, to love שרה your Elohim, and to have your halacha always in His halachot, then shall you add three cities more for yourselves, besides these three:
10 That innocent dahm be not shed in your land, which שרה your Elohim gives you for an inheritance, so that dahm be upon you.
11 But if any man hates his neighbor, and lies in wait for him, and rises up against him, and smites him so that he dies, and flees into one of these cities:
12 Then the zechanim of his city shall send and fetch him there, and deliver him into the hand of the revenger of dahm that he may die.
13 Your eye shall not pity him, but you shall put away the guilt of innocent dahm from Yisrael, that it may go well with you.
14 You shall not remove your neighbor’s landmark, which those of past times have set in your inheritance, which you shall inherit in the land that שרה your Elohim gives you to possess.
15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
16 If a false witness rises up against any man to testify against him, that which is wrong:
17 Then both the men, between whom the controversy is, shall stand before שרה, before the Kohanim and the shopthim, who shall serve in those days; And the shopthim shall make diligent inquiry: and, see, if the witness is a false witness, and has testified falsely against his brother;
19 Then shall you do to him, as he had thought to have done to his brother: so shall you put the evil away from among you.
20 And those who remain shall hear, and fear, and shall commit no more any such evil among you.
21 And your eye shall not pity; but chayim shall go for chayim, eye for eye, tooth for tooth, hand for hand, foot
for foot.  

20 When you go out to battle against your enemies, and see horses, and mirkavot, and a people more than you, be not afraid of them: for יהוה your Elohim is with you, who brought you up out of the land of Mitzrayim.  
2 And it shall be, when you come near to the battle, that the kohen shall approach and speak to the people,  
3 And shall say to them, Shema Yisrael, you approach this day to battle against your enemies: let not your levim faint, fear not, and do not tremble, neither be terrified because of them;  
4 For יהוה your Elohim is He that goes with you, to fight for you against your enemies, to save you.  
5 And the officers shall speak to the people saying, What man is there that has built a new bayit, and has not dedicated it? Let him go and return to his bayit, lest he die in the battle, and another man dedicate it.  
6 And what man is he that has planted a vineyard, and has not yet eaten of it? Let him also go and return to his bayit, lest he die in the battle, and another man eat of it.  
7 And what man is there that has engaged a wife, and has not taken her? Let him go and return to his bayit, lest he die in the battle, and another man take her.  
8 And the officers shall speak further to the people, and they shall say, What man is there that is fearful and fainthearted? Let him go and return to his bayit, lest he die in the battle, and another man take her.  
9 And it shall be, when the officers have made an end of speaking to the people that they shall make captains of the armies to lead the people.  
10 When you come near to a city to fight against it, then proclaim shalom to it.  
11 And it shall be, if it gives you an answer of shalom, and opens to you, then it shall be, that all the people that are found in it shall be compulsory labor to you, and they shall serve you.  
12 And if it will make no shalom with you, but will make war against you, then you shall besiege it:  
13 And when יהוה your Elohim has delivered it into your hands, you shall smite every male in it with the edge of the sword:  
14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil in it, shall you take for yourself; and you shall eat the spoil of your enemies, which יהוה your Elohim has given you.  
15 This shall you do to all the cities which are very far off from you, which are not of the cities of these nations.  
16 But of the cities of these people, which יהוה your Elohim does give you for an inheritance, you shall save alive nothing that breathes:  
17 But you shall utterly destroy them; namely, the Hittites, and the Amorites, the Kanaanites, and the

Perizzites, the Hivites, and the Yevusites; as יהוה your Elohim has commanded you:  
18 That they teach you not to do after all their abominations, which they have done to their elohim; so do not sin against יהוה your Elohim.  
19 When you shall besiege a city a long time, in making war against it to take it, you shall not destroy the eytzim in it by wielding an axe against them: for you may eat of them, and you shall not cut them down - for the eytz of the field is man's chayim - to use them in the siege:  
20 Only the eytzim that you know that they are not eytzim for food, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it falls.  

21 If one is found slain in the land which יהוה your Elohim gives you to possess, lying in the field, and it is not known who has slain him:  
2 Then your zechanim and your shophtim shall come forth, and they shall measure the distance to the cities, which are around him, that is slain:  
3 And it shall be, that the city that is next to the slain man, even the zechanim of that city shall take a heifer, which has not been worked, and which has not drawn in the yoke;  
4 And the zechanim of that city shall bring down the heifer to a rough valley, which is neither plowed nor sown, and shall cut off the heifer's neck there in the valley:  
5 And the Kohanim, the sons of Lewi, shall come near - for יהוה your Elohim has chosen them to attend to Him, and to bless in the Name of יהוה; and by their word shall every controversy and every stroke be tried.  
6 And all the zechanim of that city, that are next to the slain man, shall wash their hands over the heifer that is beheaded in the valley:  
7 And they shall answer and say, Our hands have not shed innocent dahm; neither have our eyes seen it.  
8 Atone, O יהוה, for Your people Yisrael, whom You have redeemed, and lay not innocent dahm to Your people Yisrael's charge. And the dahm shall be forgiven them.  
9 So shall you put away the guilt of innocent dahm from among you, when you shall do that which is right in the sight of יהוה.

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1 Judicial justice not mutilation.  
Only willing and focused soldiers can be Yisraelites. All else are sent home. Large numbers don’t help Yisrael because YHWH is our Man of war.  
The only exception to this rule of sparing women and children is when there is paganism involved, so that they do not influence Yisrael.
14 And it shall be, if you have no delight in her, then you shall let her go where she will; but you shall not sell her at all for money, you shall not make merchandise of her, because you have humbled her.

15 If a man has two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the bachor son be hers that was hated:

16 Then it shall be, when he makes his sons to inherit that which he has, that he may not give preference to the son of the beloved wife before the son of the hated, who is indeed the bachor:

17 But he shall acknowledge the son of the hated as the bachor, by giving him a double portion of all that he has: for he is the beginning of his strength; the right of the bachor is his.

18 If a man has a stubborn and rebellious son, who will not obey the voice of his abba, or the voice of his eema, and that, when they have disciplined him, will not listen to them:

19 Then shall his abba and his eema lay hold on him, and bring him out to the zechanim of his city, and to the gate of his place;

20 And they shall say to the zechanim of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21 Then all the men of his city shall stone him with stones, so that he dies: so shall you put evil away from among you; and kol Yisrael shall hear, and fear.

22 And if a man has committed a sin worthy of death, then he shall be put to death, and you shall hang him on an eytz:

23 His body shall not remain all night upon the eytz, but shall be with you until your brother seeks after it, and you shall restore it to him again.  

22 You shall not see your brother's ox, or his sheep go astray, and hide yourself from them: you shall without fail bring them again to your brother.

2 And if your brother is not near to you, or if you know him not, then you shall bring it to your own bayit, and it shall be with you until your brother seeks after it, and you shall restore it to him again.

3 In like manner shall you do with his donkey; and so shall you do with his garment; and with all lost things of your brother's, which he has lost, and you have found, shall you do likewise: you may not hide yourself.

4 You shall not see your brother's donkey, or his ox fall down by the way, and hide yourself from them: you shall surely help him to lift them up again.  

5 The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so are an abomination to יהוה your Elohim.  

6 If a bird's nest by chance is before you in the derech in any eytz, or on the ground, with young ones, or eggs, and the eema is sitting upon the young, or upon the eggs, you shall not take the eema with the young:

7 But you shall in any case let the eema go, and take the young for yourself; that it may be well with you, and that you may prolong your days.

8 When you build a new bayit, then you shall make a guard rail for your roof, that you bring not dahm upon your bayit, if any man falls from there.

9 You shall not sow your vineyard with different zera: lest the fruit of your zera that you have sown, and the fruit of your vineyard, be kadosh and forfeited.  

10 You shall not plow with an ox and a donkey together.  

11 You shall not wear a garment of different sorts, as of wool and linen together.

12 You shall make for yourself tzitzit upon the four corners of your garment, with which you cover yourself.

13 If any man takes a wife, and goes in to her, and hates her,

14 And makes abusive charges against her, and brings up an evil name upon a virgin of Yisrael: and she brought up an evil name upon a virgin of Yisrael; and her eema, take and bring forth the tokens of the damsel's virginity to the zechanim of the city in the gate:

15 Then shall the abba of the damsel, and her eema, take and bring forth the tokens of the damsel's virginity to the zechanim of the city in the gate:

16 And the damsel's abba shall say to the zechanim, I gave my daughter to this man to be a wife, and he hates her;

17 And, see, he has made an accusation against her, saying, I found not your daughter a virgin; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the zechanim of the city.

18 And the zechanim of that city shall take that man and discipline him;

19 And they shall fine him one hundred shekels of silver, and give them to the abba of the damsel, because he has brought up an evil name upon a virgin of Yisrael: and she shall be his wife; he may not put her away all his days.

20 But if this thing is emet, and the tokens of virginity are not found for the damsel:

21 Then they shall bring out the damsel to the door of her abba, and to the gate of her abba's bayit, and the men of her city shall stone her with stones because she has done folly in

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1 Which is why Yahshua’s body had to be down before nightfall, for He became a curse for the people and the land in order to cleanse them.

2 Brotherhood in Yisrael. This speaks of physical and spiritual brotherhood.
Yisrael, to play the whore in her abba's bayit: so shall you put evil away from among you.
22 If a man is found lying with a woman married to a husband, then they shall both die, both the man that lay with the woman, and the woman: so shall you put away evil from Yisrael.
23 If a damsel that is a virgin is engaged to a husband, and a man finds her in the city, and lies with her;
24 Then you shall bring them both out to the gate of that city, and you shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he has humbled his neighbor's wife: so you shall put away evil from among you.
25 But if a man finds an engaged damsel in the field, and the man forces her, and lies with her: then the man only that lay with her shall die.
26 But to the damsel you shall do nothing; there is in the damsel no sin worthy of death: for as when a man rises against his neighbor, and slays him, even so is this matter:
27 For he found her in the field, and the engaged damsel cried, and there was none to save her.
28 If a man finds a damsel that is a virgin, who is not engaged, and lays hold of her, and lies with her, and they are found;
29 Then the man that lay with her shall give to the damsel's abba fifty shekels of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days.
30 A man shall not take his abba's wife, nor discover his abba's skirt.

23 He that is wounded in the stones, or has his private member cut off, shall not enter into the congregation of Holim.
2 A bastard shall not enter into the congregation of Holim; even to his tenth generation shall he not enter into the congregation of Holim.
3 An Ammonite, or Moaivate shall not enter into the congregation of Holim; even to their tenth generation shall they not enter into the congregation of Holim le-olam-va-ed:
4 Because they met you not with lechem and with mayim on the way, when you came forth out of Mitzrayim; and because they hired Bilam the son of Beor of Pethor of Mesopotamia against you, to curse you.
5 Nevertheless Holim your Elohim would not listen to Bilam; but Holim your Elohim turned the curse into a blessing for you, because Holim your Elohim loved you.
6 You shall not seek their shalom nor their prosperity all your days le-olam-va-ed.
7 You shall not abhor an Edomite; for he is your brother: you shall not abhor a Mitzri; because you were a ger in his land.
8 The children that are begotten of them shall enter into the congregation of Holim in their third generation.
9 When your army goes forth against your enemies, then guard yourself from every wicked thing.
10 If there is among you any man, that is not clean by reason of emission at night, then shall he go abroad out of the camp, he shall not come within the camp:
11 But it shall be, when evening comes, he shall wash himself with mayim: and when the sun is down, he shall come into the camp again.
12 You shall have a place also outside the camp, where you shall go forth abroad:
13 And you shall have a paddle upon your weapon; and it shall be, when you will ease yourself outside, you shall dig there, and shall turn and cover your excrement:
14 For Holim your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you; therefore shall your camp be kadosh: that He sees no unclean thing in you, and turns away from you.
15 You shall not deliver back to his master the eved who has escaped from his master to you:
16 He shall dwell with you, even among you, in that place which he shall choose in one of your gates, where it suits him best: you shall not oppress him.
17 There shall be no whore of the daughters of Yisrael, nor a sodomite of the sons of Yisrael.
18 You shall not bring the hire of a whore, or the price of a dog, into the Bayit of Holim your Elohim for any vow: for even both these are abominations to Holim your Elohim.
19 You shall not lend with interest to your brother; interest of money, interest of food, interest of any thing that is lent upon interest:
20 Unto a ger you may lend with interest; but to your brother you shall not lend with interest: that Holim your Elohim may bless you in all that you set your hand to, in the land which you are going to possess.
21 When you shall vow a vow to Holim your Elohim, you shall not be slack to pay it: for Holim your Elohim will surely require it of you; and it would be sin to you.
22 But if you shall abstain to vow, there shall be no sin in you.
23 That which is gone out of your lips you shall shomer and perform; even a terumah offering, according as you have vowed to Holim your Elohim, which you have promised with your mouth.
24 When you come into your neighbor's vineyard, then you may eat grapes to your fill at your own pleasure; but you shall not put any in your vessel.
25 When you come into the standing corn of your neighbor, then you may pluck the ears with your hand; but you shall not use a sickle for your neighbor's standing corn. 1

24 When a man has taken a wife, and married her, and it comes to pass that she finds no favor in his eyes, because he has found some uncleanness in her: then let him write her a Get, and put it in her hand, and send her out of his bayit.
2 And when she is departed out of his bayit, she may go and be another man's wife.
3 And if the latter husband hates her, and writes her a Get, and puts it in her hand, and sends her out of his bayit; or if the latter husband dies, who took her to be his wife;
4 Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that is abomination before Holim: and you shall not cause the land to sin, which Holim your Elohim

1 An unmerited favor provision for the poor in Yisrael.
gives you for an inheritance.  

2 When you gather the grapes of your vineyard, you shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he has taken.  

3 No man shall take the mill, or the upper millstone as a pledge: for he takes a man's chayim as a pledge.  

4 If a man is found kidnapping any of his brothers of the children of Yisrael, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you.  

5 Take heed in the plague of leprosy, that you shomer diligently, and do according to all that the Kohanim the Lewiym shall teach you: as I commanded them, so you shall shomer to do.  

6 Remember what יָוֵע your Elohim did to Miryam in the derech, after you had come forth out of Mitzrayim.  

7 When you lend your brother anything, you shall not go into his bayit to get his pledge.  

8 You shall stand outside, and the man to whom you do lend shall bring the pledge outside to you.  

9 And if the man is poor, you shall not sleep with his pledge:  

10 In any case you shall deliver to him the pledge again when the sun goes down, that he may sleep in his own garment, and bless you: and it shall be tzedakah to you before יָוֵע your Elohim.  

11 You shall not oppress a hired eved that is poor and needy, whether he is of your brothers, or of your gerim that are in your land within your gates:  

12 And as for the eved that is sold in your land for money to a man:  

13 But you shall remember that you were an eved in the derech, and that יָוֵע your Elohim redeemed you there: therefore I command you to do this thing.  

14 You shall not oppress a hired eved that is poor and needy, whether he is of your brothers, or of your gerim that are in your land within your gates:  

15 Daily you shall give him his wages, neither shall the sun go down upon it; for he is poor, and sets his lev upon it: lest he cries against you to יָוֵע, and it is sin to you.  

16 The ahvot shall not be put to death for the children, neither shall the children be put to death for the ahvot: every man shall be put to death for his own sin.  

17 You shall not pervert the mishpat of the ger, nor of the fatherless; nor take a widow's garment:  

18 But you shall remember that you were an eved in Mitzrayim, and יָוֵע your Elohim redeemed you there: therefore I command you to do this thing.  

19 When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to get it: it shall be for the ger, for the fatherless, and for the widow: that יָוֵע your Elohim may bless you in all the work of your hands.  

20 When you beat your olive eytz, you shall not examine it: lest he cries against you to יָוֵע, and it is sin to you.  

21 When you gather the grapes of your vineyard, you shall not glean it afterward: it shall be for the ger, for the fatherless, and for the widow.  

22 And you shall remember that you were an eved in the land of Mitzrayim: therefore I command you to do this thing.

25 If there is a controversy between men, and they come for mishpat, that the shophtim may judge them; then they shall justify the tzadik, and condemn the wicked.  

2 And it shall be, if the wicked man is worthy to be beaten, that the shophet shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.  

3 Forty stripes he may give him, and not more: lest, if he should continue to beat him above these with many stripes, then your brother should be degraded before you.  

4 You shall not muzzle the ox when it treads out the corn.  

5 If brothers dwell together, and one of them dies, and has no child, the wife of the dead shall not marry a ger: her husband's brother shall go in to her, and take her to himself as a wife, and perform the duty of a husband's brother to her.  

6 And it shall be, that the bacher whom she bears shall succeed in the name of his brother that is dead, that his name be not put out of Yisrael.  

7 And if the man does not like to take his brother's wife, then let his brother's wife go up to the gate to the zechanim, and say, My husband's brother refuses to raise up to his brother a name in Yisrael, he will not perform the duty of my husband's brother.  

8 Then the zechanim of his city shall call him, and speak to him: and if he persists, and says, I desire not to take her;  

9 Then shall his brother's wife come to him in the presence of the zechanim, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's bayit.  

10 And his name shall be called in Yisrael, The bayit of his brother that is dead, that his name be not put out of Yisrael.  

11 Then you shall cut off her hand, your eye shall not pity her;  

12 Then shall his brother's wife come to him in the presence of the zechanim, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done to that man that will not build up his brother's bayit.  

13 You shall not have in your bag different weights, a great and a small.
14 You shall not have in your bayit different measures, a great and a small.  
15 But you shall have a perfect and just weight, a perfect and just measure shall you have: that your days may be lengthened in the land that יְהֹוָה your Elohim gives you.  
16 For all that do such things, and all that do unrighteously, are an abomination to יְהֹוָה your Elohim.  
17 Remember what Amalek did to you in the derech, when you came out of Mitzrayim;  
18 How he met you by the way, and attacked your rear, even all that were feeble behind you, when you were faint and weary; and he feared not Elohim.  
19 Therefore it shall be, when יְהֹוָה your Elohim has given you rest from all your enemies all around, in the land which יְהֹוָה your Elohim gives you for an inheritance to possess, that you shall blot out the remembrance of Amalek from under the shamayim; you shall not forget to do it.

Torah Parsha 50
Ki Tavo 26:1-29:8
Haftarah Yeshayahu 60:1-22
Brit Chadasha Mattityahu 13:1-23

26 And it shall be, when you come in to the land that יְהֹוָה your Elohim gives you for an inheritance, and possess it, and dwell in it;  
2 That you shall take of the first of all the fruit of the earth, which you shall bring from your land that יְהֹוָה your Elohim gives you, and shall put it in a basket, and shall go to the place which יְהֹוָה your Elohim shall choose to place His Name.  
3 And you shall go to the kohen that shall be in those days, and say to him, I profess this day to יְהֹוָה your Elohim, that I am come to the country which יְהֹוָה swore to our ahvot to give us.  
4 And the kohen shall take the basket out of your hand, and set it down before the altar of יְהֹוָה your Elohim.  
5 And you shall speak and say before יְהֹוָה your Elohim, An Aramean 4 ready to perish was my abba, and he went down into Mitzrayim, and sojourned there with a few, and became there a nation, great, mighty, and populous:  
6 And the Mitzrim treated us wickedly, and afflicted us, requiring Jews to prove their own genealogy by factual Temple records that no longer exist. All Yisrael must learn to walk with equity towards both houses.  
1 In the house of Yisrael as well.  
2 Long life and YHWH’s favor is a benefit of treating Judah and Efrayim equally with love and respect.  
3 Yisraelite brethren mistreat each other by using unequal weights and measures.  
4 Note that the original patriarchs and their wives were not Jewish, or native Hebrews, and those same non-natives are the fathers of the nation of Yisrael. Therefore all non-natives who join Yisrael by choice through Messiah Yahshua, are considered Yisraelites like the patriarchs themselves.  
5 Physical multiplicity.

DEVARIM – DEUTERONOMY

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has promised you.
4 Therefore it shall be when you have gone over Yarden, that you shall set up these stones, which I command you this day, in Mount Eival, and you shall plaster them with plaster.
5 And there shall you build an altar to Ḥeveil your Elohim, an altar of stones: you shall not lift up any iron tool upon them.
6 You shall build the altar of Ḥeveil your Elohim of whole stones: and you shall offer burnt offerings on it to Ḥeveil your Elohim:
7 And you shall offer shalom offerings, and shall eat there, and gilah before Ḥeveil your Elohim.
8 And you shall write upon the stones all the words of this Torah very plainly.
9 And Moshe and the Kohanim the Lewiym spoke to kol Yisrael, saying, Take heed, and listen, O Yisrael; this day you have become the people of Ḥeveil your Elohim.
10 You shall therefore obey the voice of Ḥeveil your Elohim, and do His mitzvoth and His chukim, which I command you this day.
11 And Moshe charged the people the same day, saying, These tribes shall stand upon Mount Gerizim to bless the people, when you go over Yarden; Shimeon, and Levi, and Yahudah, and Yissacher, and Yoseph, and Benyamin:
12 These tribes shall stand upon Mount Eival to curse; Reuven, Gad, and Asher, and Zevulon, Dan, and Naphtali.
13 And the Lewiym shall speak, and say to all the men of Yisrael with a loud voice, Cursed is he that makes any graven, or molded image, an abomination to Ḥeveil, the work of the hands of the craftsman, and puts it in a secret place. And all the people shall answer and say, Amein.
14 Cursed is he that makes fun of and dishonors his abba, or his eema. And all the people shall say, Amein.
15 Cursed is he that removes his neighbor's landmark. And all the people shall say, Amein.
16 Cursed is he that makes the blind to wander out of the way. And all the people shall say, Amein.
17 Cursed is he that perverts the mishpat of the ger, fatherless, and widow. And all the people shall say, Amein.
18 Cursed is he that uncovers his abba's skirt. And all the people shall say, Amein.
19 Cursed is he that lies with his abba's wife; because he uncovers his abba's skirt. And all the people shall say, Amein.
20 Cursed is he that lies with his abba's wife; because he uncovers his abba's skirt. And all the people shall say, Amein.
21 Cursed is he that lies with any manner of beast. And all the people shall say, Amein.
22 Cursed is he that lies with his sister, the daughter of his abba, or the daughter of his eema. And all the people shall say, Amein.
23 Cursed is he that lies with his eema-in-law. And all the people shall say, Amein.
24 Cursed is he that smites his neighbor secretly. And all the people shall say, Amein.

1 It is interesting to see that both Judah and Joseph were among those tribes doing the blessing, seeing that both of them would play a key role in bringing both spiritual and physical blessings to all Yisrael.

2 Efrayim’s cursed past was due to violating this truth.

3 Are you called by that Name?
DEVARIM – DEUTERONOMY

your sheep.
19 Cursed shall you be when you come in, and cursed shall you be when you go out.
20 תְּהִי shall send upon you cursing, vexation, and rebuke, in all that you set your hand to do, until you are destroyed, and until you perish quickly; because of the wickedness of your doings, by which you have forsaken Me.
21 תְּהִי shall make the pestilence cleave to you, until it has consumed you from off the land, which you are going to possess.
22 תְּהִי shall smite you with confusion, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blight, and with mildew; and they shall pursue you until you perish.
23 And your shaymim that is over your head shall be brass, and the earth that is under you shall be iron.
24 תְּהִי shall make the rain of your land powder and dust: from the shaymim shall it come down upon you, until you are destroyed.
25 תְּהִי shall cause you to be smitten before your enemies: you shall go out one way against them, and flee seven ways before them: and shall be removed into all the malchutim of the earth. ¹
26 And your body shall be food to all fowls of the air, and to the beasts of the earth, and no man shall frighten them away.
27 תְּהִי will smite you with the boils of Mitzrayim, and with the tumors, and with the scab, and with the itch, which you cannot be healed.
28 תְּהִי shall smite you with madness, and blindness, and astonishment of lev:
29 And you shall grope at noonday, as the blind grope in darkness, and you shall not prosper in your ways: and you shall be only oppressed and spoiled all your days, and no man shall save you.
30 You shall engage a wife, and another man shall lie with her: you shall build a baiyt, and you shall not dwell in it: you shall plant a vineyard, and shall not gather the grapes of it.
31 Your ox shall be slain before your eyes, and you shall not eat of it: your donkey shall be violently taken away; your olives shall drop off.
32 Your sons and your daughters shall be given to another people, and your eyes shall look, and fail with longing for them all the day long; and there shall be no might in your hand.
33 The fruit of your land, and all your labors, shall a nation that you know not eat up; and you shall have none to rescue them.
34 So that you shall be mad for the sight of your eyes and what you shall see.
35 תְּהִי shall smite you in the knees, and in the legs, with a sore boil that cannot be healed, from the sole of your foot to the top of your head.

¹ A prophecy of Yisrael’s dispersions into all nations for their disobedience to Torah, and also to fulfill covenant to make Yisrael the fullness of all nations.

² Not just Anglo-Saxon nations as some erroneously teach.
³ Exile foretold.
⁴ Not totally, but until He has destroyed their pride and self-sufficiency.
⁵ Most likely Rome with the symbol of the eagle. Rome caused the dispersion of Jewish-Yisrael and swallowed the Greeks, among whom many Efrayimites dwelt.
your gates throughout all your land, which יהוה your Elohim has given you.
53 And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which יהוה your Elohim has given you, in the siege, and in the tribulation, in which your enemies shall distress you: 1
54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children that he shall leave:
55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he has nothing left to him in the siege, and in the tribulation, in which your enemies shall distress you in all your gates.
56 The tender and delicate woman among you; who would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and toward her son, and toward her daughter,
57 And toward her young one that comes out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and tribulation, in which your enemy shall distress you in your gates.
58 If you will not shomer to do all the words of this Torah that are written in this scroll, that you may fear this glorious and awesome Name, יהוה your Elohim;
59 Then יהוה will make your plagues extraordinary, and the plagues of your zera, even terrible plagues of long duration, and sore sicknesses of long duration.
60 Moreover He will bring upon you all the diseases of Mitzrayim, which you were afraid of; and they shall cleave to you.
61 Also every sickness, and every plague, which is not written in the scroll of this Torah, those will יהוה bring upon you, until you are destroyed.
62 And you shall be left few in number, whereas you were as the cochavim of the shamayim for multitude;
63 And it shall come to pass, that as יהוה rejoiced over you to do you tov, and to multiply you; so יהוה will gilah over you to destroy you, and to bring you to nothing; and you shall be plucked from off the land which you are going to possess.
64 And יהוה shall scatter you among all peoples and nations, from the one end of the earth even to the other; and there you shall serve other elohim, which neither you nor your ahvot have known, even wood and stone.
65 And among these nations shall you find no ease, neither shall the sole of your foot have rest: but יהוה shall give you there a trembling lev, and failing of eyes, and sorrow of mind: 3
66 And your chayim shall hang in doubt before you; and you shall fear day and night, and shall have no assurance of your chayim:
67 In the morning you shall say, Would to Elohim it were evening! And at evening you shall say, Would to Elohim it were morning! For the fear of your lev with which you shall fear, and for the sight of your eyes which you shall see.
68 And יהוה shall bring you into Mitzrayim again with ships, 4 the derech of which I said to you, You shall see it no more again: and there you shall be sold to your enemies for avadim and female avadim, and no man shall buy you.

29 These are the words of the brit, which יהוה commanded Moshe to make with the children of Yisrael in the land of Moav, besides the brit that He made with them in Horev. 5
2 And Moshe called to kol Yisrael, and said to them, You have seen all that יהוה did before your eyes in the land of Mitzrayim to Pharaoh, and to all his avadim, and to all his land;
3 The great trials which your eyes have seen, the signs, and those great nisim:
4 Yet יהוה has not given you a lev to perceive, and eyes to see, and ears to hear, to this day.
5 And I have led you forty years in the wilderness: your clothes have not worn out upon you, and your shoe has not worn out upon your foot.
6 You have not eaten lechem, neither have you drunk wine, or strong drink: that you might know that I am יהוה your Elohim.
7 And when you came to this place, Sichon the melech of Cheshbon, and Og the melech of Bashan, came out against us to battle, and we smote them:
8 And we took their land, and gave it for an inheritance to the Reuvenites, and to the Gadites, and to the half tribe of Menashsheh.

Torah Parsha 51
Nitzavim 29:9-30:20
In regular years, read with Parsha 52.
In years with 13 months, read separately.
Haftarah Yeshayahu 61:1-63:9
Brit Chadasha Romiyah 9:30-10:18

1 Possible dual application, with the same thing occurring in the time of Jacob's Trouble, as in the days of the Roman exile of the Jews.
2 Few in recognizable, or identifiable numbers, not in actual numbers, since most Yisraelites live and act like gentiles thus are not distinguishable from them, unless a reawakening and regeneration occurs by faith in Messiah.
3 The exile of the whole nation to all nations.
4 This could be a spiritual Egypt, or at various points in later history, Yisraellites fled to Egypt for protection only to be discovered and captured. These isolated incidents were not national bondage, so there may be a spiritual deeper meaning here as well.
5 The same covenant renewed on the east bank of the Jordan. We see no new covenant, but a recital and renewal. The Renewed Covenant of Messiah should be viewed as the renewal and internalization of the Torah, as opposed to a totally new covenant with totally foreign concepts.
9 Keep therefore the words of this brit, and do them, that you may prosper in all that you do.
10 You stand this day all of you before your Elohim; your captains of your tribes, your zecharim, and your officers, with all the men of Yisrael.
11 Your little ones, your wives, and your gerim that are in your camp, from the cutter of your wood to the drawer of your mayim:
12 That you should enter into brit with your Elohim, and into His oath, which your Elohim makes with you this day:
13 That He may establish you today for a people to Him, and that He may be to you an Elohim, as He has said to you, and as He has sworn to your ahvot, to Avraham, to Yitzchak, and to Yaakov.
14 Neither with you only do I make this brit and this oath;
15 But with him that stands here with us this day before our Elohim, and also with him that is not here with us this day:
16 For you know how we have dwelt in the land of Mitzrayim; and how we came through the nations that you passed by:
17 And you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:
18 Lest there should be among you man, or woman, or mishpacha, or tribe, whose lev turns away this day from your Elohim, to serve the elohim of these nations; lest there should be among you a root that bears bitterness and wormwood;
19 And it comes to pass, when he hears the words of this curse, that he blesses himself in his lev, saying, I shall have shalom, though I have my halacha in the land, for the fruit of your cattle, and in the fruit of your land, for every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for bitterness and wormwood;
20 And your Elohim will make you have excess in the land that your Elohim has driven you, to give to you the blessing and the curse, which I have brought upon it; and your Elohim shall blot out his name from under the shamayim, from there will He fetch you:
21 And your Elohim shall separate him for evil out of all the tribes of Yisrael, according to all the curses of the brit that are written in this scroll of the Torah:
22 So that the generation to come of your children that shall rise up after you, and the ger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which your Elohim has laid upon it;
23 And that the whole land is like that which is brimstone, and salt, and burning, that it is not sown, nor bears, nor any grass grows in it, like the overthrow of Sedom, and Amorah, Admah, and Zevoim, which your Elohim overthrew in His anger, and in His wrath:
24 Even all nations shall say, Why has your Elohim done this to this land? What means the heat of this great anger?
25 Then men shall say, Because they have forsaken the brit of your Elohim of their ahvot, which He made with them when He brought them forth out of the land of Mitzrayim:
26 For they went and served other elohim, and worshipped them, elohim whom they knew not, and whom He had not given to them:
27 And the anger of your Elohim was lit against this land, to bring upon it all the curses that are written in this scroll:
28 And your Elohim rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.
29 The secret things belong to your Elohim: but those things that are revealed belong to us and to our children le-olam-va-ed, that we may do all the words of this Torah.
30 And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where your Elohim has driven you, and shall teshuvah to your Elohim, and shall obey His voice according to all that I command you this day, you and your children, with all your lev, and with all your being:
31 That then your Elohim will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where your Elohim has scattered you.
32 If any of you are driven out to the farthest parts of the shamonim, from there will your Elohim gather you, and from there will He fetch you:
33 And your Elohim will bring you into the land that your ahvot possessed, and you shall possess it; and He will do you tov, and multiply you above your ahvot.
34 And your Elohim will perform brit-milah upon your lev, and the lev of your zera, to love your Elohim with all your lev, and with all your being, that you may live.
35 And your Elohim will put all these curses upon your enemies, and on them that hate you, who persecute you.
36 And you shall make teshuvah and obey the voice of your Elohim, and do all His mitzvoth which I command you this day.

**Footnotes:**

1. With us and our children forever.
2. Eretz Acheret-An interesting phrase, since all other Scriptures of exile, speak of all nations. Taken with those, here is a single nation of exile, singled out from other nations of exile. This could definitely be a clear reference to the United States of America, which houses literally hundreds of millions of both Jews and Efrayimites, in varying forms of Christian expression. The Mishna (part of Talmud) in Sanhedrin 10 opines that this verse in Deuteronomy refers to the lost ten tribes who are ordained to remain in "Eretz Acheret" until close to the end of this age. The American hemisphere when first revealed in our era to European eyes was known as "The New World," another translation of the term "eretz acheret."
3. In context, the secret things are the whereabouts of all of Yisrael’s exiles.
4. All nations.
5. Through and by the mission of Messiah Yahshua.
6. Physical multiplication.
tov: for רוחב will again gilah over you for tov, as He rejoiced over your ahvot:
10 If you shall listen to the voice of רוחב your Elohim, to shomer His mitzvoth, and His chukim which are written in this scroll of the Torah, and if you turn to רוחב your Elohim with all your lev, and with all your being.
11 For this mitzvah, which I command you this day, is not hidden from you, neither is it far off.
12 It is not in the shamayim, that you should say, Who shall go up for us to the shamayim, and bring it to us, that we may hear, and do it?
13 Neither is it beyond the sea that you should say, Who shall go over the sea for us, and bring it to us, that we may hear, and do it?
14 But the Word is very near to you, in your mouth, 1 and in your lev, 2 and in your hand, 3 that you may do it. 4
15 See, I have set before you this day chayim and tov, and death and evil;
16 In that I command you this day to love רוחב your Elohim, to have your halacha in His halachot, and to shomer His mitzvoth and His chukim and His mishpatim, that you may live and multiply: 5 and רוחב your Elohim shall bless you in the land which you are going to possess.
17 But if your lev turns away, so that you will not hear, but shall be drawn away to worship other elohim, and serve them;
18 I declare to you this day, that you shall surely perish, and that you shall not prolong your days upon the land, which you pass over the Yarden to go to possess.
19 I call the shamayim and earth to record this day against you, that I have set before you life and chayim, 6 that you may love רוחב your Elohim, and that you may obey His voice, and that you may cleave to Him: for He is your chayim, and the length of your days: that you may dwell in the land which רוחב swore to your ahvot, to Avraham, to Yitzchak, and to Yaakov, to give them.

Torah Parsha 52
Vayelech 31:1-30
In regular years, read with Parsha 51.
In years with 13 months, read separately.
Hafтарah Hoshea 14:2-10
Brit Chadosha Ivrim 13:5-8
Mattityahu 28:16-20

31 And Moshe went and spoke these words to kol Yisrael.
And he said to them, I am one hundred twenty years old this day; I can no more go out and come in: also רוחב has said to me, You shall not go over this Yarden.
3 רוחב your Elohim, He will go over before you, and He will destroy these nations from before you, and you shall possess them: and Yahoshua, he shall go over before you, as רוחב has said.
4 And רוחב shall do to them as He did to Sichon and to Og, melechim of the Amorites, and to their land which He destroyed.
5 And רוחב shall deliver them up before your face, that you may do to them according to all the mitzvoth which I have commanded you.
6 Be strong and of a tov courage, fear not, nor be afraid of them: for רוחב your Elohim, He it is that does go with you; He will not fail you, nor forsake you.
7 And Moshe called to Yahoshua, and said to him in the sight of kol Yisrael, Be strong and of a tov courage: for you must go with this people to the land which רוחב has sworn to their ahvot to give them; and you shall cause them to inherit it.
8 And רוחב, He it is that does go before you; He will be with you, He will not fail you, neither forsake you: fear not, neither be dismayed.
9 And Moshe wrote this Torah in a scroll, and delivered it to the Kohanim, the sons of Levi, who bore the Ark of the Testimony of רוחב, and to all the zechanim of Yisrael.
10 And Moshe commanded them, saying, At the end of every seven years, in the solemnity of the year of release, at Chag Sukkot,
11 When kol Yisrael comes to appear before רוחב your Elohim in the place that He shall choose, you shall read this Torah before kol Yisrael in their hearing.
12 Gather the people together, men and women, and children, 3 and your ger that is within your gates, that they may hear, and that they may learn, and fear רוחב your Elohim, and shomer to do all the words of this Torah:
13 And that their children, who have not known anything, may hear, and learn to fear רוחב your Elohim, as long as you live in the land which you go over the Yarden to possess.
14 And רוחב said to Moshe, See, your days approach when you must die: call Yahoshua, and present yourselves in the Tabernacle of the congregation, that I may give him a command. And Moshe and Yahoshua went, and presented themselves in the Tabernacle of the congregation.
15 And רוחב appeared in the Tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the Tabernacle.
16 And רוחב said to Moshe, See, you shall sleep with your ahvot; and this people will rise up, and whore after the elohim of the gerim of the land, where they are going to be among them, and will forsake Me, and break My brit that I have made with them.
17 Then My anger shall be lit against them in that day, and I will forsake them, and I will hide My face from

1 Confession of faith in the Living Torah Yahshua and the written Torah.
2 Yahshua. Romans 10:8-10.
3 DSS, LXX. We are to carry out His word with action, not just faith. Faith without works is dead.
4 According to the Renewed Covenant, the Torah itself is the word of faith renewed through the Good News and proclaimed by the apostles, as opposed to a dispensationalist mindset of Torah versus a new faith.
5 Physical multiplicity.

6 Notice that the children did not go to separate children’s programs but were required to hear all of Torah with the adults.
them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our Elohim is not among us?
18 And I will surely hide My face in that day for all the evils that they shall do, in that they will have turned to other elohim.
19 Now therefore write this shir for yourselves, and teach it to the children of Yisrael: put it in their mouths, that this shir may be a witness for Me against the children of Yisrael.
20 For when I shall have brought them into the land which I swore to their ahvot, that flows with milk and honey; and they shall have eaten and filled themselves, and grown fat; then will they turn to other elohim, and serve them, and provoke Me, and break My brit.
21 And it shall come to pass, when many evils and troubles have befallen them, that this shir shall testify against them as a witness: for it shall not be forgotten out of the mouths of their zera: for I know their imaginations that they entertain, even now, before I have brought them into the land which I swore to them.
22 Moshe therefore wrote this shir the same day, and taught it to the children of Yisrael.
23 And he gave Yahshuah the son of Nun a command, and said, Be strong and of tov courage: for you shall bring the children of Yisrael into the land which I swore to them: and I will be with you.
24 And it came to pass, when Moshe had made an end of writing the words of this Torah in a scroll, until they were finished,
25 That Moshe commanded the Lewiyim, who bore the Ark of the Testimony of יהוה, saying,
26 Take this scroll of the Torah, and put it at the side of the Ark of the Testimony of יהוה your Elohim, that it may be there for a witness against you.
27 For I know your rebellion, and your stiff neck: see, while I am yet alive with you this day, you have been rebellious against יהוה; and how much more after my death?
28 Gather to me all the zechanim of your tribes, and your officers, that I may speak these words in their ears, and call the shamayim and earth to record it against them.
29 For I know that after my death you will fully corrupt yourselves, and turn aside from the halacha which I have commanded you; and evil will befall you in the latter-days; because you will do evil in the sight of יהוה, to provoke Him to anger through the work of your hands.
30 And Moshe spoke in the ears of all the congregation of Yisrael the words of this shir, until they were ended.

Torah Parsha 53
HaAzinu 32:1-59
Hafarah Schmuel Bet 22:1-51
Brit Chadasha Romiyah 10:14-21

32 Give ear, O you shamayim, and I will speak; and listen, O earth, to the words of my mouth.
2 My doctrine shall drop as the rain; my speech shall

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2 A defining characteristic of the true Yisrael. Those who refuse to proclaim the true Name of the Father cannot be considered Yisrael, as both heaven and earth record and testify the same song with Moses’s Song.
3 Idolatry and forsaking His Name.
4 The concept of YHWH as Father is not a Christian invention.
5 Speaking of YHWH’s command for key heavenly messengers to guard specific nations (LXX and DSS).
6 Alternate translation according to the Peshitta and Masoretic texts reads: “According to the number of the sons of Yisrael.” If one accepts this rendering, then the nations were divided geographically based on the criteria of how many of Yisrael’s exiles that nation could hold. Based on that sole criteria YHWH would allot a certain amount of land. This rendering further displays the vastness of the billions of Yisraelites in the latter-days.
7 Jacob’s inheritance will eventually fill all nations.
8 Pet name for Yisrael meaning “Upright.”

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1 Starting in circa 33CE.
fat, you are grown thick, you are covered with fatness; then he forsook נִדְנָא who made him, and lightly esteemed the Rock of his salvation. 
16 They provoked Him to jealousy with strange elohim, with abominations they provoked Him to anger. 
17 They sacrificed to shadim, not to אֵל; they have provoked Me to anger with their vanities: and I will move them to jealousy with those who are Lo-Ami; I will provoke them to anger with a foolish nation. 
18 Of the Rock that begat you, you are not mindful, and have forgotten the El that formed you. 
19 And when גורם saw it, He abhorred them, because of their provoking of His sons, and of His daughters. 
20 And He said, I will hide My face from them, I will see what their end shall be: for they are a very perverse generation, children in whom is no emunah. 
21 They have moved Me to jealousy with that which is not El; they have provoked Me to anger with their vanities: and I will move them to jealousy with those who are Lo-Ami; I will provoke them to anger with a foolish nation. 
22 For a fire is lit in My anger, and shall burn to the lowest Sheol, and shall consume the land with its increase, and set on fire the foundations of the mountains. 
23 I will gather evils upon them; I will send My arrows upon them. 
24 They shall be wasted with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. 
25 The sword without, and fear within, shall destroy both the young man and the virgin, the nursing child also with the man of gray hairs. 
26 I said, I would scatter them into the four corners, I will send My arrows among men: 
27 Were it not that I feared the wrath of the enemy, lest they should say, Our hand is high, and lightly has not done all this. 
28 For they are a nation void of counsel, neither is there any binah in them. 
29 O that they were wise, that they understood this, that they would consider their latter end! 
30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and יהוה had given them up? 
31 For their rock is not as our Rock, even our enemies themselves are shophim. 
32 For their vine is of the vine of Sedom, and of the fields of Amorah: their grapes are grapes of gall, their clusters are bitter: 

33 Their wine is the poison of serpents, and the cruel venom of vipers. 
34 Is not this laid up in store with Me, and sealed up among My treasures? 
35 To Me belongs vengeance and repayment; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. 
36 For יהוה shall judge His people, and have rachamim for His avadim, when He sees that their power is gone, and there is none remaining bond, or free. 
37 And He shall say, Where are their elohim, their rock in whom they trusted, 
38 Who did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection. 
39 See now that I, even I, am He, and there is no elohim with Me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of My hand. 
40 For I lift up My hand to the shayaim, and say, I live le-olam-va-ed. 
41 If I sharpen My flashing sword, and My hand takes hold on mishpat; I will render vengeance to My enemies, and willeward them that hate Me. 
42 I will make My arrows drunk with dahm, and My sword shall devour flesh; and that with the dahm of the slain and of the captives, from the keter of the head of the enemy. 
43 Gilah, O shayaim, with Him, and let all the heavenly malachim worship Him; 
4 O gilah you nations with His people, and let all the sons of Elohim strengthen themselves in Him; for He will avenge the dahm of His sons, and will render mishpat to His adversaries, and will reward them that hate Him, and יהוה will make a keporah for the land and for His people. 
44 And Moshe came and spoke all the words of this shir in the ears of the people, he, and Yahoshua the son of Nun. 
45 And Moshe made an end of speaking all these words to kol Yisrael: 
46 And he said to them, Set your levim to all the words that I testify among you this day, which you shall command your children to shomer and to do, all the words of this Torah. 
47 For it is not a vain thing for you; because it is your chayim: and through this thing you shall prolong your days in the land, which you go over the Yarden to possess. 
48 And יהוה spoke to Moshe that same day, saying, 
49 Get up into this mountain Avarim, to Mount Nevo, which is in the land of Moav that is opposite Yericho; and see the land of Kanaan, which I give to the children of Yisrael for a possession: 
50 And die on the mount where you go up, and be

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1 This reference refers to Yisrael being stunned and angered by a people that resemble non-Yisraelites in culture and lifestyle, claiming to be the “Yisrael of יהוה” in the latter-days. From Scriptures in Hosea 1:9, First Peter 2:10 and Romans 9:25-27, the Lo-Ami foolish, or goy-nation, was and is returning Efrayim-Yisrael. 
2 Efrayim-Yisrael, all but forgotten by mankind until the last days, and the coming of Messiah Yahshua. 
3 Speaking of Messiah Yahshua as quoted in Ivrim/Hebrews 1:6 and from the LXX. 
4 From the LXX and quoted in Romans 15:10 validating validating this usage encouraging all nations to be Yisrael and join in with Yisrael, not Yisrael with other religions, or nations.
gathered to your people; as Aharon your brother died on Mount Hor, and was gathered to his people:
51 Because you trespassed against Me among the children of Yisrael at the mayim of Merivah-Kadesh, in the wilderness of Tzin; because you did not set Me apart in the midst of the children of Yisrael.
52 Yet you shall see the land before you; but you shall not go there to the land that I give the children of Yisrael.

Torah Parsha 54
VeZot HaBrachah 33:1-34:12
Haftarat Yahosha 1:1-18
Brit Chadasha Mattityahu 17:1-9
Yahudah 1:8-9

33 And this is the blessing, with which Moshe the man of Elohim blessed the children of Yisrael before his death.

2 And he said, יִהְיוּ פַּרְעֹה נָעַרְתֵּנִי בְּנֵי שֵׁרֵי אֶחָד מִקְרָבָּם; יִהְיוּ פַּרְעֹה נָעַרְתֵּנִי בְּנֵי שֵׁרֵי אָבִי; שֵׁרֵי הֶם לִפְנֵיֶּיךָ שָׁקָו בְּאֶחָד לִפְנֵי יָדֶיךָ; שֵׁרֵי ה רֵצִיתִנִי בְּאֶחָד לִפְנֵי יָדֶיךָ. יִהְיוּ פַּרְעֹה נָעַרְתֵּנִי בְּנֵי שֵׁרֵי אָבִי; שֵׁרֵי הָאָרֶץ רֵצִיתִנִי בְּאֶחָד לִפְנֵי יָדֶיךָ.

3 And he said, I love you, people of Yisrael; all Your kidushim are in Your hands;

4 Moshe commanded us a Torah, even the inheritance of Yaakov.

5 And he was Melech in Yisrael, when the heads of the people and the tribes of Yisrael were gathered together.

6 Let Reuven live, and not die; and let not his men be few.

7 And this is the blessing of Yisrael: and he said, Listen, מֹשֶׁה, to the voice of Yisrael, and bring him to his people; let his hands be sufficient for him; and be a help to him from his enemies.

8 And of Levi he said, Let your Thummim and your Urim be with your Kadosh-One, whom you did test at Massah, and with whom you did contend at the mayim of Merivah;

9 Who said to his abba and to his eema, I have not seen him; neither did he acknowledge his brothers, or know his own children: for they have observed Your word, and kept Your brit.

10 They shall teach Yaakov Your mishpatim, and Yisrael Your Torah: they shall put incense before You, and whole burnt sacrifices upon Your altar.

11 יִהְיֶה חֹזֶה, his substance, and accept the work of his hands; smile through the loins of those that rise against him, and of those that hate him, that they rise not again.

12 And of Benjamin he said, The beloved of his abba, and of his eema, and of those that hate him, that they rise not again.

13 And of Joseph he said, Blessed of أֱלֹהִים יִבְרְאוֹ, and upon his head shall be the crown of the keter of the land.

14 And with the precious fruits brought forth by the sun, and with the precious things put forth by the moon,

15 And with the best things of the ancient mountains, and with the precious things of the everlasting hills,

16 And with the precious things of the earth and fullness of it, and with the tow will of Him that dwelt in the bush:

17 His splendor is like a first-born bull, and his horns are like the horns of the wild ox: with them he shall push the peoples together to the ends of the earth: and they are the myriads of Efrayim, and they are the thousands of Menashsheh.

18 And of Zevulon he said, Gilah, Zevulon, in your going out; and, יִשְׁעָר, in your tents.

19 They shall call the peoples to the mountain; there they shall offer sacrifices of tzedakah: for they shall suck of the abundance of the seas, and of treasures hidden in the sand.

20 And of Gad he said, Blessed be he that enlarges Gad:

21 And he provided the first part for himself, because there, the portion of the Torah giver, was hidden; and he came with the heads of the people, he did the tzedakah of יֵלְדֵי בֵּית אָבֹתֵךְ, and his mishpatim with Yisrael.

22 And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with favor, and full with the bracha of יִתְנָה, possess the west and the south.

24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brothers, and let him dip his foot in oil.

25 Your shoes shall be iron and brass; and as your days, so shall your strength be.

26 There is none like the El of Yeshurun, who rides upon the shayamim to help you, and in His excellency rides the skies.

27 The Elohim of old is your refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before you; and shall say, Destroy them.

28 Yisrael then shall dwell in safety alone: the fountain of Yaakov shall be upon a land of corn and wine; also His favor, and full with the bracha of יִבְרְאוֹ, shall cover him all the days of his life.

29 Favored are you, O Yisrael: who is like you, O people saved by יִשְׁרָאֵל, the Shield of your help, who is the Sword of Your Excellency! And your enemies shall be found to be liars to you; and you shall tread down their high places.

1 Reference to Messiah.
2 YHWH is truly King when He receives honor for gathering all Yisrael back as one in spite of their exile and hard hearts.
And Moshe went up from the plains of Moav to the mountain of Nevo, to the top of Pisgah that is opposite Yericho. And הוהי showed him all the land of Gilad, as far as Dan,
2 And all of Naphtali, and the land of Efrayim, and Menashsheh, and all the land of Yahudah, to the Western Sea,
3 And the south, and the plain of the Valley of Yericho, the city of palm etzim, to Tzoar.
4 And הוהי said to him, This is the land which I swore to Avraham, to Yitzchak, and to Yaakov, saying, I will give it to your zera: I have caused you to see it with your eyes, but you shall not go over there.
5 So Moshe the eved of הוהי died there in the land of Moav, according to the word of הוהי.
6 And He buried him in a valley in the land of Moav, opposite Beit-Peor: but no man knows of his burial place to this day.

7 And Moshe was one hundred twenty years old when he died: his eye was not dim, nor his natural force gone.
8 And the children of Yisrael wept for Moshe in the plains of Moav thirty days: so the days of weeping and mourning for Moshe were ended.
9 And Yahoshua the son of Nun was full of the Ruach of chochmah; for Moshe had laid his hands upon him: and the children of Yisrael listened to him, and did as הוהי commanded Moshe.
10 And there arose not a navi since, in Yisrael, like Moshe, whom הוהי knew panayim-el-panayim,
11 As evidenced by all the signs and the wonders, which הוהי sent him to do in the land of Mitzrayim to Pharaoh, and to all his avadim, and to all his land,
12 And in all that his mighty hand did, and in all the great fearsome deeds that Moshe showed forth in the sight of kol Yisrael.

Chazak Chazak VeNitchazak
Be Strong Be Strong!
And May We Be Strengthened!

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1 Joshua probably penned this verse until the chapter’s end. An alternative view is that Moses wrote it himself through his own tears.
2 DSS and LXX read “and they,” meaning the children of Yisrael buried their leader.
3 Until the coming of YHWH’s Son.
1 Now after the death of Moshe the eved of יהושוע, it came to pass, that יהושוע spake to Yahoshua 1 the son of Nun, Moshe's assistant, saying,

2 Moshe My eved is dead: now therefore arise, go over this the Yarden River, you, and this entire people, to the land that I do give to them, even to the children of Yisrael.

3 Every place that the sole of your foot shall tread upon, that have I given to you, as I said to Moshe.

4 From the wilderness of Levanon even to the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your border.

5 There shall not be any man able to resist you all the days of your chayim: as I was with Moshe, so I will be with you: 2 I will not fail you, nor forsake you.

6 Be strong and courageous: for to this people shall you divide for an inheritance the land, which I swore to their avhot to give them.

7 Only be strong and very courageous, that you may shomer to do according to all the Torah, which Moshe My eved commanded you: turn not from it to the right hand, or to the left, that you may prosper wherever you go.

8 This scroll of the Torah shall not depart out of your mouth; but you shall meditate on it day and night, that you may shomer to do according to all that is written in it: for then you shall make your derech prosperous, and then you shall have tov success.

9 Have not I commanded you? Be strong and courageous; be not afraid, neither be dismayed: for יהוה your Elohim is with you wherever you go.

10 Then Yahoshua commanded the officers of the people, saying,

11 Pass through the camp, and command the people, saying, Prepare for yourselves provisions; for within three days you shall pass over this the Yarden River, to go in to possess the land, which יהוה your Elohim gives you to possess.

12 And to the Reuvenites, and to the Gadites, and to half the tribe of Menashsheh, spoke Yahoshua, saying,

13 Remember the word that Moshe the eved of יהוה commanded you, saying, יהוה your Elohim has given you rest, and has given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moshe gave you on this side of the Yarden River; nevertheless you shall pass with your brothers armed, all the mighty men of valor, and help them;

15 Until יהוה has given your brothers rest, as He has given you, and they also have possessed the land which יהוה your Elohim gives them: then you shall return to the land of your possession, and enjoy it, which Moshe יהוה's eved gave you on this side of the Yarden River toward the rising of the sun.

1 The full Name of our Messiah is shortened to Yahshua. The spelling of Yah-o-shua preserves the Yah-O syllables in the true Name.

2 A promise to all Yisrael for all times.

16 And they answered Yahoshua, saying, All that you command us we will do, and wherever you send us, we will go.

17 As we listened to Moshe in all things, so will we listen to you: only יהוה your Elohim be with you, as He was with Moshe.

18 Whoever he is that does rebel against your commandment, and will not listen to your words in all that you command him, he shall be put to death: only be strong and courageous.

2 And Yahoshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Yericho. And they went, and came to a harlot's bayit, named Rachav, and lodged there.

2 And it was told the melech of Yericho, saying, See, there came men in here tonight from the children of Yisrael to search out the land.

3 And the melech of Yericho sent to Rachav, saying, Bring forth the men that have come to you, which have entered into your bayit: for they have come to search out all the land.

4 And the woman took the two men, and hid them, and said, There came men to me, but I didn’t know where they were from:

5 And it came to pass about the time of the shutting of the gate, when it was dark, that men from the melech went out: She said to them, Where those men went, I don’t know: Pursue after them quickly: for you shall overtake them.

6 But she had brought them up to the roof of the bayit, and hid them with the stalks of flax, which she had piled up on the roof.

7 And the men pursued after them in the derech to the Yarden River to the fords: and as soon as those who pursued after them had gone out after the spies, they shut the gate.

8 And before they had laid down for the night, she came up to them on the roof;

9 And she said to the men, I know that יהוה has given you the land, and that your fear is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how יהוה dried up the mayim of the Sea of Reeds for you, when you came out of Mitzrayim; and what you did to the two melechim of the Amorites, that were on the other side of the Yarden River, Sichon and Og, whom you utterly destroyed.

11 And as soon as we had heard these things, our levim did melt, neither did there remain any more courage in us, because of you: for יהוה your Elohim, He is Elohim in the shammayim above, and in earth beneath.

12 Now therefore, please, swear to me by יהוה, since I have shown you chesed; that you will also show chesed to my abba's bayit, and give me an emet ot:

13 And that you will keep alive my abba, and my eema, and my brothers, and my sisters, and all that they have, and deliver our chayim from death.

14 And the men answered her, Our chayim for yours, if you utter nothing about this business. And it shall be, when יהוה has given us the land that we will deal in
chesed and in emet with you.
15 Then she let them down by a rope through the window: for her bayit was upon the town wall, and she dwelt upon the wall.
16 And she said to them, Get to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers return: and afterward you can go your way.
17 And the men said to her, We will be blameless of this your oath which you have made us swear.
18 Unless you do this; when we come into the land, you shall bind this cord of scarlet thread in the window from which you did let us down: and you shall bring your abba, and your eema, and your brothers, and all your abba's household to stay with you.
19 And it shall be, that whosoever shall go out of the doors of your bayit into the street, his spilled dahm shall be his own fault, and we will be guiltless: and whoever shall be with you in the bayit, if they are hurt, his dahm shall become our fault, if any harm comes upon him.
20 And if you mention this business to anyone, then we shall become our fault, if any harm comes upon him. You shall not mention it, and you shall bring your abba, your eema, and your brothers, and all your abba's household to stay with you.
21 And she said, According to your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.
22 And they went, and came to the mountain, and stayed there three days, until the pursuers had returned: and the pursuers sought them throughout all the derech, but found them not.
23 So the two men returned, and descended from the mountain, and passed over, and came to Yahoshua the son of Nun, and told him all things that had happened to them:
24 And they said to Yahoshua, Truly יהוה has delivered all the land; for even all the inhabitants of the land do faint because of us.

3 And Yahoshua rose early in the morning; and they set out from Shittim, and came to the Yarden River, he and all the children of Yisrael, and lodged there before they passed over.
2 And it came to pass after three days that the officers went through the camp;
3 And they commanded the people, saying, When you see the Ark of the Testimony of יהוה your Elohim, and the Kohanim, the Leviyim, bearing it; then you shall set out from your place, and follow it.
4 Only, there shall be a space between you and it, about two thousand cubits by measure: come not near to it, that you may know the derech by which you must go: for you have not passed by this derech before.
5 And Yahoshua said to the people, Set yourselves apart: for tomorrow יהוה will do wonders among you.
6 And Yahoshua spoke to the Kohanim, saying, Take up the Ark of the Testimony, and pass over before the people. And they took up the Ark of the Testimony, and went before the people.
7 And יהוה said to Yahoshua, This day will I begin to magnify you in the sight of kol Yisrael; that they may know that, as I was with Moshe, so I will be with you.
8 And you shall command the Kohanim that bear the Ark of the Testimony, saying, When you have come to the brink of the mayim of the Yarden River, you shall stand still in the middle of the Yarden River.
9 And Yahoshua said to the children of Yisrael, Come here, and hear the words of יהוה your Elohim.
10 And Yahoshua said, By this you shall know that the living Elohim is among you, and that He will without fail drive out from before you the Kanaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgasites, and the Amorites, and the Yevuites.
11 See; the Ark of the Testimony of יהוה of all the earth passes over before you into the Yarden River.
12 Now therefore take twelve men out of the tribes of Yisrael, out of every tribe a man.
13 And it shall come to pass, as soon as the soles of the feet of the Kohanim that bear the Ark of יהוה, Master of all the earth, shall rest in the mayim of the Yarden River, that the mayim of the Yarden River shall be cut off from the mayim that comes down from upstream; and they shall stand still like a pile.
14 And it came to pass, when the people moved from their tents, to pass over the Yarden River, and the Kohanim bearing the Ark of the Testimony before the people;
15 And as they that bore the Ark had come to the Yarden River, and the feet of the Kohanim that bore the Ark were dipped in the edge of the mayim - for the Yarden River overflows all its banks all the time at harvest -
16 That the mayim which came down from the north stopped and rose up into a pile very far away at Aram, that is beside Tzaretan: and the mayim that came down toward the sea of the plain, even the salt sea, failed, and was cut off: and the people passed over just opposite Yericho.
17 And the Kohanim that bore the Ark of the Testimony of יהוה stood firm on dry ground in the midst of the Yarden River, and all the Yisraelites passed over on dry ground, until all the people had passed completely over the Yarden River.

4 And it came to pass, when all the people had completely passed over the Yarden River, that יהוה spoke to Yahoshua, saying,
2 Take twelve men out of the people, out of every tribe a man,
3 And command them, saying, Take out of the midst of the Yarden River, out of the place where the Kohanim's feet stood firm, twelve stones, and you shall carry them over with you, and leave them in the lodging place, where you shall lodge this night.
4 Then Yahoshua called the twelve men, whom he had prepared from the children of Yisrael, out of every tribe a man:
5 And Yahoshua said to them. Pass over before the Ark of יהוה your Elohim into the midst of the Yarden River, and take up every man a stone upon his shoulder, according to the number of the tribes of the children of Yisrael:
6 That this may be an ot among you, that when your children ask their ahvot in times to come, saying, What is the meaning of these stones?
7 Then you shall answer them, That the mayim of the Yarden River was cut off before the Ark of the Testimony of יהוה; when it passed over the Yarden River, the mayim
of the Yarden River was cut off: and these stones shall be for a memorial to the children of Yisrael le-olam-va-ed.
8 And the children of Yisrael did so, as Yahshua commanded, and took up twelve stones out of the midst of the Yarden River, as ḥōlel spoke to Yahshua, according to the number of the tribes of the children of Yisrael, and carried them over with them to the place where they lodged, and laid them down there.
9 And Yahshua set up twelve stones in the midst of the Yarden River, in the place where the feet of the Kohanim who bore the Ark of the Testimony stood: and they are there to this day.
10 For the Kohanim who bore the Ark stood in the midst of the Yarden River, until everything was finished that יתיר commanded Yahshua to speak to the people, according to all that Moshe commanded Yahshua: and the people hurried and passed over.
11 And it came to pass, when all the people had completely passed over, that the Ark of יתיר passed over, and the Kohanim, in the presence of the people.
12 And the children of Reuven, and the children of Gad, and half the tribe of Menashsheh, passed over armed before the children of Yisrael, as Moshe spoke to them: 13 About forty thousand prepared for war passed over before יתיר to battle, to the plains of Yericho.
14 On that day יתיר magnified Yahshua in the sight of kol Yisrael; and they feared him, just as they feared Moshe, all the days of his chayim.
15 And יתיר spoke to Yahshua, saying,
16 Command the Kohanim that bear the Ark of the Testimony that they come up out of the Yarden River.
17 Yahshua therefore commanded the Kohanim, saying, Come up out of the Yarden River.
18 And it came to pass, when the Kohanim that bore the Ark of the Testimony came up out of the midst of the Yarden River, and the soles of the Kohanim’s feet were lifted up to the dry land, that the mayim of the Yarden River returned to its place and flowed over all its banks, as they did before.
19 And the people came up out of the Yarden River on the tenth day of the first month, and camped in Gilgal, on the east border of Yericho.
20 And those twelve stones, which they took out of the Yarden River, did Yahshua set up in Gilgal.
21 And he spoke to the children of Yisrael, saying. When your children shall ask their abvot in times to come, saying, What is the meaning of these stones?
22 Then you shall let your children know, saying, Yisrael came over this Yarden River on dry land.
23 For יתיר your Elohim dried up the mayim of the Yarden River from before you, until you had passed over, just as יתיר your Elohim did to the Sea of Reeds, which He dried up before us, until we had gone over:
24 That all the people of the earth might know the hand of יתיר, that it is mighty: that you might fear יתיר your Elohim le-olam-va-ed.
5 And it came to pass, when all the melechim of the Amorites, who were on the side of the Yarden River westward, and all the melechim of the Kanaanites, which were by the sea, heard that יתיר had dried up the mayim of the Yarden River from before the children of Yisrael, until they had passed over, that their lev melted, neither was there ruach in them any more, because of the children of Yisrael.
6 At that time יתיר said to Yahshua, Make yourselves sharp knives and perform brit-milah again upon the children of Yisrael a second time.
3 And Yahshua made a sharp knife, and performed brit-milah upon the children of Yisrael at the hill of the foreskins.
4 And this is the reason why Yahshua did perform brit-milah upon the people: All the people that came out of Mitzrayim, that were males, even all the men of war, died in the wilderness, in the derech after they came out of Mitzrayim.
5 Now all the people that came out had received brit-milah: but all the people that were born in the wilderness in the derech as they came out of Mitzrayim, had not received brit-milah.
6 For the children of Yisrael walked forty years in the wilderness, until all the people that were men of war, who came out of Mitzrayim, were consumed, because they obeyed not the voice of יתיר: to whom יתיר swore that He would not show them the land, which יתיר swore to their abvot that He would give us, a land that flows with milk and honey.
7 And their children, whom He raised up in their place, upon those did Yahshua perform brit-milah: for they were uncircumcised, because they had not performed brit-milah on the derech.
8 And it came to pass, when they had done performing brit-milah upon all the people, that they abode in their places in the camp, until they were healed.
9 And יתיר said to Yahshua, This day have I rolled away the reproach of Mitzrayim from off you. Therefore the name of the place is called Gilgal to this day.
10 And the children of Yisrael encamped in Gilgal, and kept the Pesach on the fourteenth day of the month in the evening in the plains of Yericho.
11 And they did eat of the produce of the land on the day after the Pesach, unleavened cakes, and parched corn on the same day.
12 And the manna ceased on the next day after they had eaten of the produce of the land; neither had the children

1 Here we see that faith in YHWH comes before circumcision. The Galatian heresy was that Efrayimites had started performing circumcisions to please the Jews, having not yet entered into the fullness of faith, or of Torah. As with Abraham, circumcision came much later, after faith. Yaakov/James in Acts 15 later affirmed this, so that the pattern is clear and the Galatians had broken the pattern.

2 Concrete proof that Bikkurim (the Firstfruit wave offering), had to be the day after the annual Shabbat of Aviv 15, not the day after the weekly Shabbat, since eating produce, or grain is forbidden until the firstfruit wave offering. If the wave offering was done on a Sunday annually and Passover fell on a weekday as it often did, then Joshua caused all Yisrael to violate Torah by eating before the firstfruit offering. That cannot be.
And he said, No; but as Captain of the armies of Yisrael I am now come. And Yahoshua fell on his face to the earth, and did worship, and said to Him, What says My Master to His eveled?

And the captain of Yahoshua’s camp said to Yahoshua, Loose your sandals from off your feet; for the place where you stand is kadosh ground. And Yahoshua did so.

Now Yericho was tightly shut up because of the children of Yisrael: none went out, and none came in. And Yahoshua said to Yahoshua, See, I have given into your hand Yericho, and the melech of it, and the mighty men of valor.

And you shall go around the city, all the men of war, shall go around the city once. This shall you do for six days.

And seven Kohanim shall carry before the Ark seven shofars: and on the seventh day you shall go around the city seven times, and the Kohanim shall blow with the shofars.

And it shall come to pass, that when they make a tekiyah gedolah with the shofars and when you hear the sound of the shofars, that all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend every man directly before him.

And Yahoshua the son of Nun called the Kohanim, and said to them, Take up the Ark of the Testimony, and let seven Kohanim bear the seven shofars before the Ark of הוהי.

And he said to the people, Pass over, and surround the city, and let him that is armed go before the Ark of הוהי. And seven Kohanim shall carry before the Ark seven shofars: and on the seventh day you shall go around the city seven times.

And Yahoshua had said to the two men that had spied out the land, Go into the harlot’s bayit, and bring out from her brothers, and all that she had; and she dwells in the city seven times. And the city shall be cursed, and all that is in it shall be cursed with it.

And the city shall be cursed, and all that is in it shall be cursed with it. Only Rachav the harlot shall live, she and all that are with her in her bayit, because she hid the messengers that we sent. And, under all circumstances you shall guard yourselves from the cursed things, lest you make yourselves cursed, when you take of the cursed things, and make the camp of Yisrael a curse, and trouble it.

But Yahoshua had said to the two men that had spied out the land, Go into the harlot’s bayit, and bring out from there the woman, and all that she has, as you swore to her.

And the young men that were spies went in, and brought Rachav, and her abba, and her eema, and her brothers, and all that she had; and they brought out all her relatives, and left them outside the camp of Yisrael.

And they burned the city with fire, and all that was in it: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the Bayit of הוהי.

And Yahoshua saved Rachav the harlot alive, and her abba’s household, and all that she had; and she dwells in the camp.

1 An appearance of Yahshua, or Metatron, the Guardian of Yisrael known to Moses as the Messenger of YHWH, but here as the Captain of YHWH’s armies, and in the Scroll of Hebrews as the Captain of our salvation.

2 YHWH appeared to Moses in the burning bush in like manner as He does here, further confirming that this was none other than YHWH the sent one.

3 The two men are a type of the two houses of Yisrael, who will eventually take back the land of Yisrael.

4 A type of both houses, defiled by harlotry, being kept outside the camp until cleansed by Yahshua. After contact with her, even the two messengers (Efrayim and Judah) were brought outside the camp. How much more were the actual two houses that became an adulterous bride, to be kept outside the camp until Yahshua arrived to lead them back in?
Yisrael even to this day; ¹ because she hid the messengers, which Yahoshua had sent to spy out Yericho. 
26 And Yahoshua warned them at that time, saying, Cursed be the man before Elohim, which rises up and rebuilds this city Yericho: he shall lay the foundation of it with the death of his bacher, and with the death of his youngest son shall he set up the gates of it. 
27 So יושע was with Yahoshua, and his fame was reported throughout all the land.

7 But the children of Yisrael committed a trespass in the cursed thing: for Achan, the son of Karmi, the son of Zavdi, the son of Zerach, of the tribe of Yahudah, ² took of the cursed thing: and the anger of יהוה burned against the children of Yisrael. 
2 And Yahoshua sent men from Yericho to Ai, which is beside Beth-Aven, on the east side of Beth-Eil, and spoke to them, saying, Go up and view the land. And the men went up and viewed Ai. 
3 And they returned to Yahoshua, and said to him, Let not all the people go up; but let about two, or three thousand men go up and smite Ai; and make not all the people to toil there; for they are just a few. 
4 So there went up from the people about three thousand men: and they fled before the men of Ai. 
5 And the men of Ai smote about thirty-six men: for they chased them from before the gate even to Shevarim, and smote them in the descent: therefore the levim of the people melted, and became as mayim. 
6 And Yahoshua tore his clothes, and fell to the earth before his head. 
7 And Yahoshua said, O Master יהוה, why have you brought this people over the Yarden River, to deliver us into the hand of the Amorites, to destroy us? Would to Elohim we had been content, and stayed on the other side this way upon your face? 
8 O יהוה, why should the Egyptians laugh, and say, Because I have exalted my bacher to be a leader over this people? For what have I done: but your work shall be known. 
9 For the Kanaanites and all the inhabitants of the land shall hear of it, and shall surround us, and cut off our heads. 
10 And יהוה said to Yahoshua, Get up; why do you lie down this way upon your face? 

¹ Hear this really well. Even a gentle whore can become Yisrael when obeying Yisrael’s King Messiah and Torah, and chooses to dwell with the people in culture and lifestyle. Rahab is rewarded officially as a mother of Yisrael by being placed in the genealogy of Yahshua (Matthew 1:5). Based on modern Judaism, or Messianic Judaism, she probably would not have been allowed to be a Yisraeleite unless she converted and became a certain type of a Jewish woman, like an orthodox Jewish convert. 
² Sin came from both future houses of Yisrael, as here we see Judah bringing sin into the camp. 
³ s.a.tan’s grand design is to obliterate both the Name of YHWH and His son Yisrael. 

11 Yisrael has sinned, and they have also transgressed My brit, which I commanded them: for they have even taken of the cursed things, and have also stolen, and deceived also, and they have put it even among their own belongings. 
12 Therefore the children of Yisrael could not stand before their enemies, but turned their backs before their enemies, because they were cursed: neither will I be with you any more, except you destroy the cursed things from among you. 
13 Rise up, set the people apart, and say, Set yourselves apart for tomorrow: for this says יהוה Elohim of Yisrael, There is a cursed thing in the midst of you, O Yisrael: you cannot stand before your enemies, until you take away the cursed thing from among you. 
14 In the morning therefore you shall be brought near according to your tribes: and it shall be, that the tribe which יהוה calls for shall come according to their mishpachot; and the mishpacha which יהוה shall call for will come by household; and the household which יהוה shall call for shall come forth man by man. 
15 And it shall be, that he that is found with the cursed thing shall be burned with fire, he and all that he has: because he has transgressed the brit of יהוה, and because he has worked wickedness in Yisrael. 
16 So Yahoshua rose up early in the morning, and brought Yisrael by their tribes; and the tribe of Yahudah was selected: 
17 And he brought the mishpacha of Yahudah; and he took the mishpacha of the Zerachites: and he brought the mishpacha of the Zerachites man by man; and Zavdi was taken: 
18 And he brought his household man by man; and Achan, the son of Karmi, the son of Zavdi, the son of Zerach, of the tribe of Yahudah, was selected. 
19 And Yahoshua said to Achan, My son, I beg you, give tifereth to יהוה Elohim of Yisrael, and make confession to Him; and tell me now what you have done; hide it not from me. 
20 And Achan answered Yahoshua, and said, Indeed I have sinned against יהוה Elohim of Yisrael, and this is what I did: 
21 When I saw among the spoils a lovely garment from Shinar, and two hundred shekels of silver, and a bar of gold of fifty shekels weight, then I coveted them, and took them; and, see, they are hidden in the earth under the middle of my tent, and the silver is under it. 
22 So Yahoshua sent messengers, and they ran to the tent; and, see, it was hidden in his tent, and the silver under it. 
23 And they took them out of the midst of the tent, and brought them to Yahoshua, and to all the children of Yisrael, and laid the items out before יהוה. 
24 And Yahoshua, and kol Yisrael with him, took Achan the son of Zerach, and the silver, and the garment, and the bar of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had: and they brought them to the Valley of Achor. 
25 And Yahoshua said, Why have you troubled us? יהוה shall trouble you this day. And kol Yisrael stoned him.

⁴ Valley of Tribulation.
with stones, and burned them with fire, after they had stoned them with stones.
26 And they raised over him a great heap of stones to this day. So יִרְכָּח returned from the fierceness of His anger. Therefore the name of that place was called, The Valley of Achor, to this day. 1

8 And יָאוֹשִׁיע said to Yahoshua, Fear not, neither be dismayed: take all the people of war with you, and arise, go up to Ai: see, now I have given into your hand the melech of Ai, and his people, and his city, and his land:

2 And you shall do to Ai and her melech as you did to יֵרְכָּח and her melech: only the spoil, and the cattle, shall you take for a prey to yourselves: now go lay an ambush for the city behind it.

3 So Yahoshua arose, and all the people of war, to go up against Ai: and Yahoshua chose thirty thousand mighty men of valor, and sent them away by night.

4 And he commanded them, saying, See, you shall lie in wait against the city, even behind the city: go not very far from the city, but you all be ready:

5 And I, and all the people that are with me, will approach the city: and it shall come to pass, when they come out against us, as the last time, that we will turn and run before them,

6 For they will come out after us. When we have drawn them from the city; they will say, They flee from before us, as last time: then we will flee before them.

7 Then you shall rise up from the ambush, and seize the city: for יָאוֹשִׁיע your Elohim will deliver it into your hand.

8 And it shall be, when you have taken the city, that you shall set the city on fire: according to the commandment of יָאוֹשִׁיע shall you do. See, I have commanded you.

9 Yahoshua therefore sent them forth: and they went to lie in ambush, and stay between Beth-El and Ai, on the west side of Ai: but Yahoshua lodged that night among the people.

10 And Yahoshua rose up early in the morning, and numbered the people, and went up, he and the zechanim of Yisrael, ahead of the people to Ai.

11 And all the people, even the people of war that were with him, went up, and drew near, and came before the city, and camped on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-El and Ai, on the west side of the city.

13 And when they had set the people in position, even all the army, positioned to the north of the city, and those who lay in wait positioned to the west of the city, that Yahoshua went that night into the midst of the valley.

14 And it came to pass, when the melech of Ai saw it, that they quickly rose up early, and the men of the city went out against Yisrael to battle, he and all his people, at a time appointed, before the plain; but he did not know that there was an ambush against him behind the city.

15 And Yahoshua and kol Yisrael pretended as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that were in Ai were called together to pursue after them: and they pursued after Yahoshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-El, that went not out chasing after Yisrael: and they left the city wide open, and pursued after Yisrael.

18 And יָאוֹשִׁיע said to Yahoshua, Stretch out the spear that is in your hand toward Ai: for I will give it into your hand. And Yahoshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their places, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and immediately set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, see, the smoke of the city ascended up to the shaymim, and they had no power to flee in any direction: and the people that fled to the wilderness turned back towards the pursuers.

21 And when Yahoshua and kol Yisrael saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and killed the men of Ai.

22 And the others also ran out of the city; so they were in the midst of Yisrael, some on this side, and some on that side: and they smote them, so that they let none of them remain, or escape.

23 And the melech of Ai they took alive, and brought him to Yahoshua.

24 And it came to pass, when Yisrael had made an end of killing all the inhabitants of Ai in the field, and in the wilderness where they chased them, and when they had all fallen by the edge of the sword, until they were consumed, that all the Yisraelites returned to Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Yahoshua drew not his hand back, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Yisrael took for a prey to themselves, according to the word of יָאוֹשִׁיע which He commanded Yahoshua.

28 And Yahoshua burned Ai, and made it a heap le-olam-va-ed, even a desolation to this day.

29 And the melech of Ai he hanged on an eytz until evening: and as soon as the sun was down, Yahoshua commanded that they should take his body down from the eytz, and cast it at the entrance of the gate of the city, and raised on it a great pile of stones, that remains to this day.

30 Then Yahoshua built an altar to יָאוֹשִׁיע Elohim of Yisrael in Mount Eival,
31 As Moshe the eved of יהוה commanded the children of ישראל, as it is written in the scroll of the Torah of Moshe, an altar of whole stones, over which no man has lifted up any cutting tool: and they offered on it burnt offerings to יהוה, and sacrificed shalom offerings.
32 And he wrote there on top of the stones a copy of the scroll of the Torah of יהוה, as it is written in the scroll of the Torah of Moshe, which he wrote in the presence of the children of ישראל.
33 And kol ישראל, and their zechanim, and officers, and their shophtim, stood on both sides of the Ark of the Testimony before the Kohanim the Lewiym, who bore the Ark of the Testimony of יהוה, the ger as well, as he that was born among them; 1 half of them over against Mount Gerizim, and half of them over against Mount Eival; as Moshe the eved of יהוה had commanded before, that they should bless the people of ישראל.
34 And afterwards he read all the words of the Torah, the brachat and klalot, according to all that is written in the scroll of the Torah.
35 There was not a single word of all that Moshe commanded, which Yahoshua did not read before all the congregation of ישראל, 2 with the women, and the little ones, 3 and the gerim that were accompanying them.

9 And it came to pass, when all the melechim which were on this side of the Yarden River, in the hills, and in the valleys, and in all the borders of the Great Sea toward Levanon, the Hittite, and the Amorite, the Kananite, the Perizzite, the Hivite, and the Yevusite, heard of it;
2 That they gathered themselves together, to fight with Yahoshua and with ישראל, with one accord.
3 And when the inhabitants of Giveon heard what Yahoshua had done to Yericho and to Ai,
4 They did work slyly, and went and pretended to be ambassadors, and took old sacks upon their donkeys, and wine skins, old, and torn, and patched up;
5 And old worn out shoes, with their feet bound with sandals, and old garments upon them, and all the lechem of their provision was dry and moldy.
6 And they went to Yahoshua to the camp at Gilgal, and said to him, and to the men of ישראל, We come from a far land: now therefore make a brit with us.
7 And the men of ישראל said to the Hivites, It is possible that you dwell among us; and how shall we make a brit with you?
8 And they said to Yahoshua, We are your avadim. And Yahoshua said to them, Who are you? And from where do you come?
9 And they said to him, From a very far land your avadim have come because of the Name of יהוה your Elohim: for we have heard of His fame, and all that He did in Mitzrayim,
10 And all that He did to the two melechim of the Amorites, that were beyond the Yarden River, to Sichon melech of Cheshbon, and to Og melech of Bashan, who was at Ashtaroth.
11 Why our zechanim and all the inhabitants of our land spoke to us, saying, Take food with you for the journey, and go to meet them, and say to them, We are your avadim: therefore now make a brit with us.
12 This our lechem we took fresh for our provision out of our houses on the day we left to go to you; but now, see, it is dry, and it is moldy:
13 And these skins of wine, which we filled, were new;
and, see, they are torn: and these garments and our shoes have become old because of the very long journey.
14 And the men took of their food, and asked not counsel at the mouth of יהוה.
15 And Yahoshua made shalom with them, and made a brit with them, to let them live: and the leaders of the congregation swore to them.
16 And it came to pass at the end of three days after they had made a brit with them, that they heard that they were their neighbors, and that they dwelt among them.
17 And the children ofישראל journeyed, and came to their cities on the third day. Now their cities were Giveon, and Khephirah, and Be-Eroth, and Kiryat-Yearim.
18 And the children of ישראל smote them not, because the leaders of the congregation had sworn to them by יהוה Elohim of Israel. And the entire congregation murmured against the leaders.
19 But all the leaders said to the entire congregation, We have sworn to them by יהוה Elohim of Israel: now therefore we may not touch them.
20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath that we swore to them.
21 And the leaders said to them, Let them live: but let them be avadim as cutters of wood and drawers of mayim for all the congregation; as the leaders had promised them.
22 And Yahoshua called for them, and he spoke to them, saying, Why have you tricked us, saying, We are very far from you, when you dwell among us?
23 Now therefore you are cursed, and there shall none of you be freed from being avadim, and cutters of wood and drawers of mayim for the bayit of my Elohim.
24 And they answered Yahoshua, and said, Because it was certainly told to your avadim, how יהוה your Elohim commanded His eved Moshe to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were very afraid of our chayim because of you, and have done this thing.
25 And now, see, we are in your hand: as it seems tov and right to you to do to us, do.
26 And so he did to them, and delivered them out of the hands of the children of ישראל, that they killed them not.
27 And Yahoshua made them that day cutters of wood and drawers of mayim for the congregation, and for the

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1 We see again, that no one who dwells with ישראל and worships with Israel as Israel, is to be considered a non-Israelite.  
2 The entire Torah was given to Moses in written and not verbal format. In order for Joshua to have read all the words with no words missing, there could not by definition be any other words delivered verbally that were not written and subsequently read. Therefore the so-called oral Torah is mere opinion, though oftentimes is insightful.
3 Notice that in Israel, little children are to hear the Torah along with the adults and not separate from them into children’s classrooms.
altar of מִזְכָּרָה, even to this day, in the place that He would choose.

10 Now it came to pass, when Adoni-Tzedek, melech of Yahrushalayim had heard how Yahoshua had taken Ai, and had utterly destroyed it; as he had done to Yericho and her melech, and as he had done to Ai and her melech; and how the inhabitants of Giveon had made shalom with Yisrael, and were among them;

2 That they feared greatly, because Giveon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men there were mighty.

3 And Adoni-Tzedek melech of Yahrushalayim sent to Hoham melech of Hevron, and to Piram melech of Yarmuth, and to Yaphia, melech of Lachish, and to Devir melech of Eglon, saying,

4 Come up to me, and help me, that we may smite Giveon: for they have made shalom with Yahoshua and with the children of Yisrael.

5 Therefore the five melechim of the Amorites, the melech of Yahrushalayim, the melech of Hevron, the melech of Yarmuth, the melech of Lachish, the melech of Eglon, gathered themselves together, and went up, with all their armies, and camped before Giveon, and made war against them.

6 And the men of Giveon sent to Yahoshua to the camp to Gilgal, saying, Hold not back your hand from your avadim; come up to us quickly, and accept us, and help us: for all the melechim of the Amorites that dwell in the mountains are gathered together against us.

7 So Yahoshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

8 And יְהוָה said to Yahoshua, Fear them not: for I have delivered them into your hand; there shall not a man of them stand before you.

9 Yahoshua therefore came to them suddenly, and went up from Gilgal all night.

10 And יהוה confused them before Yisrael, and killed them with a great slaughter at Giveon, and chased them along the derech that goes up to Beth-Horon, and smote them to Azekah, and to Makkedah.

11 And it came to pass, as they fled from before Yisrael, and were going down to Beth-Horon, that יהוה cast down great stones from the shamayim upon them to Azekah, and they died: there were more who died with hailstones than those whom the children of Yisrael killed with the sword.

12 Then spoke Yahoshua to יהוה in the day when יהוה delivered up the Amorites before the children of Yisrael, and he said in the sight of Yisrael, Sun, stand still over Giveon; and, Moon, in the Valley of Ayalon.

13 And the sun stood still, and the moon stayed in place, until the people had avenged themselves upon their enemies. Is not this written in Sefer Yahshar? So the sun stood still in the midst of the shamayim, and did not set for about a whole day.

14 And there was no day like that before it, or after it, that יהוה listened to the voice of a man: for יהוה fought for Yisrael.

15 And Yahoshua returned, and kol Yisrael with him, to the camp to Gilgal.

16 But these five melechim fled, and hid themselves in a cave at Makkedah.

17 And it was told Yahoshua, saying, The five melechim have been found hiding in a cave at Makkedah.

18 And Yahoshua said, Roll great stones upon the opening of the cave, and set men by it to guard them;

19 And don’t stay, but pursue after your enemies, and smite in their rear guard; Do not allow them to enter into their cities: for יהוה your Elohim has delivered them into your hand.

20 And it came to pass, when Yahoshua and the children of Yisrael had made an end of killing them with a very great slaughter, until they were consumed, that the rest which remained of them entered into fortified cities.

21 And all the people returned to the camp to Yahoshua at Makkedah in shalom: none murmured against any of the children of Yisrael.

22 Then said Yahoshua, Open the mouth of the cave, and bring out those five melechim to me.

23 And they did so, and brought forth those five melechim to him, the melech of Yahrushalayim, the melech of Hevron, the melech of Yarmuth, the melech of Lachish, and the melech of Eglon.

24 And it came to pass, when they brought out those melechim to Yahoshua, that Yahoshua called for all the men of Yisrael, and said to the captains of the men of war who went with him, Come near, put your feet upon the necks of these melechim. And they came near, and put their feet upon their necks. ¹

25 And Yahoshua said to them, Fear not, nor be dismayed, be strong and courageous: for this is what יהוה will do to all your enemies against whom you fight.

26 And afterward Yahoshua smote them, and killed them, and hanged them on five eytzim: and they were hanging upon the eytzim until the evening.

27 And it came to pass at the time of the going down of the sun, that Yahoshua commanded, and they took them down off the eytzim, and cast them into the cave where they had been hidden, and laid great stones in the cave’s mouth, which remain until this very day.

28 And that day Yahoshua took Makkedah, and smote it with the edge of the sword, and the melech he utterly destroyed, and all the beings that were in it; he let none remain: and he did to the melech of Makkedah as he had done to the melech of Yericho.

29 Then Yahoshua passed from Makkedah, and kol Yisrael with him, to Livnah, and fought against Livnah:

30 And יהוה delivered it also, and the melech of it, into the hand of Yisrael; and he smote it with the edge of the sword, and all the beings that were in it; he let none remain in it; but did to that melech as he had done to the melech of Yericho.

31 And Yahoshua passed from Livnah, and kol Yisrael with him, to Lachish, and camped against it, and fought against it:

32 And יהוה delivered Lachish into the hand of Yisrael, taking it on the second day, and smote it with the edge of the sword, and all the beings that were in it, according to

¹ This is our eternal position and calling in all the circumstances in our lives, as overcomers through יהוה.
all that he had done to Livnah.
33 Then Horam melech of Gezer came up to help Lachish; and Yahoshua smote him and his people, until he had left him none remaining.
34 And from Lachish Yahoshua passed to Eglon, and kol Yisrael with him; and they camped against it, and fought against it:
35 And they took it on that day, and smote it with the edge of the sword, and all the beings that were in it he utterly destroyed that day, according to all that he had done to Lachish.
36 And Yahoshua went up from Eglon, and kol Yisrael with him, to Hevron; and they fought against it:
37 And they took it, and smote it with the edge of the sword, and the melech of it, and all the cities of it, and all the beings that were in it; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the beings that were in it.
38 And Yahoshua returned, and kol Yisrael with him, to Devir; and fought against it:
39 And he took it, and the melech of it, and all the cities of it; and they smote them with the edge of the sword, and utterly destroyed all the beings that were in it; he left none remaining: as he had done to Hevron, so he did to Devir, and to the melech of it; as he had done also to Livnah, and to her melech.
40 So Yahoshua smote all the land of the hills, and of the south, and of the low country, and of the springs, and all their melechim: he left none remaining, but utterly destroyed all that breathed, as מחרת Elohim of Yisrael commanded.
41 And Yahoshua smote them from Kadesh-Barnea even to Azah, and all the land of Goshen, even to Giveon.
42 And all these melechim and their land did Yahoshua take at one time, because יהוה Elohim of Yisrael fought for Yisrael.
43 And Yahoshua returned, and kol Yisrael with him, to the camp to Gilgal.

11 And it came to pass, when Yavin melech of Chatzor had heard those things, that he sent to Yovav melech of Madon, and to the melech of Shimron, and to the melech of Achshaph,
2 And to the melech that were on the north of the mountains, and of the plains south of Kinmeroth, and in the valley, and in the borders of Dor on the west,
3 And to the Kanaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Yevusite in the mountains, and to the Hivite under Hermon in the land of Mitzpah,
4 And they went out, they and all their armies with them, much people, even as the sand that is upon the seashore in multitude, with horses and mirkavot very many,
5 And when all these melechim met together, they came and camped together at the mayim of Merom, to fight against Yisrael.
6 And יהוה said to Yahoshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Yisrael: you shall destroy their horses, and burn their mirkavot with fire.
7 So Yahoshua came, and all the people of war with him, against them by the mayim of Merom suddenly; and they fell upon them.
8 And יהוה delivered them into the hand of Yisrael, who smote them, and chased them to great Tzidon, and to Misreploth-Mayim, and to the Valley of Mitzpah eastward; and they smote them, until they left none remaining.
9 And Yahoshua did to them as יהוה told him: he destroyed their horses, and burned their mirkavot with fire.
10 And Yahoshua at that time turned back, and took Chatzor, and smote the melech of it with the sword: for Chatzor previously was the head of all those malchutim.
11 And they smote all the beings that were in it with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burned Chatzor with fire.
12 And all the cities of those melechim, and all the melechim of them, did Yahoshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moshe the eved of יהוה commanded.
13 But as for the cities that stood still in their strength, Yisrael burned none of them, except Chatzor only; that did Yahoshua burn.
14 And all the spoil of these cities, and the cattle, the children of Yisrael took for a prey to themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither were any left.
15 As יהוה commanded Moshe His eved, so did Moshe command Yahoshua, and so did Yahoshua; he left nothing undone of all that יהוה commanded Moshe.
16 So Yahoshua took all that land, the hills, and all the southland, and all the land of Goshen, and the valley, and the plain, and the mountain of Yisrael, and the valley of the same;
17 Even from Mount Halak, that goes up to Seir, even to Ba’al-Gad in the Valley of Levanon under Mount Hermon: and all their melechim he took, and smote them, and killed them.
18 Yahoshua made war a long time with all those melechim.
19 There was not a city that made shalom with the children of Yisrael, except the Hivites, the inhabitants of Giveon: all the others they took in battle.
20 For it was from יהוה to harden their levim, that they should come against Yisrael in battle, that He might destroy them utterly, and that they might have no favor, but that He might destroy them, as יהוה commanded Moshe.
21 And at that time came Yahoshua, and cut off the Anakim from the mountains, from Hevron, from Devir, from Anay, and from all the mountains of Yahudah, and from all the mountains of Yisrael: 1 Yahoshua destroyed them utterly with their cities.
22 There was none of the Anakim left in the land of the children of Yisrael: only in Azah, in Gat, and in Ashdod, some remained.
23 So Yahoshua took the whole land, according to all that

1 An early mysterious two-house reference about 800 years prior to the division of the nation. One wonders whether this is prophetic, as Joshua is speaking of the land as if he knows its future division.
Now these are the melechim of the land, that the children of Yisrael smote, and possessed their land on the other side of the Yarden River toward the rising of the sun, from the River Arnon to Mount Hermon, and all the plain on the east:

2 Sichon melech of the Amorites, who dwelt in Cheshbon, and ruled from Aroer, which is upon the bank of the River Arnon, and from the middle of the river, and from half of Gilad, even to the River Yavvok, which is the border of the children of Ammon;

3 And from the plain to the sea of Kinnereth on the east, and to the sea of the plain, even the Salt Sea on the east, the way to Beth-Yeshimoth; and from the south, under Ashdoth-Pisghah:

4 And the border of Og, melech of Bashan, which was of Ashdoth-Pisgah:

5 And reigned in Mount Hermon, and in Salcah, and in all Bashan, to the border of the Gesurites and the Maachathites, and half of Gilad, the border of Sichon, melech of Cheshbon.

6 Them did Moshe the eved of the YHVH give it for a possession to the Reuvenites, and the Gadites, and the half tribe of Menashsheh.

7 And these are the melechim of the land which Yahoshua and the children of Yisrael smote on this side of the Yarden River on the west, from Ba’al-Gad in the Valley of Levanon even to Mount Halak, that goes up to Seir; which Yahoshua gave to the tribes of Yisrael for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the southland: the Hittites, the Amorites, and the Kanaanites, the Perizzites, the Hivites, and the Yevusites:

9 The melech of Yericho, one; the melech of Ai, which is beside Beth-El, one;

10 The melech of Yahrushalayim, one; the melech of Hevron, one;

11 The melech of Yarmuth, one; the melech of Lachish, one;

12 The melech of Eglon, one; the melech of Gezer, one;

13 The melech of Devir, one; the melech of Geder, one;

14 The melech of Hormah, one; the melech of Arad, one;

15 The melech of Livnah, one; the melech of Adullam, one;

16 The melech of Makkedah, one; the melech of Beth-El, one;

17 The melech of Tappuah, one; the melech of Hepher, one;

18 The melech of Aphek, one; the melech of Lasharon, one;

19 The melech of Madon, one; the melech of Chatzor, one;

20 The melech of Shimron-Meron, one; the melech of Achshaph, one;

21 The melech of Taanach, one; the melech of Megiddo, one;

22 The melech of Kedesh, one; the melech of Yokneam of Carmel, one;

23 The melech of Dor in the border of Dor, one; the melech of the nations of Gilgal, one;

24 The melech of Tirtzah, one; all the melechim thirty-one.

Now Yahoshua was old and advanced in years; and the YHVH said to him, You are old and advanced in years, and there remains yet very much land to be possessed.

2 This is the land that yet remains: all the borders of the Plishtim, and all Geshur,

3 From Sihor, which is before Mitzrayim, even to the borders of Ekron northward, which is counted to the Kanaanite: five masters of the Plishtim; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Kanaanites, and Mearah that is beside the Tsidonians, to Aphek, to the borders of the Amorites:

5 And the land of the Gibeonites, and all Levanon, toward the rising of the sun, from Ba’al-Gad under Mount Hermon to the entrance into Hamath.

6 All the inhabitants of the hill land from Levanon to Misrephoth-Mayim, and all the Tsidonians, these will I drive out from before the children of Yisrael: Now divide it by lot to the Yisraelites for an inheritance, as I have commanded you.

7 Now therefore divide this land for an inheritance to the nine tribes, and the half tribe of Menashsheh,

8 With whom the Reuvenites and the Gadites have received their inheritance, which Moshe gave them, beyond the Yarden River eastward, even as Moshe the eved of the YHVH gave them;

9 From Aroer, that is upon the bank of the River Arnon, and the city that is in the midst of the river, and all the plain of Medeva to Divon,

10 And all the cities of Sichon, melech of the Amorites, who reigned in Cheshbon, to the border of the children of Ammon;

11 And Gilad, and the border of the Geshurites and Maachathites, and all of Mount Hermon, and all Bashan to Salcah;

12 All the malchut of Og in Bashan, who reigned in Ashtaroth and in Edrei, who remained of the remnant of the Rephayim: for these did Moshe smite, and cast them out.

13 Nevertheless the children of Yisrael expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Yisraelites until this day.

14 Only to the tribe of Levi he gave no inheritance: the sacrifices of the YHVH Elohim of Yisrael made by fire are their inheritance, as He said to them.

15 And Moshe gave to the tribe of the children of Reuven inheritance according to their mishpachat.

16 And their border was from Aroer, which is on the bank of the River Arnon, and the city that is in the midst of the river, and all the plain by Medeva; 17 Cheshbon, and all her cities that are in the plain; Divon, and Bamoth-Ba’al, and Beth-Ba’al-Meon, 18 And Yahazah, and Kedemoth, and Mephaath,
19 And Kiryathaim, and Sibmah, and Zareth-Shahar in the mount of the valley,
20 And Beit-Peor, and Ashdoth-Pisgah, and Beth-Yeshimoth,
21 And all the cities of the plain, and all the malchut of Sichon, melech of the Amorites, who reigned in Cheshbon, whom Moshe smote with the leaders of Midyan, Evi, and Rekem, and Zur, and Hur, and Reva, which were princes of Sichon, dwelling in the land.
22 Bilam also the son of Beor, the soothsayer, did the children of Yisrael slay with the sword among those that were slain by them.
23 And the border of the children of Reuven was the Yarden River. This was the inheritance of the children of Reuven after their mishpachot, the cities and the villages of it.
24 And Moshe gave inheritance to the tribe of Gad, even to the children of Gad according to their mishpachot.
25 And their border was Yazer, and all the cities of Gilad, and half the land of the children of Ammon, to Aroer that is before Rava;
26 And from Cheshbon to Ramath-Mitzpah, and Betonom; and from Mahanaim to the border of Devir;
27 And in the valley, Beth-Aram, and Beth-Nimrah, and Sukkot, and Zaphon, the rest of the malchut of Sichon, melech of Cheshbon, the Yarden River and its border, even to the edge of the sea of Kinnereth on the other side of the Yarden River eastward.
28 This is the inheritance of the children of Gad after their mishpachot, the cities and the villages.
29 And Moshe gave inheritance to the half tribe of Menashsheh: and this was the possession of the half tribe of the children of Menashsheh by their mishpachot.
30 And their border was from Machanayim, all Bashan, all the malchut of Og melech of Bashan, and all the towns of Yair, which are in Bashan, sixty cities:
31 And half Gilad, and Ashtaroth, and Edrei, cities of the malchut of Og in Bashan, were for the children of Machir the son of Menashsheh, even for half of the children of Machir by their mishpachot.
32 These are the countries that Moshe did distribute for inheritance in the plains of Moav, on the other side of the Yarden River, by Yericho, eastward.
33 But to the tribe of Levi Moshe gave not any inheritance:
34 For the Levites had no inheritance among the children of Yisrael; as He said to them.

14 And these are the countries that the children of Yisrael inherited in the land of Kanaan, which El-Azar the kohen, and Yahoshua the son of Nun, and the heads of the abvot of the tribes of the children of Yisrael, distributed for an inheritance to them.
2 By lot was their inheritance, as הָאָדָם commanded by the hand of Moshe, for the nine tribes, and for the half tribe.
3 For Moshe had given the inheritance of two tribes and a half tribe on the other side the Yarden River: but to the Leviym he gave no inheritance among them.
4 For the children of Yoseph were two tribes, Menashsheh and Efrayim: therefore they gave no part to the Leviym in the land, except cities to dwell in, with their suburbs for their cattle and for their substance.
5 As הָאָדָם commanded Moshe, so the children of Yisrael did, and they divided the land.
6 Then the children of Yehudah came to Yahoshua in Gilgal: and Kalev the son of Yephunneh the Kenezite said to him, You know the thing that הָאָדָם said to Moshe the man of Elohim concerning me and you in Kadesh-Barnea.
7 I was forty years old when Moshe the eved of הָאָדָם sent me from Kadesh-Barnea to spy out the land; and I brought him word again as it was in my lev.
8 Nevertheless my brothers that went up with me made the lev of the people melt: but I fully followed הוהי my Elohim.
9 And Moshe swore on that day, saying, Surely the land upon which your feet have trodden shall be your inheritance, and your children’s le-olam-va-ed, because you have fully followed הוהי, my Elohim.
10 And now, see, הוהי has kept me alive, as He said, these forty-five years, ever since הוהי spoke this word to Moshe, while the children of Yisrael wandered in the wilderness: and now, I am this day eighty-five years old.
11 Yet I am as strong this day as I was in the day that Moshe sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.
12 Now therefore give me this mountain, of which הוהי spoke in that day: for you heard in that day how the Anakim were there, and that the cities were great and fortified: if so be הוהי will be with me, then I shall be able to drive them out, as הוהי said.
13 And Yahoshua blessed him, and gave to Kalev the son of Yephunneh, Heron for an inheritance.
14 Heron therefore became the inheritance of Kalev the son of Yephunneh the Kenezite to this day, because he fully followed הוהי Elohim of Yisrael.
15 And the name of Heron before was Kiryath-Arba; because Arba was the greatest man among the Anakim.
16 And the land had rest from war.

15 This then was the lot of the tribe of the children of Yehudah by their mishpachot; even to the border of Edom the wilderness of Tzin southward was the uttermost part of the south border.
2 And their south border was from the shore of the Salt Sea, from the bay that looks southward:
3 And it went out to the south side to Maaleh-Acravvim, and passed along to Tzin, and ascended up on the south side to Kadesh-Barnea, and passed along to Chetzron, and went up to Adar, and went around to Karkaa:
4 And it passed toward Azmon, and went out to the river of Mitzrayim; and the goings out of that border was at the sea: this shall be your south border.
5 And the east border was the Salt Sea, even to the end of the Yarden River. And the border in the north side began from the bay of the sea at the uttermost part of the Yarden River:
6 And the border went up to Beth-Hogla, and passed...
along by the north of Beth-Aravah; and the border went up to the stone of Bohan the son of Reuven:
7 And the border went up toward Devir from the Valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the mayim of Enshemesh, and ended at Enrogel:
8 And the border went up by the Valley of the son of Hinnom to the south side of the Yevusite; the same is Yahrushalayim: and the border went up to the top of the mountain that lies before the Valley of Hinnom westward, which is at the end of the Valley of the Refayim northward:
9 And the border was drawn from the top of the hill to the fountain of the mayim of Nephtoah, and went out to the cities of Mount Ephron; and the border went around to Ba-Alah, which is Kiryath-Yearim:
10 And the border turned around from Ba-Alah westward to Mount Seir, and passed along to the side of Mount Yearim, which is Kesalon, on the north side, and went down to Beth-Shemesh, and passed on to Timnah:
11 And the border went out to the side of Ekron northward: and the border went around to Shicon, and passed along to Mount Ba-Alah, and went out to Yavneel; and the border ended at the sea.
12 And the west border was to the Great Sea, and the border of it. This is the border of the children of Yahudah all round according to their mishpachot.
13 And to Kalev the son of Yephunneh he gave a part among the children of Yahudah, according to the commandment of יהושע – יושע to Yahoshua, even the city of Arba the abba of Anak, that city is Hevron.
14 And Kalev drove out the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.
15 And he went up from there to the inhabitants of Devir: and the name of Devir before was Kiryath-Sepher.
16 And Kalev said, He that smites Kiryath-Sepher, and takes it, to him will I give Achsah my daughter as a wife.
17 And Othni-El the son of Kenaz, the brother of Kalev, takes it, to him will I give Achsah my daughter as a wife.
18 And it came to pass, as she came to him, that she moved him to ask from her abba a field: and she got off her donkey; and Kalev said to her, What is the matter my daughter?
19 She answered, Give me a bracha; for you have given me a southland; give me also springs of mayim. And he gave her the upper springs, and the lower springs.
20 This is the inheritance of the tribe of the children of Yahudah according to their mishpachot.
21 And the farthest cities of the tribe of the children of Yahudah according to their mishpachot.
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21 And the farthest cities of the tribe of the children of Yahudah according to their mishpachot.
20 This is the inheritance of the tribe of the children of Yahudah according to their mishpachot.
their mishpachot was this: even the border of their inheritance on the east side was Atarothaddar, to Beth-Horon the upper;
6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward to Ta’anath-Shiloh, and passed by it on the east to Yanoah;
7 And it went down from Yanoah to Ataroth, and to Naarah, and came to Yericho, and went out at the Yarden River.
8 The border went out from Tappuah westward to the river Kanah; and the goings out of it were at the sea. This is the inheritance of the tribe of the children of Efrayim by their mishpachot.
9 And the separate cities for the children of Efrayim were among the inheritance of the children of Menashsheh, all the cities with their villages.
10 And they did not drive out the Kanaanites that dwelt in Gezer: but the Kanaanites dwell among the Efrayimites to this day, and serve under slave labor.

17 There was also a lot for the tribe of Menashsheh; for he was the bacher of Yosef; for Machir the bacher of Menashsheh, the abba of Gilad: because he was a man of war, therefore he had Gilad and Bashan.
2 And for the rest of the children of Menashsheh by their mishpachot; for the children of Aviezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male children of Menashsheh the son of Yosef by their mishpachot.
3 But Tzelophehad, the son of Hepher, the son of Gilad, the son of Machir, the son of Menashsheh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirtzah.
4 And they came near before El-Azar the kohen, and before Yahoshua the son of Nun, and before the leaders, saying, תָּלוֹנָה commanded Moshe to give us an inheritance among our brothers. Therefore according to the commandment of תָּלוֹנָה he gave them an inheritance among the brothers of their abba.
5 And there fell ten portions to Menashsheh, beside the land of Gilad and Bashan, which were on the other side of the Yarden River:
6 Because the daughters of Menashsheh had an inheritance among his sons: and the rest of Menashsheh’s sons had the land of Gilad.
7 And the border of Menashsheh was from Asher to Michmethath that lies before Shechem; and the border went along on the right hand to the inhabitants of Entappuah.
8 Menashsheh had the land of Tappuah: but Tappuah on the border of Menashsheh belonged to the children of Efrayim;
9 And the border descended to the River Kanah, southward of the river: these cities of Efrayim are among the cities of Menashsheh: the border of Menashsheh also was on the north side of the river, and the goings out of it were at the sea:
10 Southward it was Efrayim’s, and northward it was Menashsheh’s, and the sea is his border; and they met together in Asher in the north, and in Yissachar in the east.

11 And Menashsheh had in Yissachar and in Asher Beth-Shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Ta-Anach and her towns, and the inhabitants of Megiddo and her towns, three districts.
12 Yet the children of Menashsheh could not drive out the inhabitants of those cities; but the Kanaanites would dwell in that land.
13 Yet it came to pass, when the children of Yisrael were growing strong, that they put the Kanaanites to slave labor; but did not utterly drive them out. 2
14 And the children of Yoseph spoke to Yahoshua, saying, Why have you given us just one lot and one portion to inherit, 3 seeing we are a great people, whom יהוה has blessed until now? 4
15 And Yahoshua answered them, If you are a great people, then get up to the forests, and clear out a place for yourself there in the land of the Perizzites and of the Rephaites, since the hills of Efrayim are too narrow for you.
16 And the children of Yoseph said, The hills of Efrayim are not enough for us; and besides, all the Kanaanites that dwell in the land of the valley have mirkavot of iron, both those who are of Beth-Shean and its towns, and those who are in the Valley of Yezreel.
17 And Yahoshua spoke to Beit Yoseph, even to Efrayim and to Menashsheh, saying, You are a great people, 5 and have great power; you shall not have only one lot: 6
18 But the mountain shall be yours; for though it is a forest, you shall cut it down: and its farthest limits shall be yours: for you shall drive out the Kanaanites, though

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1 This is a prophetic declaration when taken on the remez/hint level, that one of the plagues of the future northern kingdom of Efrayim, was the full infiltration of the ways and paganism of the Kanaanites, who dwell within Efrayim (later to become the ten tribes), until this present hour. Of course, the ways of the Kanaanites were adopted in large part by such empires as Assyria, Greece, Babylon and Rome.

2 The same mixing with paganism that befell Efrayim. Both main northern tribes were always willing to live with and compromise with paganism.
3 Joseph; Strong’s Hebrew # 3130. Joseph means YHWH has added, or enlarged.
4 Standing on the covenant of physical multiplicity, Joseph planned for the future in order to accommodate the children of that promise. This request had both an immediate as well as an end-time application.
5 Hebrew: Am rav-atah, or “a great nation,” thus indicating a nation within a nation.
6 Then like today, Joseph, or the ten tribes, have to ask and fight for their rights and the right to return home to their land, even if it means living where others do not want to settle.
18 And the whole congregation of the children of Yisra’el assembled together at Shiloh, and set up the Tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Yisra’el seven tribes, which had not yet received their inheritance.

3 And Yahoshua said to the children of Yisra’el, How long are you slack to go to possess the land, which יהוה of your ahvot has given you?

4 Appoint three men from each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to their inheritance; and they shall come back to me.

5 And they shall divide it into seven parts: Yahudah shall abide in their border on the south, and Beit Yoseph shall abide in their borders on the north.

6 You shall therefore describe the land into seven parts, and bring the description here to me, that I may cast lots for you here before יהוה our Elohim.

7 But the Lewiym have no part among you; for the priesthood of יהוה is their inheritance: and Gad, and Reuven, and half the tribe of Menashsheh, have received their inheritance beyond the Yarden River on the east, which Moshe the eved of יהוה gave them.

8 And the men arose, and went away: and Yahoshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may cast lots here for you before יהוה in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a scroll, and came back to Yahoshua to the camp at Shiloh.

10 And Yahoshua cast lots for them in Shiloh before יהוה: and Yahoshua divided the land to the children of Yisra’el according to their divisions.

11 And the lot of the tribe of the children of Benyamin came up according to their mishpachot: and the border of their lot came forth between the children of Yahudah and the children of Yoseph. ।

12 And their border on the north side was from the Yarden River; and the border went up to the side of Yericho on the north side, and went up through the mountains westward; and the endings of it were at the wilderness of Beth-Aven.

13 And the border went over from there toward Luz, to the side of Luz, which is Beth-El, southward; and the border descended to Atarothadar, near the hill that lies on the south side of the lower Beth-Horon.

14 And the border was drawn there, and went around the corner of the sea southward, from the hill that lies before Beth-Horon southward; and it ended at Kiryah-Ba’al, which is Kiryah-Yearim, a city of the children of Yahudah: this was the west side.

15 And the south side was from the end of Kiryah-Yearim, and the border went out on the west, and went out to the well of mayim of Yevptoah:

16 And the border came down to the end of the mountain that lies before the Valley of the son of Hinnom, which is in the Valley of the Refayim on the north, and descended to the Valley of Hinnom, to the side of Yevusi on the south, and descended to Enrogel.

17 And was drawn from the north, and went forth to En-Shemesh, and went forth toward Gilolith, which is opposite the going up of Adummim, and went down to the stone of Bohan the son of Reuven.

18 And passed along toward the side opposite Aravah northward, and went down to Aravah:

19 And the border passed along to the side of Beth-Hoglah northward: and the end of the border was at the north bay of the Salt Sea at the south end of the Yarden River: this was the south border.

20 And the Yarden River was the border of it on the east side. This is the inheritance of the children of Benyamin, by the boundaries of it all around, according to their mishpachot.

21 Now the cities of the tribe of the children of Benyamin according to their mishpachot were Yericho, and Beth-Hoglah, and the Valley of Keziz,

22 And Beth-Aravah, and Zemaraim, and Beth-El,

23 And Avim, and Parah, and Ophrah,

24 And Khefar-Haammonai, and Ophni, and Gava; twelve cities with their villages:

25 Giveon, and Ramah, and Beeroth,

26 And Mizpah, and Chephirah, and Motzah,

27 And Rekem, and Irpeel, and Taralah,

28 And Tzelah, Eleph, and Yevusi, which is Yahrushalayim, Giveath, and Kirya; fourteen cities with their villages.

1 This geographic location was symbolic of the tribe of Benjamin being torn in their later historical allegiance between the House of Joseph and the House of Judah.

2 No doubt that many Jews today are from Simeon, as even after the split, many decided to stay with Judah, Benjamin and Levi.

3 Judah has always been only a small part of greater Yisra’el. Nothing has changed in any way. The Jews
the children of Shimeon had their inheritance within their
inheritance. 1
10 And the third lot came up for the children of Zevulon
according to their mishpachat: and the border of their
inheritance was to Sarid:
11 And their border went up toward the sea, and Maralah,
and reached to Dathsheth, and reached to the river that is
before Yokneam;
12 And turned from Sarid eastward toward the rising sun
before Yokneam, and then goes out to Daverath, and goes up to Yaphia,
13 And from there passes on along on the east to Gat-
Hepher, to Et-Katsin, and goes out to Rimmon to Neah;
14 And the border went around it on the north side to
Hannahon: and ended in the Valley of Yiphthah-El:
15 And Kattath, and Nahallal, and Shimron, and Idalah,
and Beth-Lechem: twelve cities with their villages.
16 This is the inheritance of the children of Zevulon
according to their mishpachat, these cities with their
villages.
17 The fourth lot came out to Yissacher, for the children
of Yissacher according to their mishpachat.
18 And their border was toward Yezer, and Chesulloth,
and Shunem,
19 And Hapharaim, and Shion, and Anaharath,
20 And Ravith, and Kishion, and Avez,
21 And Remeth, and En-Gannim, and En-Haddah, and
Beth-Pazzez;
22 And the border reaches to Tavor, and Shahazimah, and
Beth-Shemesh; and the outgoings of their border was at
the Yarden River: sixteen cities with their villages.
23 This is the inheritance of the tribe of the children of
Yissacher according to their mishpachat, the cities and
their villages.
24 And the fifth lot came out for the tribe of the
children of Asher according to their mishpachat.
25 And their border was Helkath, and Hali, and Beten,
and Achshaph,
26 And Alammelech, and Amad, and Mishael; and
reaches to Carmel westward, and to Shihor-Linnath;
27 And turns toward the rising of the sun to Beth-Dagon,
and reaches to Zevulon, and to the Valley of Yiphthah-El
toward the north side of Beth-Emek, and Neiel, and goes
out to Cavul on the left hand.
28 And Hevron, and Rehov, and Hammon, and Kanah,
even to great Tzidon;
29 And then the border turns to Ramah, and to the strong
city Tser; and the border turns to Hosah; and the
outgoings of it are at the sea from the border to Achziv:
30 Ummah also, and Aphek, and Rehov: twenty-two
cities with their villages.
31 This is the inheritance of the tribe of the children of
Asher according to their mishpachat, these cities with
their villages.
32 The sixth lot came out to the children of Naphtali,
even for the children of Naphtali according to their
mishpachat.
33 And their border was from Helep, from Allon to
Zaanannim, and Adami-Nekev, and Yavne-El, to Lakum;
and the outgoings of it were at the Yarden River:
34 And then the border turns westward to Aznothtaavor,
and goes out from there to Hukkok, and reaches to
Zevulon on the south side, and reaches to Asher on the
west side, and to Yahudah upon the Yarden River toward
the rising of the sun.
35 And the fortified cities are Ziddim, Zer, and Hammah,
Rakkath, and Chinnereth,
36 And Adamah, and Ramah, and Chatzor,
37 And Kedesh, and Edrei, and Enhazor,
38 And Yiron, and Migdalia, Horem, and Beth-Anath,
and Beth-Shemesh; nineteen cities with their villages.
39 This is the inheritance of the tribe of the children of
Naphtali according to their mishpachat, the cities and
their villages.
40 And the seventh lot came out for the tribe of the
children of Dan according to their mishpachat.
41 And the border of their inheritance was Zorah, and
Eshtael, and Yir-Shemesh,
42 And Shaalavin, and Ayalon, and Yethlah,
43 And Elon, and Thimmannah, and Ekron,
44 And Eltekeh, and Givethon, and Baalath,
45 And Yehud, and Beneberak, and Gat-Rimon,
46 And Meyarkan, and Rakkon, with the border before
Yapho.
47 And the border of the children of Dan was too little for
them: therefore the children of Dan went up to fight
against Leshem, and took it, and smote it with the edge of
the sword, and possessed it, and dwelt in it, and called it
Leshem-Dan, after the name of Dan their abba. 2
48 This is the inheritance of the tribe of the children of
Dan according to their mishpachat, these cities with their
villages.
49 When they had made an end of dividing the land for
inheritance by their borders, the children of Yisrael gave
an inheritance to Yahoshua the son of Nun among them:
50 According to the word of El-Azar the kohen,
51 These are the inheritances, which El-Azar the kohen,
52 The House of Judah still has many Simeonites within
it ranks. These two tribes always have been
intermingled.
2 This custom would follow them in their westward
migrations and throughout Europe, at the Danube
River and other such places, as they continued to
name towns and rivers after Dan their father.
3 Note that Joshua was an Efrayimite (not a Jew)
whose heart was for his people.
3 That the slayer that kills anyone accidentally, or unintentionally may flee there: and these cities shall be your refuge from the revenger of dahm.
4 And when he that does flee to one of those cities shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the zechanim of that city, they shall take him into the city, and give him a place, that he may dwell among them.
5 And if the revenger of dahm pursues after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and did not hate him previously.
6 And he shall dwell in that city, until he stands before the congregation for mishpat, and until the death of the Kohan HaGadol that shall be in those days: then shall the slayer return, and come to his own city, and to his own bayit, to the city from where he fled. 1
7 And they appointed Kedesh in Galil in Mount Naphtali, and Shechem in Mount Efrayim, and Kiryah-Arba, which is Hevron, in the mountain of Yahudah.
8 And on the other side of the Yarden River by Yericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuven, and Ramot in Gilad out of the tribe of Gad, and Golan in Bashan out of the tribe of Menashsheh.
9 These were the cities appointed for all the children of Yisrael, and for the ger that sojourned among them that whoever killed any person unintentionally might flee there, and not die by the hand of the revenger of dahm, until he stood before the congregation.

21 Then came near the heads of the ahvot of the Lewiym to El-Azar the kohen, and to Yahoshua the son of Nun, and to the heads of the ahvot of the tribes of the children of Yisrael;
2 And they spoke to them at Shiloh in the land of Kanaan, saying, נומן commanded through Moshe to give us cities to dwell in, with the suburbs of it for our cattle.
3 And the children of Yisrael gave to the Lewiym out of their inheritance, at the commandment of יריע, these cities and their suburbs.
4 And the lot came out for the mishpachot of the Kohathites: and the children of Aharon the kohen, who were of the Lewiym, had by lot out of the tribe of Yahudah, and out of the tribe of Shimeon, and out of the tribe of Benyamin, thirteen cities.
5 And the rest of the children of Kohath had by lot out of the mishpachot of the tribe of Efrayim, and out of the tribe of Dan, and out of the half tribe of Menashsheh, ten cities.
6 And the children of Gershon had by lot out of the mishpachot of the tribe of Yissacher, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Menashsheh in Bashan, thirteen cities.
7 The children of Merari by their mishpachot had out of the tribe of Reuven, and out of the tribe of Gad, and out of the tribe of Zevulon, twelve cities.
8 And the children of Yisrael gave by lot to the Lewiym these cities with their suburbs, as נומן commanded through Moshe.
9 And they gave out of the tribe of the children of Yahudah, and out of the tribe of the children of Shimeon, these cities that are here mentioned by name,
10 Which the children of Aharon, being of the mishpachot of the Kohathites, who were of the children of Lewi, had: for theirs was the first lot.
11 And they gave them the city of Arba the abba of Anak, which city is Hevron, in the hill land of Yahudah, with the suburbs of it around it.
12 But the fields of the city, and the villages of it, they gave to Kalev the son of Yephunneh for his possession.
13 So they gave to the children of Aharon the kohen Hevron with its suburbs, to be a city of refuge for the slayer; and Livnah with its suburbs,
14 And Yattir with its suburbs, and Eshtemoa with its suburbs,
15 And Holon with its suburbs, and Devir with its suburbs,
16 And Ain with its suburbs, and Yuttah with its suburbs, and Beth-Shemesh with its suburbs; nine cities out of those two tribes.
17 And out of the tribe of Benyamin, Giveon with its suburbs, Geva with its suburbs,
18 Anathoth with its suburbs, and Almon with its suburbs; four cities.
19 All the cities of the children of Aharon, the Kohanim, were thirteen cities with their suburbs.
20 And the mishpachot of the children of Kohath, the Lewiym that remained of the children of Kohath, even they had the cities of their lot out of the tribe of Efrayim.
21 For they gave them Shechem with its suburbs in Mount Efrayim, to be a city of refuge for the slayer; and Gezer with its suburbs,
22 And Kivzaim with its suburbs, and Beth-Horon with its suburbs; four cities.
23 And out of the tribe of Dan, Eltekeh with its suburbs, Givethon with its suburbs,
24 Aiyalon with its suburbs, Gat-Rimmon with its suburbs; four cities.
25 And out of the half tribe of Menashsheh, Taanach with its suburbs, and Gat-Rimmon with its suburbs; two cities.
26 All the cities were ten with their suburbs for the mishpachot of the children of Kohath that remained.
27 And to the children of Gershon, of the mishpachot of the Lewiym, out of the other half tribe of Menashsheh they gave Golan in Bashan with its suburbs, to be a city of refuge for the slayer; and Beeshterah with its suburbs; two cities.
28 And out of the tribe of Yissacher, Kishon with its suburbs, Davareh with its suburbs,
29 Yarmuth with its suburbs, En-Gannim with its suburbs; four cities.
30 And out of the tribe of Asher, Mishal with its suburbs, Avdon with its suburbs,
31 Helkath with its suburbs, and Rehov with its suburbs; four cities.
32 And out of the tribe of Naphtali, Kedesh in Galil with its suburbs, to be a city of refuge for the slayer; and Hammothdor with its suburbs, and Kartan with its suburbs; three cities.
33 All the cities of the Gershonites according to their

1 Unmerited favor for Yisrael.
mishpachot were thirteen cities with their suburbs.
34 And to the mishpachot of the children of Merari, the rest of the Lewiym, out of the tribe of Zevulun, Yokeaam with its suburbs, and Kartah with its suburbs, dimnah with its suburbs, Nahalal with its suburbs; four cities.
35 And out of the tribe of Reuven, Bezer with its suburbs, and Yahazah with its suburbs, kedemoth with its suburbs, and Mephaath with its suburbs; four cities.
36 And out of the tribe of Gad, Ramot in Gilad with its suburbs, to be a city of refuge for the slayer; and Machanayim with its suburbs, Cheshbon with its suburbs, Yazer with its suburbs; four cities in all.
37 And out of the tribe of Reuven, Bezer with its suburbs, and Yeshimon with its suburbs, four cities.
38 And out of the tribe of Gad, Ramot in Gilad with its suburbs, to be a city of refuge for the slayer; and Machanayim with its suburbs, Cheshbon with its suburbs, Yazer with its suburbs; four cities.
39 And verso with its suburbs, Yazer with its suburbs; four cities.
40 All the cities of the Lewiym within the possession of the children of Yisrael were forty-eight cities with their suburbs.
41 All the cities of the Lewiym, were by their lot twelve cities.
42 These cities each had suburbs around them: as it was with all these cities.
43 And the mishpachot of the children of Merari, that were remaining of the mishpachot of the Lewiym, were by their lot twelve cities.
44 And the mishpachot of the children of Yisrael were forty-eight cities with their suburbs.
45 There failed nothing of any tov word that Moshe had spoken to Beis Yisrael; all came to pass.

22 Then Yahshuah called the Reuvenites, and the Gadites, and the half tribe of Menashsheh.
2 And said to them, You have kept all that Moshe the eved of Elohim commanded you, and have obeyed my voice in all that I commanded you:
3 You have not left your brothers these many days to this day, but have kept the charge of the commandment of Elohim.
4 And now your Elohim has given rest to your brothers, as He promised them; therefore now return, and go to your tents, and to the land of your possession, which Moshe the eved of Elohim gave you on the other side of the Yarden River.
5 But take diligent heed to do the mitzvah and the Torah, which Moshe the eved of Elohim charged you, to love Elohim your Elohim, and to have your halacha in all His halachot, and to keep His mitzvot, and to cleave to Him, and to serve Him with all your lev and with all your being.
6 So Yahshuah blessed them, and sent them away: and they went to their tents.
7 Now to the one half of the tribe of Menashsheh Moshe had given possession in Bashan: but to the other half of it gave Yahshuah among their brothers on this side of the Yarden River westward. And when Yahshuah sent them away also to their tents, then he blessed them,
8 And he spoke to them, saying, Return with much riches to your tents, and with much cattle, with silver, and with gold, and with brass, and with iron, and with much clothing: divide the spoil of your enemies with your brothers.
9 And the children of Reuven and the children of Gad and the half tribe of Menashsheh returned, and departed from the children of Yisrael out of Shiloh, which is in the land of Kanaan, to go to the land of Gilad, to the land of their possession, which they possessed, according to the word of Elohim through Moshe.
10 And when they came to the borders of the Yarden River, that are in the land of Kanaan, the children of Reuven and the children of Gad and the half tribe of Menashsheh built there an altar by the Yarden River, a great altar for all to see.
11 And the children of Yisrael who heard it said, See, the children of Reuven and the children of Gad and the half tribe of Menashsheh have built an altar opposite the land of Kanaan, in the borders of the Yarden, at the passage of the children of Yisrael.
12 And when the children of Yisrael heard it, the whole congregation of the children of Yisrael gathered themselves together at Shiloh, to go up to war against them.
13 And the children of Yisrael sent to the children of Reuven, and to the children of Gad, and to the half tribe of Menashsheh, into the land of Gilad, Pinchus the son of El-Azar the kohen,
14 And with him ten leaders, one from each bayit a leader throughout all the tribes of Yisrael; and each one was a head of the bayit of their avot among the thousands of Yisrael.
15 And they came to the children of Reuven, and to the children of Gad, and to the half tribe of Menashsheh, to the land of Gilad, and they spoke with them, saying,
16 This says the whole congregation of Elohim, What trespass is this that you have committed against the Elohim of Yisrael, to turn away this day from following Elohim, in that you have built an altar, that you might rebel this day against Elohim?
17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of Peor?
18 That you must turn away this day from following Elohim, nor rebel against us, in this day, where Elohim’s Tabernacle dwells, and take possession among us: but rebel not against Elohim, nor rebel against us, in building an altar besides the altar of Elohim in Shiloh.
19 And, if the land of your possession is unclean, then pass over to the land of the possession of Elohim, where Elohim’s Tabernacle dwells, and take possession among us: but rebel not against Elohim, nor rebel against us, in building an altar besides the altar of Elohim in Shiloh.
20 Did not Achan the son of Zerach commit a trespass in the cursed thing, and wrath fell on all the congregation of Yisrael? And that man did not perish alone in his iniquity.
21 Then the children of Reuven and the children of Gad and the half tribe of Menashsheh answered, and said to the heads of the thousands of Yisrael:
22 For El of Elohim answered El of Elohim, He knows our reasons, and let Yisrael also know our reasons; if it was built in rebellion, or in transgression against Elohim, then let Him not save us this day,
23 If we have built an altar to turn away from following El, or to offer on it burnt offerings or meat offerings, or to offer shamal offerings on it, let Elohim Himself enact retribution;
24 But truly because of fear we built it, saying, perhaps in times to come to offer shamal offerings on it, let us...
25 For Elohim has made the Yarden River a border between us and you, you children of Reuven and children of Gad; you have no part with us: so might your children make our children cease from fearing El.
26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, or for sacrifice:
27 But that it may serve as a witness between us, and you, and our generations after us, that we might do the service of El before Him with our burnt offerings, and with our sacrifices, and with our shamal offerings; that your children may not say to our children in time to come, You have no part with us.
28 Therefore we said, that it shall be, if they should say this to us, or to our generations in times to come, that we may say again, See the pattern of the altar of Elohim that is before His Tabernacle.
29 Far be it from us to rebel against Elohim, and turn this day from following Elohim, to build an altar for burnt offerings, or for sacrifices, beside the altar of Elohim that is before His Tabernacle.
30 And when Pinchus the kohen, and the leaders of the congregation and heads of the thousands of Yisrael who were with him, heard the words that the children of Reuven and the children of Gad and the children of Menashsheh spoke, it pleased them.
31 And Pinchus the son of El-Azar the kohen said to the children of Reuven, and to the children of Gad, and to the children of Menashsheh, This day we perceive that Elohim is among us, because you have not committed this trespass against Elohim: now you have delivered the children of Yisrael out of the hand of Elohim.
32 And Pinchus the son of El-Azar the kohen, and the leaders, returned from the children of Reuven, and from the children of Gad, out of the land of Gilad, to the land of Kanaan, to the children of Yisrael, and brought them word again.
33 And the thing pleased the children of Yisrael; and the children of Yisrael blessed Elohim, and no longer intended to go up against them in battle, to destroy the land where the children of Reuven and Gad dwelt.
34 And the children of Reuven and the children of Gad called the altar Ed, for it shall serve as a witness between us that Elohim is our Elohim.

23 And it came to pass a long time after that Elohim had given rest to Yisrael from all their enemies all around, that Yisrael grew old and advanced in age.
2 And Yisrael called for kol Yisrael, and for their zechanim, and for their heads, and for their shoptim, and for their officers, and said to them, I am old and advanced in age:
3 And you have seen all that Elohim your Elohim has done to all these nations because of you; for Elohim your Elohim is He that has fought for you.
4 See; I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Yarden River, with all the nations that I have cut off, even to the Great Sea westward.
5 And Elohim your Elohim, He shall expel them from before you, and drive them out of your sight; and you shall possess their land, as Elohim your Elohim has promised to you.
6 Be therefore very courageous to keep and to do all that is written in the scroll of the Torah of Moshe, that you turn not aside from it either to the right hand, or to the left;
7 That you come not among these nations, these that remain among you; neither make mention of the name of their elohim, nor swear by them, neither serve them, nor bow yourselves to them:
8 But cleave to Elohim your Elohim, as you have done until this day.
9 For Elohim has driven out from before you great nations and strong: but as for you, no man has been able to stand before you until this day.
10 One man of yours shall chase a thousand: for Elohim your Elohim, He it is that fights for you, as He has promised you.
11 And you shall carefully guard yourselves, that you fully love Elohim your Elohim.
12 But if you do in any way go back, and cleave to the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in to them, and they to you:
13 Know for a certainty that Elohim your Elohim will no longer drive out any of these nations from before you; but they shall be snares and traps to you, and whips in your sides, and thorns in your eyes, until you perish from off this tov land that Elohim your Elohim has given you.
14 And, see, this day I am going the way of all the earth: and you know in all your levim and in all your beings, that not one thing has failed of all the tov things which Elohim spoke concerning you: all has come to pass for you, and not one word has failed.
15 Therefore it shall come to pass, that as all the tov things have come upon you, which Elohim your Elohim promised you; so shall Elohim bring upon you all evil things, until He has destroyed you from off this tov land which Elohim your Elohim has given you.
16 When you have transgressed the brit of Elohim your Elohim, which He commanded you, and have gone and served other elohim, and bowed yourselves to them; then shall the anger of Elohim be lit against you, and you shall

1 Yisraelites must unlearn all names but that of Yahweh. They must be removed from our hearts, lips, vocabulary and speech. That is His charge to us.
perish quickly from off the tov land which He has given to you.

24 And Yahoshua gathered all the tribes of Yisrael to Shechem, and called for the zechanim of Yisrael, and for their heads, and for their shophtim, and for their officers; and they presented themselves before Elohim.

2 And Yahoshua said to all the people, This says יהוה Elohim of Yisrael, Your avhot dwelt on the other side of the River Euphrates in old times, even Terach, the abba of Avraham, and the abba of Nachor: and they served other elohim.

3 And I took your abba Avraham from the other side of the River Euphrates, and afterward I brought you out.

4 And I gave to Yitzchak, Yaakov and Esav: and I gave to Esav Mount Seir, to possess it; but Yaakov and his children went down into Mitzrayim.

5 I sent Moshe also and Aharon, and I plagued Mitzrayim, according to that which I did among them: and I brought your ahvot out of Mitzrayim; and you dwelt in the wilderness for a long season.

6 And I brought you into the land of the Amorites, who dwelt on the other side of the Yarden River; and they fought with you: and I gave them into your hand, that you might possess their land; and I destroyed them from before you.

7 And when they cried to יָהֹוָה, He put darkness between you and the Mitzrim, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Mitzrayim: and you dwelt in the wilderness for a long season.

8 And I brought you into the land of the Amorites, who dwelt on the other side of the Yarden River; and they fought with you: and I gave them into your hand, that you might possess their land; and I destroyed them from before you.

9 Then Balak the son of Tsippor, melech of Moav, arose and warred against Yisrael, and sent and called Bilam the son of Beor to curse you:

10 But I would not listen to Bilam; therefore he blessed you still: so I delivered you out of his hand.

11 And you went over the Yarden River, and came to Yericho: and the men of Yericho fought against you, the Amorites, and the Perizzites, and the Kanaanites, and the Hittites, and the Girgasites, the Hivites, and the Yevasites; and I delivered them into your hand.

12 And I sent the hornet before you, that drove them out from before you, even the two melechim of the Amorites; but not with your sword, nor with your bow.

13 And I have given you a land for which you did not labor, and cities that you built not, and now you dwell in them; and eat of the vineyards and olive eytzim, which you did not plant.

14 Now therefore fear יָהֹוָה, and serve Him in sincerity and in emet: and put away the elohim which your avhot served on the other side of the River Euphrates, and in Mitzrayim; and serve יָהֹוָה.

15 And if it seems evil to you to serve יָהֹוָה, choose this day whom you will serve; whether the elohim which your ahvot served that were on the other side of the River Euphrates, or the elohim of the Amorites, in whose land you dwell: but as for me and my bayit, we will serve יָהֹוָה. 3

16 And the people answered and said, Far be it from us that we should forsake יָהֹוָה, to serve other elohim;

17 For יָהֹוָה our Elohim, He it is that brought us up and our avhot out of the land of Mitzrayim, from the bayit of bondage, and that did those great signs in our sight, and preserved us in all the derech where we went, and among all the peoples through whom we passed:

18 And יָהֹוָה drove out from before us all the peoples, even the Amorites who dwelt in the land: therefore will we also serve יָהֹוָה, for He is our Elohim.

19 And Yahoshua said to the people, You cannot serve יָהֹוָה: for He is a kodesh Elohim; He is also a jealous Elohim; He will not forgive your transgressions, or your sins.

20 If you forsake יָהֹוָה, and serve strange elohim, then He will turn and do you hurt, and consume you, even after He has done you tov.

21 And the people said to Yahoshua, No; but we will serve יָהֹוָה.

22 And Yahoshua said to the people, You are witnesses against yourselves that you have chosen יָהֹוָה, to serve Him. And they said, We are witnesses.

23 Now therefore put away, the strange elohim that are among you, and incline your lev to ser ves יָהֹוָה Elohim of Yisrael.

24 And the people said to Yahoshua, יָהֹוָה our Elohim will we serve, and His voice will we obey.

25 So Yahoshua cut a brit with the people that day, and established for them a chuk and a mishpat in Shechem.

26 And Yahoshua wrote these words in the scroll of the Torah of Elohim, and took a great stone, and set it up there under an oak, that was by the Dwelling Place of יָהֹוָה.

27 And Yahoshua said to the people, See, this stone shall be a witness to us: for it has heard all the words of יָהֹוָה that He spoke to us: it shall be therefore a witness to you, lest you deny your Elohim.

28 So Yahoshua let the people depart, every man to his inheritance.

29 And it came to pass after these things, that Yahoshua the son of Nun, the eved of Yisrael, died, being one hundred ten years old.

30 And they buried him in the border of his inheritance in Timnah-Serah, which is in Mount Efrayim, on the north side of the hill of Gaash.

31 And Yisrael served יָהֹוָה all the days of Yahoshua, and all the days of the zechanim that outlived Yahoshua, who had known all the works of יָהֹוָה, that He had done for Yisrael.

32 And the bones of Yoseph, which the children of Yisrael brought up out of Mitzrayim, were buried in Shechem, in a parcel of ground which Yaakov bought

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1 Like our father Abraham, we must hear and respond to the call to leave Babylon.

2 As has happened throughout the centuries.

3 A declaration that should soon come to pass for all the house of Yisrael.
from the sons of Hamor the abba of Shechem for one hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And El-Azar the son of Aharon died; and they buried him in a hill that belonged to Pinchus his son, which was given to him in Mount Ephraim.
Now after the death of Yahoshua it came to pass, that the children of Yisrael asked יִשְׂרָאֵל, saying, Who shall go up for us against the Kanaanites first, to fight against them?

2 And Yahudah said, Yahudah shall go up: see, I have delivered the land into his hand. And Yahudah went up, and delivered the Kanaanites and the Perizzites into their hand: and they killed in Bezek ten thousand men. And they found Adoni-Bezek in Bezek: and they fought against him, and they killed the Kanaanites and the Perizzites.

6 But Adoni-Bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-Bezek said, Seventy melechim, having their thumbs and their great toes cut off, gathered their food under my shulchan: as I have done, so Elohim has repaid me. And they brought him to Yahrushalayim, and there he died.

8 Now the children of Yahudah had fought against Yahrushalayim, and had taken it, and smote it with the edge of the sword, and set the city on fire. And afterward the children of Yahudah went down to fight against the Kanaanites, who dwelt in the mountain, and in the south, and in the valley.

10 And Yahudah went against the Kanaanites that dwelt in Hevron - now the name of Hevron before was Kiryath-Arba - and they killed Sheshai, and Ahiman, and Talmai.

12 And Kalev said, He that smites Kiryath-Sepher, and takes it, to him will I give Achsah my daughter as a wife. And Hevron was with them.

15 And she said to him, Give me a bracha: for you have given me a south land; give me also the springs of mayim. And Kalev gave her the upper springs and the lower springs.

16 And the children of the Kenite, Moshe’s abba-in-law, went up out of the city of palm eytzim with the children of Yahudah into the wilderness of Yahudah, which lies south of Arad; and they went and dwelt among the people.

17 And Yahudah went with Shimeon his brother, and they killed the Kanaanites that inhabited Zepath, and utterly destroyed it. And the name of the city was called Hormah.

18 Also Yahudah took Azah with its border, and Ashkelon with its border, and Ekron with its border. And Yahudah was with Yahudah; and He drove out the inhabitants of the mountain; but the inhabitants of the valley could not be driven out, because they had mirkavot of iron.

20 And they gave Hevron to Kalev, as Moshe said: and he expelled from there the three sons of Anak.

21 And the children of Benyamin did not drive out the Yevusites that inhabited Yahrushalayim; but the Yevusites dwell with the children of Benyamin in Yahrushalayim to this day.

22 And Beit Yoseph also went up against Beth-El: and Bethel was with them.

23 And Beit Yoseph sent some to spy in Beth-El - now the name of the city before was formerly Luz. And the spies saw a man come forth out of the city, and they said to him, Show us, we ask you, the entrance into the city, and we will show you rachamim.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword: but they let the man go along with all his mishpacha.

26 And the man went into the land of the Hittites, and built a city, and called the name of it Luz: which is the name of it to this day.

27 Neither did Menasheh drive out the inhabitants of Beth-Schean and its villages, nor Taanach and its villages, nor the inhabitants of Dor and its villages, nor the inhabitants of Ileam and its villages, nor the inhabitants of Megiddo and its villages: but the Kanaanites would dwell in that land.

28 And it came to pass, when Yisrael was strong, that they put the Kanaanites to slave labor, and did not utterly drive them out. 3

29 Neither did Efrayim drive out the Kanaanites that dwelt in Gezer; but the Kanaanites dwelt in Gezer among them.

30 Neither did Zevulun drive out the inhabitants of Kitron, nor the inhabitants of Nachalol; but the Kanaanites dwelt among them, and became slave laborers.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Tzion, nor of Achlab, nor of Achzib, nor of Helvah, nor of Aphik, nor of Rehov: But the Asherites dwelt among the Kanaanites, the inhabitants of the land: for they did not drive them out.

32 Neither did Naphtali drive out the inhabitants of Beth-Shemesh, nor the inhabitants of Beth-Anath; but they dwelt among the Kanaanites, the inhabitants of the land: Nevertheless the inhabitants of Beth-Shemesh and of Beth-Anath became slave laborers to them.

33 Neither did Dan drive out the inhabitants of Akravim, from Sela, and upward. Nevertheless the inhabitants of Akravim, and of the inhabitants of Beth-El and of Beth methane, were very strong. But the Amorites prevailed against the children of Yisrael, for they were strong.

34 And the Amorites forced the children of Dan into the mountain: for they would not allow them to come down to the valley:

35 But the Amorites desired to dwell in Mount Heres in Aiyalon, and in Shaalvim: yet the hand of Beit Yoseph prevailed, so that they became slave laborers.

36 And the border of the Amorites was from the going up to Akravim, from Sela, and upward.

1 Disobedience to YHWH.
2 And the Malach Elohim \(^{1}\) came up from Gilgal to Bochim, and said, I made you to go up out of Mitzrayim, and have brought you to the land that I swore to your avoh; and I said, I will never break My brit with you. 2 And you shall make no brit with the inhabitants of this land; you shall throw down their altars: but you have not obeyed My voice: why have you done this? 3 Therefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their elohim shall be a trap to you. 4 And it came to pass, when the Malach Elohim spoke these words to all the children of Yisrael, that the people lifted up their voice, and wept. 5 And they called the name of that place Bochim: and they sacrificed there to Elohim. 6 And when Yahoshua had let the people go, the children of Yisrael went every man to his inheritance to possess the land; you shall throw down their altars: but you have not done so.

3 Now these are the nations that had left, to test Yisrael, even many in Yisrael who had not known all the wars of Kanaan;

2 Only so that the generations of the children of Yisrael might know, to teach them war, only those who before knew nothing about war;

3 Namely, five masters of the Plishkim, and all the Kanaanites, and the Tsidonians, and the Hitim that dwelt in Mount Levanon, from Mount Ba’al-Hermon to the entering in of Hamath. 4 And they were to test Yisrael by them, to know whether they would listen to the mitzvot of Elohim, which He commanded their avoh, and have not listened to My voice; 21 I will also no longer drive out from before them any of the nations that Yahoshua left when he died:

22 That through them I may test Yisrael, whether they will keep the halacha of Elohim to have their halacha in it, as their avoh did keep it, or not. 23 Therefore Elohim left those nations, without driving them out quickly; neither did He deliver them into the hand of Yahoshua.

18 And when Yahoshua raised up their shophtim, then Elohim was with the shophet, and delivered them out of the hand of their enemies all the days of the shophet’s chayim: for Elohim had rachanim because of their groanings because of those that oppressed them and crushed them. 19 And it came to pass, when the shophet was dead, that they returned, and corrupted themselves more than their avoh, in following other elohim to serve them, and to bow down to them; they ceased not from their own doings, nor from their stubborn halachot.

20 And the anger of Elohim was hot against Yisrael; and He said, Because this people has transgressed My brit which I commanded their avoh, and have not listened to My voice; 21 I will also no longer drive out from before them any of the nations that Yahoshua left when he died: 22 That through them I may test Yisrael, whether they will keep the halacha of Elohim to have their halacha in it, as their avoh did keep it, or not.

5 Intermarriages are the death note for Yisraelites. This would include all those believers in Yahshua, who are not committed to a Torah-guarding lifestyle.

6 The Spirit of YHWH was and is His power not a third person. This Spirit would come and go throughout the period of the judges. As can be seen religions did not

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\(^{1}\) The same Guardian-Metatron that has YHWH’s Name speaking in the first person is no doubt Yahshua. 

\(^{2}\) lords in Hebrew. 

\(^{3}\) Lord in Hebrew. 

\(^{4}\) lords in Hebrew. 

\(^{5}\) The Spirit of YHWH was and is His power not a third person. This Spirit would come and go throughout the period of the judges. As can be seen religions did not
gave mishpat to Yisrael, and went out to war: and delivered Ḥushan-Rishathayim melech of Aram-Naharayim into his hand; and his hand prevailed against Ḥushan-Rishathayim.
11 And the land had rest for forty years. And Othni-EI the son of Kenaz died.
12 And the children of Yisrael did evil again in the sight of יהוה: and יהוה strengthened Еglon the melech of Moav against Yisrael, because they had done evil in the sight of יהוה.
13 And Еglon gathered to him the children of Ammon and Amalek, and went and smote Yisrael, and possessed the city of palm eytzim.
14 So the children of Yisrael served Еglon the melech of Moav eighteen years.
15 But when the children of Yisrael cried to יהוה, יהוה raised them up a deliverer, Еhud the son of Gera, the Benjamite, a man impeded in his right hand: 2 and by him the children of Yisrael sent a present to Еglon the melech of Moav.
16 But Еhud made him a dagger that had two edges, of a cubit length; and he did gird it under his robe upon his right thigh.
17 And he brought the present to Еglon melech of Moav: and Еglon was a very fat man.
18 And when he had made an end of offering the present, he sent away the people that brought the present.
19 But he himself turned back from the stone quarries that were by Gilgal, and said, I have a secret message to you, O melech: who then said, Keep silent. And all that stood by him went out from him.
20 And Еhud came to him; and he was sitting in a cool room, which he had for himself alone. And Еhud said, I have a message from Elohim to you. And he arose out of his seat.
21 And Еhud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:
22 And the handle also went in after the blade; and the body fat closed over the blade, so that he could not draw the dagger out of his belly; and it came out behind him.
23 Then Еhud went forth through the porch, and shut the doors of the cool room upon him, and locked them.
24 When he had gone out, his avadim came; and when they saw that, see, the doors of the cool room were locked, they said, Surely he covers his feet in his summer bedroom.
25 And they tarried until they were ashamed: and, see, he did not open the doors of the cool room; therefore they took a key, and opened them: and, see, their master was fallen down dead on the earth.
26 And Еhud escaped while they tarried, and passed beyond the stone quarries, and escaped to Seriah.
27 And it came to pass, when he was come, that he blew a shofar in the mountain of Еfrayim, and the children of Yisrael went down with him from the mount, and he went before them.
28 And he said to them, Follow after me: for יהוה has delivered your enemies the Moavites into your hand. And they went down after him, and took the fords of the Yarden River toward Moav, and allowed not any man to pass over.
29 And they killed from Moav at that time about ten thousand men, all were robust, and all men of valor; and there escaped not a single man.
30 So Moav was subdued that day under the hand of Yisrael. And the land had rest eighty years.
31 And after him was Shamar the son of Anath, who killed of the Plishtim six hundred men with an ox goad: and he also delivered Yisrael.

4 And the children of Yisrael again did evil in the sight of יהוה, when Еhud was dead.
2 And יהוה sold them into the hand of Yavin melech of Kanaan, that reigned in Hatzer; the captain of the army was Сisra, who dwelt in Harosheth Ha-Goyim.
3 And the children of Yisrael cried to יהוה: for Сisra had nine hundred mirkavot of iron, and for twenty years he harshly oppressed the children of Yisrael.
4 And Devorah, a neviyah, the wife of Lapidoth, gave mishpat to Yisrael at that time.
5 And she dwelt under the palm eytz of Devorah between Kedesh and Nahalol.
6 Еhud said to him, Has not יהוה Elohim of Yisrael commanded us saying, Go and draw near towards Mount Tavor, and take with you ten thousand men of the children of Naphtali and of the children of Zevulun?
7 Еhud said to him, I will draw to you Sisra, the captain of Yavin's army, with his mirkavot and his multitude; and I will deliver him into your hand.
8 And Сisra said to her, If you will go with me, then I will go: but if you will not go with me, then I will not go.
9 And she said, I will surely go with you: nevertheless the journey that you take shall not be for your honor; for יהוה shall sell Сisra into the hand of a woman. And Devorah arose, and went with Еhud to Кedesh.
10 And Еhud called Zevulun and Naphtali to Кedesh; and he went up with ten thousand men at his feet: and Devorah went up with him.
11 Now Chever the Kenite, who was of the children of Χovav the abba-in-law of Moshe, had separated himself from the Kenites, and camped his tent to the plain of Zaanayim, which is by Кedesh.
12 And they showed Сisra that Barak the son of Avinoam had gone up to Mount Tavor.
13 And Сisra gathered together all his mirkavot, even nine hundred mirkavot of iron, and all the people that were

invent this concept of the Set-Apart Spirit. It was always an exclusive possession of those faithful within Yisrael.
1 Jericho.
2 Most faithful men of YHWH have handicaps that YHWH uses to show Himself strong.
3 Women have always had key leadership roles in Yisrael.
4 Ministry team. Women function best in these situations.
14 And Devorah said to Barak, Go up; for this is the day in which יהוה has delivered Sisra into your hand: has not יהוה gone out before you? So Barak went down from Mount Tavor, and ten thousand men after him.

15 And יהוה destroyed Sisra, and all his mirkavot, and all his army, with the edge of the sword before Barak; so that Sisra went down off his mirkavah, and fled away on his feet.

16 But Barak pursued after the mirkavot, and after the army, to Sharosheth Ha-Goyim: and all the army of Sisra fell by the edge of the sword; and there was not a man left.

17 However Sisra fled away on his feet to the tent of Yeh-El the wife of Chever the Kenite: for there was shalom between Yavin the melech of Chazor and the bayit of Chever the Kenite.

18 And Yeh-El went out to meet Sisra, and said to him, Turn in, my master, turn in to me; fear not. And when he had turned in to her into the tent, she covered him with a mantle.

19 And he said to her, Give me, I beg you, a little mayim to drink, for I am thirsty. And she opened a bottle of milk, and gave him to drink, and covered him.

20 Again he said to her, Stand in the door of the tent, and it shall be, when any man does come and asks you, Is there any man here? You shall say, No.

21 Then Yeh-El Cheber's wife took a nail of the tent, and took a hammer in her hand, and went quietly to him, and smote the nail into his temples, and nailed it into the ground: for he was fast asleep and weary. So he died.

22 And, see, as Barak pursued Sisra, Yah-El came out to meet him, and said to him, Come, and I will show you the man whom you seek. And when he came into her tent, she covered him with a mantle.

23 So Elohim subdued on that day Yavin the melech of Kana'an before the children of Yisrael.

24 And the hand of the children of Yisrael prospered, and prevailed against Yavin the melech of Kana'an, until they had destroyed Yavin melech of Kana'an.

5 Then sang Devorah and Barak the son of Avinoam on that day, saying,

2 Hallelu-et-יהוה for the avenging of Yisrael, when the people willingly offered themselves.

3 Listen, O you melechim; give ear, O you princes; I, will shir to יהוה. I will shir tehilloth to יהוה Elohim of Yisrael.

4 יהוה, when You went out of Seir, when You marched out of the field of Edom, the earth trembled, and the shamayim dropped, the clouds also dropped mayim.

5 The mountains melted from before יהוה, even Senai from before יהוה Elohim of Yisrael.

6 In the days of Shamgar the son of Anath, in the days of Yeh-El, the highways were unoccupied, and the travelers walked through byways.

7 They began to live behind walled towns until it ceased, it ceased in Yisrael, until I Devorah - an eema in Yisrael, arose.

8 They chose new elohim; then there was war in the gates. Was there a shield, or spear seen among forty thousand in Yisrael?

9 My lev is for the leaders over the chukim of Yisrael, who offered themselves willingly among the people. Barchu-et-יהוה.

10 Speak up, you that ride on white donkeys, you that sit in mishpat, and walk along the derech.

11 They that are delivered from the noise of archers in the places of drawing mayim, there shall they rehearse the tzadik acts of יהוה, even the tzadik acts toward the inhabitants of His villages in Yisrael: then shall the people of יהוה go down to the gates.

12 Awake, awake, Devorah: awake, and utter a shir: arise, Barak, and lead your captivity captive, you son of Avinoam.

13 Then He made him that remains to have dominion over the nobles among the people: יהוה made me have dominion over the mighty.

14 Out of Efrayim was there a root of them against Amalek; after you, Benyamin, among your people; out of Machir came leaders over the chukim, and out of Zevulun they that handle the quill of the Sopher.

15 And the princes of Yissachar were with Devorah; even Yissachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuven there was great resolve of lev.

16 Why did you remain among the sheepfolds, to hear the bleating of the flocks? For the divisions of Reuven there was great searchings of lev.

17 Gilad stayed beyond the Yarden River: and why did Dan remain in ships? Asher continued on the seashore, and stayed in his ports.

18 Zevulun and Naphtali were a people that jeopardized their lives to the death in the high places of the field.

19 The melechim came and fought; then fought the melechim of Kana'an in Taanach by the mayim of Megiddo; they took no spoils of silver.

20 They fought from the shamayim; the cochavim in their courses fought against Sisra.

21 The River Kishon swept them away, that ancient river, the River Kishon. O my being, you have trampled in strength.

22 Then were the horse hoofs of the enemy broken by the means of the prancing, of their mighty ones.

23 Curse Meroz, said the heavenly malach of יהוה, curse bitterly the inhabitants of it; because they came not to the help of יהוה, to the help of יהוה against the mighty.

24 Blessed above women shall Yah-El the wife of Chever the Kenite be, blessed shall she be above women in the tents.

25 He asked mayim, and she gave him milk; she brought forth butter in a noble dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisra, she smashed his head, when she had pierced and struck through his temples.

27 Between her feet he bowed, he fell, he lay down; between her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The eema of Sisra looked out a window, and cried through the lattice, Why is his mirkavah so long in coming home? Why are the wheels of his mirkavot delayed?

29 Her wise ladies answered her; yes, she indeed
And the hand of Midyan prevailed against Israel: and seven years.

So let all your enemies perish, O Lord: but let them that love Him be as the sun when it goes forth in its might. And the land had rest forty years.

6 And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midyan seven years.

2 And the hand of Midyan prevailed against Israel: and because of the Midyanites the children of Israel made dens that are in the mountains, and caves, and strongholds.

And so it was, when Israel had sown zera, that the Midyanites came up, and the Amalekites, and the children of the east, they all came up against them.

And they encamped against them, and destroyed the increase of the earth, all the way to Azah, and left no food for Israel, neither sheep, nor ox, nor donkey.

For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midyanites; and the children of Israel cried to the Lord.

7 And it came to pass, when the children of Israel cried to the Lord, because of the Midyanites,

8 That the Lord sent a navi to the children of Israel, who said to them, This says the Lord, Elohim of Israel, I brought you up from Mitzrayim, and brought you forth out of the hand of all that oppressed you, and drove them out of the land to give it to you; only the land of Shemesh I gave not to you; for the sons of Amalek dwelled in the land of Shemesh.

9 And the land was untamed for them, because they had not obeyed the voice of the Lord: therefore the Lord delivered them into the hand of Oreb the Avivi in the land of Midyan seven years.

10 And the Lord raised up a Avi in Israel, and gave him a sign, that when he sounded a trumpet, the people said, YHWH, YHWH.

11 And Gideon the son of Yoash was of the house of Abiezer; and the tabernacle of Ophrah was under the oak which was in Ophrah of the house of Abiezer.

12 And the Lord appeared to Gideon, and said to him, O man of valor, YHWH is with you.

13 And Gideon said to him, Oh my Master, if YHWH is with us, why then is all this happened to us? And where are all His nisim which our fathers told us about, saying, Did not YHWH bring us up from Mitzrayim? But now YHWH has forsaken us, and delivered us into the hands of the Midyanites.

14 And the Lord looked upon him, and said, Go in this your might, and you shall save Israel from the hand of the Midyanites: have not I sent you?

15 And he said to him, Oh my Master, with what shall I save Israel? See, my mishpacha is poor in Menashsheh, and I am the least in my abba’s bayit.

16 And the Lord said to him, Surely I will be with you, and you shall smite the Midyanites as one man.

17 And he said to Him, If now I have found favor in Your sight, then show me an ot that it is You who is talking with me.

18 Depart not from here, I ask You, until I come to You, to bring forth my present, and set it before You. And He said, I will stay until you come again.

19 And Gideon went in, and made ready a young goat, and unleavened cakes of an ephah of flour: the meat he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it.

20 And the Lord said to him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 Then the Lord put forth the end of the staff that was in His hand, and touched the meat and the unleavened cakes; and there rose up fire out of the rock, and consumed the meat and the unleavened cakes. Then the Lord departed out of his sight.

22 And when Gideon perceived that He was the Lord, Gideon said, Oy, Oy Elohim! I have seen the Malach-YHWH panayim-el-panayim.

23 And the Lord said to him, Shalom be to you; fear not: you shall not die.

24 Then Gideon built an altar there to the Lord, and called it Shalom-Shalom: to this day it is yet in Ophrah of the Avi-Ezrites.

25 And it came to pass the same night, that the Lord said to him, Take your abba’s young bull, even the second bull of seven years old, and throw down the altar of Ba’al that your abba has, and cut down the Asherah that is by it:

26 And build an altar to the Lord your Elohim on the top of this rock, in the ordered place, and take the second bull, and offer a burnt sacrifice with the wood of the Asherah that you shall cut down.

27 Then Gideon took ten men of his avadim, and did as the Lord had said to him: and so it was, because he feared his abba’s household, and the men of the city, that he could not do it by day, so he did it by night.

28 And when the men of the city arose early in the morning, and see, the altar of Ba’al was cast down, and the Asherah was cut down that was by it, and the second bull was offered upon the altar that was built.

29 And they said one to another, Who has done this thing? And when they inquired and asked, they said, Gidon the son of Yoash has done this thing.

30 Then the men of the city said to Yoash, Bring out your son, that he may die: because he has cast down the altar of Ba’al, and because he has cut down the Asherah that was by it.

31 And Yoash said to all that stood against him, Will you plead for Ba’al? Will you save him? He that will plead for
7 Then Yahruba’al, who is Gidyon, and all the people that were with him, rose up early, and camped beside the well of Harod: so that the army of Midyanites were on the north side of them, by the hill of Moreh, in the valley.

2 And רוח said to Gidyon, The people that are with you are too many for Me to give the Midyanites into their hands, lest Yisrael boast themselves against Me, saying, my own hand has saved me.

3 Now therefore go proclaim in the ears of the people, saying, Anyone who is fearful and afraid, let him return to his place. And it was so: for he rose up early in the morning, and squeezed the fleece together, and wrung the dew out of the fleece, filling a bowl full of mayim.

37 See, I will put a fleece of wool on the floor; and if the dew is on the fleece only, and it is dry upon all the earth next to it, then shall I know that You will save Yisrael by my hand, as You have said.

38 And it was so: for he rose up early in the morning, and the dew was upon the fleece only, and there was no dew upon all the earth next to it.

39 And Gidyon said to Elohim, Let not Your anger be hot against me, and I will speak only once more: let me test once more with the fleece; let it now be dry only upon the fleece, and upon all the ground next to it let there be dew.

40 And Elohim did so that night: for it was dry upon the fleece only, and there was dew on the ground next to it, then shall I know that You will save Yisrael by my hand, as You have said.

8 So the people took food in their hands, and their shofars: and he sent all the rest of Yisrael every man to his tent, and retained those three hundred men: and the army of Midyan was beneath them in the valley.

9 And it came to pass the same night, that מרדכי said to him, Arise, get down to the army, for I have delivered it into your hand.

10 But if you fear to go down, go with Phurah your eved down to the army:

11 And you shall hear what they say; and afterward shall your hands be strengthened to go down to the army. Then he went down with Phurah his eved to the edge of the armed men that were in the camp.

12 And the Midyanites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude.

13 And when Gidyon had come, see, there was a man that told a dream to his chaver, and said, See, I dreamed a dream, and, a cake of barley lechem tumbled into the army of Midyan, and came to a tent, and smote it so that it fell, and overturned it, that the tent lay flat.

14 And his companion answered and said, This is nothing other than the sword of Gidyon the son of Yoash, a man of Yisrael: for into his hand has Elohim delivered Midyan, and all the army.

15 And it was so, when Gidyon heard the telling of the dream, and the interpretation of it, that he worshipped, and returned to the army of Yisrael, and said, Arise; for Elohim has delivered into your hand the army of Midyan.

16 And he divided the three hundred men into three companies, and he put a shofar in every man’s hand, with empty jars, and torches in the jars.

17 And he said to them, Look at me, and do likewise: and, see, when I come to the outside of the camp, it shall be that, as I do, so shall you do.

18 When I blow with the shofar, I and all that are with me, then blow your shofars also on every side of the camp, and say, The sword of מרדכי, and of Gidyon.

19 So Gidyon, and the hundred men that were with him, came to the outside of the camp at the start of the middle watch; and they had just set their watch: and they blew the shofars, and broke the jars that were in their hands.

20 And the three companies blew the shofars, and broke the jars, and held the torches in their left hands, and the shofars in their right hands to blow with: and they cried out, The sword of מרדכי, and of Gidyon.

21 And they stood every man in his place around the

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1 People want to know why more believers don’t understand and receive the two-house message. Here is our answer. YHWH always and only deals with a remnant of Yisrael taken from the large numbers.

2 If one is not ready to deal with the enemies of Yisrael’s restoration and victory, it’s better for that individual to go home, lest he bring fear, doubt and unbelief, to those who have heard YHWH’s call in this final hour.
And the men of Efrayim said to him, Why have you treated us like this, that you did not call us, when you went to fight with the Midyanites? And they did argue with him sharply.

2 And he said to them, What have I done now in comparison to you? Is not the gleaning of the grapes of Efrayim better than the vintage of Avi-Ezer?

3 Elohim has delivered into your hands the princes of Midyan, Orev and Zeev; and what was I able to do in comparison to you? Then their anger was abated toward him, when he had said that.

4 And Gidyon came to the Yarden River, and passed over, he, and the three hundred men that were with him, weary, yet pursuing them.

5 And he said to the men of Sukkot, Give, I ask you, loaves of lechem to the people that follow me; for they are weary, and I am pursuing after Tzevah and Tzalmunna, and pursued Midyan, and brought the heads of Orev and Zeev to Gidyon on the other side of the Yarden River.

8 And the men of Efrayim said to him, Why have you treated us like this, that you did not call us, when you went to fight with the Midyanites? And they did argue with him sharply.

19 And he said, They were my brothers, even the sons of my eema: as ṣapir lives, if you had saved them alive, I would not kill you now.

20 And he said to Yether his bachor, Rise up, and kill them. But the youth drew not his sword: for he feared, because he was still a youth.

21 Then Tzevah and Tzalmunna said, Rise and fall upon them. But the youth drew not his sword: for he feared, because he was still a youth.

22 Then the men of Yisrael said to Gidyon, Rule over us, both you, and your son, and your son’s son also: for you have delivered us from the hand of Midyan.

23 And Gidyon said to them, I will not rule over you, neither shall my son rule over you: ṣapir shall rule over you.

24 And Gidyon said to them, I would desire a request from you, that you would give me every man the earrings of his spoil - For they had golden earrings because they were Yishma’elym.

25 And they answered, We will willingly give them. And they spread a garment, and did cast in it every man the earrings of his spoil.

26 And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the melechim of Midyan, and besides the chains that were around their camels’ necks.

27 And Gidyon made it into an ephod- shoulder garment, and put it in his city, even in Ophrah: and kol Yisrael went there whoring after it: it then became a trap to

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1 Efrayim always has and continues to have, a rejection and inferiority complex, feeling left out of the things that belong to Yisrael’s inheritance.

2 Yisraelites are to appear to the heathen as children of the true eternal King.

3 Note that men wearing earrings, is part of the culture of Ishmael and not of Yisrael.
Gidyon, and to his bayit.  
28 So Midyan was subdued before the children of Yisrael, so that they lifted up their heads no more. And the country was in shalom forty years in the days of Gidyon.
29 And Yahruba’al the son of Yoash went and dwelt in his own bayit.
30 And Gidyon had seventy sons from his own body: for he had many wives.
31 And his concubine that was in Shechem, she also bore him a son, whose name he called Avimelech.
32 And Gidyon the son of Yoash died in a tov old age, and was buried in the tomb of Yoash his abba, in Ophrah of the Avi-Ezrites.
33 And it came to pass, as soon as Gidyon was dead, that the children of Yisrael turned again, and went whoring after the Ba’alim, and made Ba’al-Berith their eholim.
34 And the children of Yisrael remembered not the Elohim, who had delivered them out of the hands of all their enemies on every side:
35 Neither showed they chesed to the bayit of Yahruba’al, named, Gidyon, according to all the tov that he had shown to Yisrael.

And Avimelech the son of Yahruba’al went to Shechem to his eema’s brothers, and communed with them, and with all the mishpacha of the bayit of his eema’s abba, saying.
2 Speak, I ask you, in the ears of all the men of Shechem, What is better for you, should all the sons of Yahruba’al, which are seventy persons, reign over you, or just one reign over you? Remember also that I am your bone and your flesh.
3 And his eema’s brothers spoke of him in the ears of all the men of Shechem all these words: and their levim inclined to follow Avimelech; for they said, He is our brother.
4 And they gave him seventy pieces of silver out of the bayit of Ba’al-Berith, with which Avimelech hired the am-ha-aretz, who followed him.
5 And he went to his abba’s bayit at Ophrah, and killed his brothers the sons of Yahruba’al, being seventy persons, upon one stone: not counting Yotam the youngest son of Yahruba’al who was left; for he hid himself.
6 And all the men of Shechem gathered together, and all the bayit of Millo, and went, and made Avimelech melech, by the oak of Matzpiyah near the pillar that was in Shechem.
7 And when they told it to Yotam, he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried, and said to them, Listen to me, you men of Shechem, that Elohim may listen to you.
8 The eytzim went forth once upon a time to anoint a melech over them; and they said to the olive eytz, Reign over us.
9 But the olive eytz said to them, Should I leave my fatness, with which by me they honor Elohim and man, and go to be promoted over the other eytzim?
10 And the other eytzim said to the fig eytz, Come, and reign over us.
11 But the fig eytz said to them, Should I forsake my sweetness, and my tov fruit, and go to be promoted over the other eytzim?
12 Then said the other eytzim to the vine, Come, and reign over us.
13 And the vine said to them, Should I leave my wine, which cheers Elohim and man, and go to be promoted over the other eytzim?
14 Then said all the other eytzim to the bramble, Come, and reign over us.
15 And the bramble said to the eytzim, If in emet you will anoint me melech over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Levanon.
16 Now therefore, if you have done truly and sincerely, in that you have made Avimelech melech, and if you have dealt well with Yahruba’al and his bayit, and have done to him according to the deserving of his hands-17 For my abba fought for you, and risked his chayim, and delivered you out of the hand of Midyan:
18 And you have risen up against my abba’s bayit this day, and have slain his sons, seventy persons, upon one stone, and have made Avimelech, the son of his female eved, melech over the men of Shechem, because he is your brother.
19 If you then have dealt truly and sincerely with Yahruba’al and with his bayit this day, then gilah in your choice of Avimelech, and let him also gilah in you:
20 But if not, let fire come out from Avimelech, and devour the men of Shechem, and the bayit of Millo; and let fire come out from the men of Shechem, and from the bayit of Millo, and devour Avimelech.
21 And Yotam ran away, and fled, and went to Be-er, and dwelt there, for fear of Avimelech his brother.
22 And Avimelech had reigned three years over Yisrael,
23 Then Elohim sent an evil ruach between Avimelech and the men of Shechem; and the men of Shechem dealt treacherously against Avimelech:
24 That the cruelty done to the seventy sons of Yahruba’al might come, and their dahm be laid upon Avimelech their brother, who killed them; and upon the men of Shechem, who aided him in the killing of his brothers.
25 And the men of Shechem set an ambush for him in the top of the mountains, and they robbed all that came along that way: and it was told Avimelech.
26 And Gaal the son of an eved came with his brothers,
and went over to Shechem: and the men of Shechem put their confidence in him.
27 And they went out into the fields, and gathered their vineyards, and treaded the grapes, and made a simcha, and went into the bayit of their elohim, and did eat and drink, and cursed Avimelech.
28 And Gaal the son of the eved said, Who is Avimelech, and who is Shechem, that we should serve him? Is not he the son of Yahruba’al? And is not Tzevul his officer? Serve the men of Chamor the abba of Shechem! But why should we serve him?
29 And would to Elohim this people were under my hand! Then would I remove Avimelech. And he said to Avimelech, Increase your army, and come out.
30 And when Tzevul the ruler of the city heard the words of Gaal the son of an eved, his anger was lit.
31 And he sent messengers to Avimelech privately, saying, See, Gaal the son of an eved and his brothers have come to Shechem; and, see, they fortify the city against you.
32 Now therefore go up by night, you and the people that are with you, and lie in wait in the field:
33 And it shall be, that in the morning, as soon as the sun is up, you shall rise early, and come upon the city: and, see, when he and the people that are with him come out against you, then may you do to them as you are able.
34 And Avimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.
35 And Gaal the son of an eved went out, and stood in the entrance of the gate of the city: and Avimelech rose up, and the people that were with him, from lying in wait.
36 And when Gaal saw the people, he said to Tzevul, See, there come people down from the top of the mountains. And Tzevul said to him, You see the shadow of the mountains as if they were men.
37 And Gaal spoke again and said, See; there comes people down by the middle of the land, and another company comes along by the plain of Meonenim.
38 Then said Tzevul to him, Where is now your mouth, with what you said, Who is Avimelech, that we should serve him? Is not this the people that you have despised? Go out now, I tell you, and fight with them.
39 And Gaal went out before the men of Shechem, and fought with Avimelech.
40 And Avimelech chased him, and he fled before him, and many were overthrown and wounded, even to the entrance of the gate.
41 And Avimelech dwelt at Arumah: and Tzevul thrust out Gaal and his brothers, so that they should not dwell in Shechem.
42 And it came to pass in the morning that the people went out into the field; and they told Avimelech.
43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and the people had come forth out of the city; and he rose up against them, and smote them.
44 And Avimelech, and the company that was with him, rushed forward, and stood in the entrance of the gate of the city: and the two other companies ran upon all the people that were in the fields, and killed them.
45 And Avimelech fought against the city all that day; and he took the city, and killed the people that were in it, and beat down the city, and sowed it with salt.
46 And when all the men of the tower of Shechem heard that, they entered into a stronghold of the bayit of the El-Berith.
47 And it was told Avimelech, that all the men of the tower of Shechem were gathered together.
48 And Avimelech went up to Mount Tzalmon, he and all the people that were with him; and Avimelech took an axe in his hand, and cut down a branch from the eytzim, and took it, and laid it on his shoulder, and said to the people that were with him, What you have seen me do, hurry up, and do as I have done.
49 And all the people likewise cut down every man his branch, and followed Avimelech, and put them to the stronghold, and set the stronghold on fire above them, so that all the men of the tower of Shechem died also, about a thousand men and women.
50 Then went Avimelech to Thevez, and encamped against Thevez, and took it.
51 But there was a strong tower within the city, and there fled all the men and women, and all those of the city, and shut themselves in, and they got up to the top of the tower.
52 And Avimelech came to the tower, and fought against it, and approached the door of the tower to burn it with fire.
53 And a certain woman dropped a piece of millstone upon Avimelech's head, and crushed his skull.
54 Then he called quickly to the young man his armor-bearer, and said to him, Draw your sword, and kill me, that men say not of me that, A woman killed him. And his young man thrust him through, and he died.
55 And when the men of Yisrael saw that Avimelech was dead, they departed every man to his place.
56 So Elohim repaid the wickedness to Avimelech, which he did to his abba, in killing his seventy brothers:
57 And all the evil of the men of Shechem did Elohim repay upon their heads: and upon them came the curse of Yotam the son of Yahruba’al.

10 And after Avimelech there arose to defend Yisrael Tola the son of Puah, the son of Dodo, a man of Yissachar; and he dwelt in Shamir in Mount Efrayim. 2 And he gave mishpat to Yisrael twenty-three years, and died, and was buried in Shamir. 3 And after him arose Yair, a Giladi, and gave mishpat to Yisrael twenty-two years. 4 And he had thirty sons that rode on thirty donkey colts, and they had thirty cities, which are called Chavoth-Yair to this day, which are in the land of Gilad. 5 And Yair died, and was buried in Camon. 6 And the children of Yisrael did evil again in the sight of Elohim, and served the Ba’alim, and Ashtaroth, and the elohim of Aram, and the elohim of Tzidon, and the elohim of Moav, and the elohim of the children of Ammon, and the elohim of the Plishtim, and forsook Elohim, and did not serve Him. 7 And the anger of Elohim was hot against Yisrael, and He sold them into the hands of the Plishtim, and into the hands of the children of Ammon. 8 And that year they crushed and oppressed the children
of Yisrael: eighteen years, all the children of Yisrael that were on the other side of the Yarden River in the land of the Amorites, which is in Gilad.

9 Moreover the children of Ammon passed over the Yarden River to fight also against Yahudah, and against Benyamin, and against Beit Efrayim; so that Yisrael was very distressed.

10 And the children of Yisrael cried to הוהי, saying, We have sinned against You, both because we have forsaken our Elohim, and also served the Ba’alim.

11 And הוהי said to the children of Yisrael, Did not I deliver you from the Mitzrim, and from the Amorites, from the children of Ammon, and from the Plishtim?

12 The Tzidonians also, and the Amalekites, and the Maonites, did oppress you; and you cried to Me, and I delivered you out of their hand.

13 Yet you have forsaken Me, and served other elohim: therefore I will deliver you no more.

14 Go and cry to the elohim whom you have chosen; let them deliver you in the time of your tribulation. 1

15 And the children of Yisrael said to הוהי, We have sinned: do to us whatever seems tov to You; deliver us only today, we ask You.

16 And they put away the strange elohim from among them, and served הוהי: and His being was grieved for the misery of Yisrael.

17 Then the children of Ammon were gathered together, and camped in Gilad. And the children of Yisrael assembled themselves together, and camped in Mitzpah.

18 And the people and princes of Gilad said one to another, What man is he that will begin the fight against the children of Ammon? Let him be the head over all the inhabitants of Gilad.

11 Now Yiftach the Giladi was a mighty man of valor, and he was the son of a harlot: and Gilad begat Yiftach.

2 And Gilad's wife bore him sons; and his wife's sons grew up, and they threw out Yiftach, and said to him, You shall not inherit in our abba's bayit; for you are the son of a strange woman.

3 Then Yiftach fled from his brothers, and dwelt in the land of Tov: and there were gathered the am-ha-aretz to Yiftach, who went out with him.

4 And it came to pass in the process of time, that the children of Ammon made war against Yisrael.

5 And it was so, that when the children of Ammon made war against Yisrael, the zechanim of Gilad went to fetch Yiftach out of the land of Tov:

6 And they said to Yiftach, Come, and be our captain, that we may fight with the children of Ammon.

7 And Yiftach said to the zechanim of Gilad, Did you not hate me, and expel me out of my abba's bayit? And why have you come to me now when you are in distress?

8 And the zechanim of Gilad said to Yiftach, Therefore we turn again to you now, that you may go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilad.

9 And Yiftach said to the zechanim of Gilad, If you bring me home again to fight against the children of Ammon, and הוהי deliver them before me, shall I be your head?

10 And the zechanim of Gilad said to Yiftach, הוהי be witness between us, if we do not obey you according to your words.

11 Then Yiftach went with the zechanim of Gilad, and the people made him head and captain over them: and Yiftach uttered all his words before הוהי at Mitzpah.

12 And Yiftach sent messengers to the melech of the children of Ammon, saying, What have you to do with me, that you have come against me to fight in my land?

13 And the melech of the children of Ammon answered to the messengers of Yiftach, Because Yisrael took away my land, when they came up out of Mitzrayim, from Arnon even to Yavok, and to the Yarden River: now therefore restore those lands again in shalom.

14 And Yiftach sent messengers again to the melech of the children of Ammon:

15 And said to him, This says Yiftach, Yisrael took not away the land of Moav, nor the land of the children of Amnon:

16 But when Yisrael came up from Mitzrayim, and walked through the wilderness to the Sea of Reeds, and came to Kadesh;

17 Then Yisrael sent messengers to the melech of Edom, saying, Let me, I ask you, pass through your land: but the melech of Edom would not listen. And in like manner they sent to the melech of Moav: but he would not consent: and Yisrael stayed in Kadesh.

18 Then they went along through the wilderness, and around the land of Edom, and the land of Moav, and came by the east side of the land of Moav, and camped on the other side of Arnon, but did not go within the border of Moav: for Arnon was the border of Moav.

19 And Yisrael sent messengers to Sichon melech of the Amorites, the melech of Cheshbon; and Yisrael said to him, Let us pass, we ask you, through your land into my place.

20 But Sichon did not trust Yisrael to pass through his border: but Sichon gathered all his people together, and camped in Yahaz, and fought against Yisrael.

21 And הוהי Elohim of Yisrael delivered Sichon and all his people into the hand of Yisrael, and they smote them: so Yisrael possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the borders of the Amorites, from Arnon even to Javok, and from the wilderness even to the Yarden River.

23 So now הוהי Elohim of Yisrael has dispossessed the Amorites from before His people Yisrael, and should you possess it?

24 Will not you possess that which Chemosh your elohim gives you to possess? So anyone הוהי our Elohim shall drive out from before us, them will we possess.

25 And now are you any better, or different than Balaq the son of Tzippor, melech of Moav? Did he ever strive against Yisrael, or did he ever fight against them?

26 While Yisrael dwelt in Cheshbon and her towns, and in Aroer and her towns, and in all the cities that are along the borders of Arnon, three hundred years? Why therefore did you not recover them within that time?

27 So I have not sinned against you, but you do me wrong

1 Dual application in both the historic setting and also to both houses, as they enter the Great Tribulation.
to war against me: צֹאֵל the Shophet is Shophet this day between the children of Yisrael and the children of Ammon.

28 However the melech of the children of Ammon listened not to the words of Yiftach which he sent him.

29 Then the Ruach of YHWH came upon Yiftach, and he passed over Gilad, and Menashsheh, and passed over Mitzpah of Gilad, and from Mitzpah of Gilad he passed over to the children of Ammon.

30 And Yiftach made a vow to יִתְנָא, and said, If You shall without fail deliver the children of Ammon into my hands,

31 Then it shall be, that whatever comes forth from the doors of my bayit to meet me, when I return in shalom from the children of Ammon, shall surely belong to יִתְנָא, and I will offer it up for a burnt offering.

32 So Yiftach passed over to the children of Ammon to fight against them; and יִתְנָא delivered them into his hands.

33 And he smote them from Aroer, even until Minnith, and I will offer it up for a burnt offering.

34 And Yiftach came to Mitzpah to his bayit, and, see, his daughter came upon Mitzpah of Gilad, and from Mitzpah of Gilad he passed over to the children of Ammon.

35 And it came to pass, when he saw her, that he tore his clothes, and said, Oy oy, my daughter! You have brought me into depression, and you are one of them that cause me trouble: for I have opened my mouth to יִתְנָא, and I will offer it up for a burnt offering.

36 And she said to him, My abba, if you have opened your mouth to יִתְנָא, do to me according to that which has proceeded out of your mouth; because יִתְנָא has taken vengeance for you on your enemies, even the children of Ammon.

37 And she said to her abba, Let this thing be done for me: leave me alone for two months, that I may wander upon the mountains, and bewail my virginity, my chaverim and I.

38 And he said, Go. And he sent her away for two months: and she went with her chaverim, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned to her abba, who did with her according to his vow which he had made: and she knew no man. 12 And it was a custom in Yisrael, that the daughters of Yisrael went yearly to mourn the daughter of Yiftach the Giladi four days every year.

12 And the men of Efrayim gathered themselves together, and went northward, and said to Yiftach, Why then did you pass over to fight against the children of Ammon, and did not call us to go with you? We will burn your bayit upon you with fire.

2 And Yiftach said to them, my people and I were all in great strife with the children of Ammon, and when I called you, you delivered me not out of their hands.

3 And when I saw that you delivered me not, I put my chayim in my hands, and passed over against the children of Ammon, and יִתְנָא delivered them into my hand: why then have you come up to me this day, to fight against me?

4 Then Yiftach gathered together all the men of Gilad, and fought with Efrayim: and the men of Gilad smote Efrayim, because they said, You Giladites are fugitives of Efrayim, as Efrayimites, living among the people of Menashsheh. 3

5 And the Giladites took the passages of the Yarden River before the Efrayimites: and it was so, that when those Efrayimites who had escaped said, Let me go over; that the men of Gilad said to him, Are you an Efrayimite? If he said, No;

6 Then they said to him, Say now the word Shivoleth: and he said Sivoleth: for if he could not pronounce it right;

4 they took him, and killed him at the passages of the Yarden River: and there fell at that time of the Efrayimites forty two thousand.

7 And Yiftach gave mishpat to Yisrael six years. Then Yiftach the Giladi died, and was buried in one of the cities of Gilad.

8 And after him Ivzan of Beth-Lechem gave mishpat to Yisrael.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he gave mishpat to Yisrael seven years.

10 Then died Ivzan, and was buried at Beth-Lechem.

11 And after him Elon, a Zevulonite, gave mishpat to Yisrael; and he gave mishpat to Yisrael ten years.

12 And Elon the Zevulonite died, and was buried in Aiyalon in the country of Zevulun.

13 And after him Avdon the son of Hillel, a Pirathonite, gave mishpat to Yisrael.

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1 This is not about human sacrifice. This is about keeping vows to YHWH. The point being that YHWH can deliver your enemies without you putting your foot in your mouth. Once the vow was made, eternal binding Torah principles kicked in which were irreversible. Moreover, nowhere does the text state that YHWH required the daughter as a human sacrifice. Rather that YHWH accepted the vow to receive the daughter in some fashion, not necessarily in the fashion, or manner in which Jephthah offered her to YHWH. Jewish tradition teaches that the vow of this offering was carried out figuratively by the daughter living in seclusion as a perpetual virgin devoted to prayer and to YHWH.

2 This trait as stated earlier, is a battle within Efrayim that manifests against others including Judah when he feels neglected and left out, or when his inferiority complex kicks in. This trait is still found in Efrayimites today. It is designed to be removed only by Messiah Yahshua, as ordained by Father YHWH.

3 Efrayim enters civil strife with other tribes in Yisrael. We see this unrest in an embryonic stage, even before the actual division of the nation some 400 years later.

4 Apparently different dialects had set in, even amongst the different tribes.
And he had forty sons and thirty nephews who rode on seventy donkey colts: and he gave mishpat to Yisrael eight years.

And Avdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Efrayim, in the mount of the Amalekites.

And the children of Yisrael did evil again in the sight of Elohim: and Elohim delivered them into the hand of the Plishtim for forty years.

And there was a certain man of Tzorah, of the mishpacha of the Danites, whose name was Manoach; and his wife was barren, and bore not.

And the Malach-Elôhim appeared to the woman, and said to her, See now, you are barren, and bear not: but you shall conceive, and bear a son.

Now therefore beware, I tell you, and drink no wine, or strong drink, or eat any unkosher-unclean thing: for the child shall be a Nazarite to Elohim from the womb to the day of his death.

Then Manoach entreated Elohim, and said, O my Master, let the Man of Elohim that You did send come again to us, and teach us what we shall do for the child that shall be born.

And Elohim listened to the voice of Manoach; and the Malach-Elohim came again to the woman as she sat in the field: but Manoach her husband was not with her.

And the woman hurried, and ran, and showed her husband, and said to him, See, the Man has appeared to me again, that came to me the other day.

And Manoach arose, and went after his wife, and came to the Man, and said to him, Are You the Man that spoke to the woman? And He said, I am.

And Manoach said, Now let Your words come to pass. How shall we bring up the child, and how shall we prepare him? To the child shall be a Nazarite to Elohim from the womb: and he shall begin to offer a burnt offering, you must offer it to Elohim. For Manoach knew not that He was the Malach-Elôhim.

And Manoach said to the Malach-Elôhim, What is Your Name, that when Your sayings come to pass we may do You honor?

And the Malach-Elôhim said to him, Why do you ask My Name, seeing it is a sod? So Manoach took a young goat with a meat offering, and offered it upon a rock to Elohim: and the Malach-gave hallel to Elohim; and Manoach and his wife looked on.

For it came to pass, when the flame went up toward the shamyim from off the altar that the Malach-ascended in the flame of the altar. And Manoach and his wife looked on it, and fell on their faces to the ground.

But the Malach-Elôhim did not appear again to Manoach and to his wife. Then Manoach knew that He was the Malach-Elôhim.

And Manoach said to his wife, We shall surely die, because we have seen Elohim. But his wife said to him, If Elohim had desired to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shown us all these things, nor would He at this time have told us such things as these.

And the woman bore a son, and called his name Shimshon: and the child grew, and blessed him.

And the Ruach of Elohim began to move him at times in the camp of Dan between Tzorah and Eshtaol.

And Shimshon went down to Timnath, and saw a woman in Timnath of the daughters of the Plishtim.

And he came up, and told his abba and his eema, and said, I have seen a woman in Timnath of the daughters of your brothers, or among the daughters of your abba and eema.

Then his abba and his eema said to him, Is there not a woman among the daughters of your brothers, or among all my people, that you go to take a wife of the uncircumcised Plishtim? And Shimshon said to his abba, Get her for me; for she pleases me well.

But his abba and his eema knew not that it was from Elohim, that He sought an occasion against the Plishtim: for at that time the Plishtim had dominion over Yisrael.

Then Shimshon went down, and his abba and his eema, to Timnath, and came to the vineyards of Timnath: and, see, a young lion roared against him.

And the Ruach of Elohim came mightily upon him, and he tore him as he would have torn a young goat, and he had

1 Yahshua directing all worship to His Father, His Elohim, even as he did in the Renewed Covenant.
2 A temporary secret to be revealed only in the fullness of times.
3 The Son worshiping His Father.
4 They knew this was no ordinary messenger.
5 Women in Yisrael are often more spiritually discerned and sensitive than the men who trust YHWH.
6 A head-start to trouble. Torah is clear. Nazarene Yisraelites must not marry outside of the faith, or even outside of those who dwell with Renewed Covenant Yisrael in their daily lifestyle.
nothing in his hand: but he told not his abba, or his eema what he had done.

7 And he went down, and talked with the woman; and she pleased Shimshon well.

8 And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, see, there was a swarm of bees and honey in the carcass of the lion.

9 And he took some of it in his hands, and went on eating, and came to his abba and eema, and he gave them, and they did eat: but he told them not that he had taken the honey out of the carcass of the lion.

10 So his abba went down to the woman: and Shimshon made there a feast; for this is what the young men used to do.

11 And it came to pass, when they saw him that they brought thirty chaverim to be with him.

12 And Shimshon said to them, I will now put forth a riddle to you: if you can certainly declare it to me within the seven days of the feast, and find out the answer, then I will give you thirty sheets and thirty changes of garments:

13 But if you cannot declare it me, then shall you give me thirty sheets and thirty changes of garments. And they said to him, Put forth your riddle, that we may hear it.

14 And he said to them, Out of the eater came forth meat; and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said to Shimshon's wife, Entice your husband, that he may declare to us the riddle, lest we burn you and your abba's bayit with fire; have you called us to take what we have and impoverish us?

16 And Shimshon's wife wept before him, and said, You hate me, and love me not: you have put forth a riddle to the children of my people, and have not told it me. And he said to her, See, I have not told it my abba nor to my eema, and shall I tell it you?

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she pressed him: and she told the riddle to the children of her people.

18 And the men of the city said to him on the seventh day, that before the sun went down, What is sweeter than honey?

19 But Elohim split a hollow place that was in Lehi, and there came mayim out; and when he had drunk, his ruach came again, and he revived: therefore he called the name

15 But it came to pass after some time, in the time of Shavuot, that Shimshon visited his wife with a young goat; and he said, I will go into my wife in the bedroom. But her abba would not allow him to go in.

2 And her abba said, I truly thought that you had utterly hated her; therefore I gave her to your chaver: is not her younger sister prettier than her? Take her, I ask you, instead of her.

3 And Shimshon said concerning them, Now this time I will be blameless regarding the Plishtim, if I do them evil.

4 And Shimshon went and caught three hundred foxes, and took torches, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the torches on fire, he let them go into the standing corn of the Plishtim, and burned up both the grain stacks, and also the standing corn, with the vineyards and olives.

6 Then the Plishtim said, Who has done this? And they answered, Shimshon, the son-in-law of the Timnite, because he had taken his wife, and given her to his chaver. And the Plishtim came up, and burned her and her abba with fire.

7 And Shimshon said to them, Though you have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the cleft of the rock Eytam.

9 Then the Plishtim went up, and camped in Yahudah, and spread out in Lehi.

10 And the men of Yahudah said, Why have you come up against us? And they answered, To bind Shimshon have we come up, to do to him as he has done to us.

11 Then three thousand men of Yahudah went to the top of the rock Eytam, and said to Shimshon. You know not that the Plishtim are rulers over us? What is this that you have done to us? And he said to them, As they did to me, so have I done to them.

12 And they said to him, We have come down to bind you so that we may deliver you into the hand of the Plishtim. And Shimshon said to them, Swear to me, that you will not fall upon me yourselves.

13 And they spoke to him, saying, No; but we will bind you hard, and deliver you into their hand: but surely we will not kill you. And they bound him with two new cords, and brought him up from the rock.

14 And when he came to Lehi, the Plishtim shouted against him: and the Ruach of Elohim came mightily upon him, and the cords that were upon his arms became as linen that was burned with fire, and his bands were loosed from off his hands.

15 And he found a new jawbone of a donkey, and put forth his hand, and took it, and killed a thousand men with it.

16 And Shimshon said, With the jawbone of a donkey, one heap, two heaps; with the jaw of a donkey have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-Lehi.

18 And he was very thirsty, he called on Elohim, and said, You have given this great deliverance into the hand of Your eved: and now shall I die for thirst, and fall into the hands of the uncircumcised?

19 But Elohim split a hollow place that was in Lehi, and there came mayim out; and when he had drunk, his ruach came again, and he revived: therefore he called the name

1 A Hebraic idiomatic expression meaning completely, or fully.
16 Then went Shimshon to Azah, and saw there a harlot, and went into her.

2 And it was told to the Gazites, saying, Shimshon is come here. And they surrounded him in, and lay in wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Shimshon lay until midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hevron.

4 And it came to pass afterward, that he loved a woman in the Valley of Sorek, whose name was Delilah.

5 And the rulers of the Philistines came up to her, and said to her, Entice him, and see where his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him: and we will give you every one of us eleven hundred pieces of silver.

6 And Delilah said to Shimshon, Tell me, I ask you, where does your great strength lie, and with what and how might you be bound in order to afflict you.

7 And Shimshon said to her, If they bind me with seven fresh cords that were never dried, then shall I be weak, and be like any another man.

8 Then rulers of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the bedroom. And she said to him, The Philistines are upon you, Shimshon. And he broke the cords, as a strand of yarn is broken when it touches the fire. So his strength was not known.

10 And Delilah said to Shimshon, See, you have mocked me, and told me lies: now tell me, I ask you, with what might you be bound.

11 And he said to her, If they bind me tightly with new ropes that never were used, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him, and said to him, The Philistines are upon you, Shimshon. And there were those lying in wait abiding in the bedroom.

13 And Delilah said to Shimshon, Until now you have mocked me, and told me lies: tell me with what you might be bound. And he said to her, If you weave the seven locks of my head with the web.

14 And she tightened it with the pin, and said to him, The Philistines are upon you, Shimshon. And he awoke out of his sleep, and went away with the pin of the loom, and with the web.

15 And she said to him, How can you say, I love you, when your lev is not with me? You have mocked me these three times, and have not told me where your great strength lies.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his being was wearied to death;

17 That he told her all his lev, and said to her. There has not come a razor upon my head; for I have been a Nazarite to Elohim from my eema's womb: if I am shaved, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his lev, she sent and called for the rulers of the Philistines, saying, Come up at once, for he has shown me all his lev. Then the rulers of the Philistines came up to her, and brought money in their hands.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines are upon you, Shimshon. And he awoke out of his sleep, and said, I will go about things as at other times before, and simply shake myself. But he did not know that יהוה had departed from him.

21 But the Philistines took him, and put out his eyes, and brought him down to Azah, and bound him with bronze shackles; and he became a grinder in the prison.

22 However the hair of his head began to grow again after he had been shaven.

23 Then rulers of the Philistines gathered together to offer a great sacrifice to Dagon their Elohim, and to make Gilah: for they said, Our Elohim has delivered Shimshon our enemy into our hands.

24 And when the people saw him, they praised their Elohim: for they said, Our Elohim has delivered Shimshon our enemy into our hands.

25 And it came to pass, when their levim were glad, that they said, Call for Shimshon, that he may entertain us. And they called for Shimshon out of the prison; and he entertained them: and they set him between the pillars.

26 And Shimshon said to the lad that held him by the hand, Allow me that I may feel the pillars upon which the bayit stands, that I may lean upon them.

27 Now the bayit was full of men and women; and all the rulers of the Philistines were there; and there were upon the roof about three thousand men and women, who beheld while Shimshon entertained them.

28 And Shimshon called to יהוה, and said, O יהוה Elohim, remember me, I ask You, and strengthen me, I ask You, only this once, O Elohim, that I may be avenged of the Philistim for my two eyes.

29 And Shimshon took hold of the two middle pillars upon which the bayit stood, and on which it was supported, one with his right hand, and the other with his left.

30 And Shimshon said, Let me die with the Philistim. And he bowed himself with all his might; and the bayit fell upon the rulers, and upon all the people that were in it. So

1 A beautiful type of Yisrael, called to be separate from their birth at Sinai, just like Samson the Nazarite, that had gone whoring after other deities in spiritual adultery and becoming fully blind to the things of יהוה, forcing יהוה to remove His favor and His Set-Apart Spirit, causing both houses symbolized by both pillars to bring the entire house of Yisrael to ruin.
those who he killed at his death were more than those that he killed in his chayim.

31 Then his brothers and all the bayit of his abba came down, and took him, and brought him up, and buried him between Tzorah and Eshtaol in the burying place of Manoach his abba. And he gave mishpat to Yisrael twenty years.

17 And there was a man of Mount Efrayim, whose name was Michayahu.

2 And he said to his eema, The eleven hundred shekels of silver that were taken from you, about which you cursed, and spoke of also in my ears, see, the silver is with me; I took it. And his eema said, Blessed are you of vuvh, my son.

3 And when he had restored the eleven hundred shekels of silver to his eema, his eema said, I had wholly dedicated the silver to vuvh from my hand for my son, to make a graven image and a molded image: now therefore I will restore it to you.

4 Yet he restored the money to his eema; and his eema took two hundred shekels of silver, and gave them to the silversmith, who made it into a graven image and a molded image: and they were in the bayit of Michayahu.

5 And the man Michayahu had a bayit of elohim, and he sojourned there.

6 In those days there was no melech in Yisrael, but every man did that which was right in his own eyes.

7 And there was a young man out of Beth-Lechem Yahudah of the mishpacha of Yahudah, who was a Lewi, and he sojourned there.

8 And the man departed out of the city from Beth-Lechem Yahudah to sojourn where he could find a place; and he came to Mount Efrayim to the bayit of Michayahu, as he journeyed.

9 And Michayahu said to him, From where do you come? And he said to him, I am a Lewite of Beth-Lechem Yahudah, and I went to sojourn where I may find a place.

10 And Michayahu said to him, Dwell with me, and be to me an abba and a kohen, and I will give you ten shekels of silver for the year, and a suit of apparel, and your food.

11 And the Lewi went in. 2

12 And the man Michayahu consecrated the Lewite; and the young man became his kohen, and was in the bayit of Michayahu.

13 Then said Michayahu, Now I know that vuvh will do me tov, seeing I have a Lewite as my kohen.

18 In those days there was no melech in Yisrael: and in those days the tribe of the Danites sought an inheritance to dwell in; for until that day all their inheritance had not yet fallen to them among the tribes of Yisrael.

2 And the children of Dan sent of their mishpacha five men from their borders, men of valor, from Tzorah, and from Eshtaol, to spy out the land, and to search it; and they said to them, Go, search the land: who when they came to Mount Efrayim, to the bayit of Michayahu, they lodged there.

3 When they were by the bayit of Michayahu, they knew the voice of the young man, the Lewi: and they turned in there, and said to him, Who brought you here? And what are you making in this place? And what have you here?

4 And he said to them, Michayahu did such and such with me, and has hired me, and I am his kohen.

5 And they said to him, Ask counsel, we ask you, from Elohim, that we may know whether our derech which we go shall be prosperous.

6 And the kohen said to them, Go in shalom: before vuvh, is your journey in which you go.

7 Then the five men departed, and came to Layish, and saw the people that were in it, how they dwelt careless, after the manner of the Tzidonians, quiet and secure; and there was no civil authority in the land, that might put them to shame in any wrong thing and they were far from the Tzidonians, and had kept to themselves.

8 And they came to their brothers to Tzorah and Eshtaol: and their brothers said to them, What say you?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, see, it is very tov: and are you standing still? Be not lazy to go, and enter to possess the land.

10 When you go, you shall come to a people secure, and to a large land: for Elohim has given it into your hands; a place where there is no want of anything that is in the earth.

11 And there went from there from the mishpacha of the Danites, out of Tzorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and camped in Kiryath-Yearim, in Yahudah: wherefore they called that place Machaneh-Dan to this day: see, it is behind Kiryath-Yearim.

13 And they passed there to Mount Efrayim, and came to the bayit of Michayahu.

14 Then answered the five men that went to spy out the country of Layish, and said to their brothers, Do you know that there is among these houses an ephod, and teraphim, and a graven image, and a molded image? Now therefore consider what you have to do.

15 And they turned aside, and came to the bayit of the young man the Lewi, even to the bayit of Michayahu, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entrance of the gate.

17 And the five men that went to spy out the land went up, and came in there, and took the graven image, and the ephod, and the teraphim, and the molded image: and the kohen stood in the entrance of the gate with the six hundred men that were appointed with weapons of war.

18 And these went into Michayahu’s bayit, and fetched the carved image, the ephod, and the teraphim, and the molded image. Then said the kohen to them, What are you doing?
19 And they said to him, Hold your silence, lay your hand upon your mouth, and go with us, and be to us an abba and a kohen: is it better for you to be a kohen to the bayit of one man, or that you be a kohen to a whole tribe and a mishpacha in Yisrael?  
20 And the kohen's lev was in simcha, and he took the ephod, and the teraphim, and the graven image, and went out in the midst of the people.  
21 So they turned and departed, and put the little ones and the cattle and the carriage before them.  
22 And when they were a certain distance from the bayit of Michayahu, the men that were in the houses near to Michayahu's bayit were gathered together, and overtook the children of Dan.  
23 And they cried to the children of Dan. And they turned their faces, and said to Michayahu, What's wrong with you, that you come with such a company?  
24 And he said, You have taken away my elohim that I made, and the kohen, and you are gone away: and what have I left? And now you say to me, What bothers you?  
25 And the children of Dan said to him, Let not your voice be heard among us, lest angry fellows come upon you, and you lose your chayim, with the chayim of your household.  
26 And the children of Dan went their way: and when Michayahu saw that they were too strong for him, he turned and went back to his bayit.  
27 And they took the things that Michayahu had made, and the kohen that he had, and came to Layish, to a city: for there was no man that took them into his bayit.  
28 And there was no deliverer, because it was far from Tzidon, and they had no business with any man; and it was in the valley that lies near Beth-Rechov. And they set them up Michayahu's graven image, and the ephod, and the teraphim, and went down upon them when they were by Givah, which belongs to Benyamin.  
29 And he said to his eved, Come, let us draw near to the city of a ger that is not of the children of Yisrael; and let us turn in into this city of the Yevusites, and lodge there.  
30 And they turned aside there, to go in and to lodge in the city of a ger that is not of the children of Yisrael; and when he went in, he sat down in a street of the city.  
31 And they set them up Michayahu's graven image, which he made, all the time that the Bayit of Elohim was in Shiloh.

1 Dan, seeing Efrayim's little "in-house setup," was impressed, and demanded that the false priest relocate, offering him a bigger ministry with a better salary, even though it would be false worship. Today not much has changed, as many of Dan and Efrayim's sons seek crowds and vain reputation, rather than truth and heavenly treasures.

2 A sad and yet somewhat humorous fight between Efrayim and Dan, over who gets to control the false worship, and wound up putting one of two golden calves in Dan to please Dan's desire to lead in the north's abominations before YHWH.

3 This pattern continued, especially as Dan later worked their way west into Europe, where many peoples and places are named after Dan, like the Danish, or Dan from Layish.
16 And, see, there came an old man from his work out of the field at evening, which was also of Mount Efraim; and he sojourned in Givah: but the men of the place were Benyamites.
17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Where are you going? And from where do you come?
18 And he said to him, We are passing from Beth-Lechem Yahudah toward the side of Mount Efrayim; from there I: and I went to Beth-Lechem Yahudah, but I am now going to the Bayit of Elohim; and there is no man that receives me into his bayit.
19 Yet there is both straw and fodder for our donkeys; and there is lechem and wine also for me, and for your female eved, and for the young man who is with your avadim: there is no want for any thing.
20 And the old man said, Shalom be with you; however, let all your wants lie upon me; only lodge not in the street.
21 So he brought him into his bayit, and gave fodder to the donkeys: and they washed their feet, and did eat and drink.
22 Now as they were making their levim glad, see, the men of the city, certain sons of Beliyaal, circled the bayit all around, and beat on the door, and spoke to the master of the bayit, the old man, saying, Bring forth the man that came into your bayit, that we may know him sexually.
23 And the man, the master of the bayit, went out to them, No, my brothers, no, I ask you, do not so wickedly; seeing that this man is come into my bayit, do not this folly.
24 See, here is my daughter a young woman, and this man’s concubine; them I will bring out now, and humble them, and do with them what seems to you: but to this man do not so vile a thing.
25 But the men would not listen to him: so the man took his concubine, and brought her forth to them: and they knew her, and abused her all night until the morning: and when the day began to dawn, they let her go.
26 Then came the woman in the dawning of the day, and fell down at the door of the man’s bayit where her master was, until it was light.
27 And her master rose up in the morning, and opened the doors of the bayit, and went out to go his way: and, see, the woman his concubine was fallen down at the door of the bayit, and her hands were upon the threshold.
28 And he said to her, Up, and let us be going. But none answered. Then the man took her up upon a donkey, and the man rose up, and returned to his place.
29 And when he had come into his bayit, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the borders of Yisrael.
30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Yisrael came up out of the land of Mitzrayim to this day: consider it, take advice, and speak up.

20 Then all the children of Yisrael went out, and the congregation was gathered together as one man, from Dan even to Be-er-Sheva, with the land of Gilad, to Mitzpah.
2 And the leaders of all the people, even of all the tribes of Yisrael, presented themselves in the congregation of the people of Elohim, four hundred thousand footmen that drew the sword.
3 Now the children of Benyamin heard that the children of Yisrael had gone up to Mitzpah. Then said the children of Yisrael, Tell us, how was this wickedness done?
4 And the Levi, the husband of the woman that was slain, answered and said, I came into Givah that belongs to Benyamin, I and my concubine to lodge.
5 And the men of Givah rose up against me, and circled the bayit all around and came upon me by night, and thought to have slain me: and my concubine have they sexually forced, so that she is dead.
6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Yisrael: for they have committed lewdness and folly in Yisrael.
7 See, you are all children of Yisrael; give here your advice and counsel.
8 And all the people arose as one man, saying, We will not any of us go to his tent, neither will any of us return to his bayit.
9 But now this shall be the thing that we will do to Givah; we will go up by lot against it:
10 And we will take ten men out of a hundred throughout all the tribes of Yisrael, and a hundred out of a thousand, and a thousand out of ten thousand, to fetch food for the people, to prepare them, when they come to Givah of Benyamin, according to all the folly that they have wrought in Yisrael.
11 So all the men of Yisrael were gathered against the city, knit together as one man.
12 And the tribes of Yisrael sent men through all the tribe of Benyamin, according to all the folly that they have done among you?
13 Now therefore deliver to us these men, the children of Beliyaal, who are in Givah, that we may put them to death, and put away the evil from Yisrael. But the children of Benyamin would not listen to the voice of their brothers the children of Yisrael:
14 But the children of Benyamin gathered themselves together out of the cities to Givah, to go out to battle against the children of Yisrael.
15 And the children of Benyamin were numbered at that time out of the cities twenty six thousand men that drew the sword, besides the inhabitants of Givah, who were numbered seven hundred chosen men.
16 Among all the people there were seven hundred chosen men left-handed; every one could sling stones at a hair’s width, and not miss.
17 And the men of Yisrael, against Benyamin, were numbered four hundred thousand men that drew the sword: all these were men of war.
18 And the children of Yisrael arose, and went up to the Bayit of Elohim, and asked counsel from Elohim, and said, Which of us shall go up first to the battle against the children of Benyamin? And Elohim said, Yahudah shall go up first.
19 And the children of Yisrael rose up in the morning, and encamped against Givah.
20 And the men of Yisrael went out to battle against Benyamin; and the men of Yisrael put themselves in array.
to fight against them at Givah.
21 And the children of Benyamin came forth out of Givah, and cut down to the ground of the Yisraelites that day twenty two thousand men.
22 And the people, the men of Yisrael encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.
23 And the children of Yisrael went up and wept before Elohim, and asked counsel of Elohim, saying, Shall I go up again to battle against the children of Benyamin my brother? And Elohim said, Go up against him.
24 And the children of Yisrael came near to the children of Benyamin the second day.
25 And Benyamin went forth against them out of Givah the second day, and cut down to the ground of the children of Yisrael again eighteen thousand men; all these drew the sword.
26 Then all the children of Yisrael, and all the people, went up, and came to the Bayit of Elohim, and wept, and sat there before Elohim, and fasted that day until evening, and offered burnt offerings and shalom offerings before Elohim.
27 And the children of Yisrael inquired of Elohim, for the Ark of the Testimony of Elohim was there in those days, 28 And Pinchus, the son of El-Azar, the son of Aharon, stood before it in those days, saying, Shall I yet again go out to battle against the children of Benyamin my brother, or shall I cease? And Elohim said, Go up; for tomorrow morning I will deliver them into your hand.
29 And Yisrael set an ambush in wait around Givah.
30 And the children of Yisrael went up against the children of Benyamin on the third day, and put themselves in array against Givah, as at other times.
31 And the children of Benyamin went out against the people, and were drawn away from the city; and they began to smite the people, and kill, as at other times, in the highways, one of which goes up to the Bayit of Elohim, and the other to Givah in the field, about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.
32 And the children of Benymon came forth against the people, and trampled them down with ease over against Givah.
33 And all the men of Yisrael rose up out of their place, and put themselves in array at Ba'al-Tamar: and the ambushers of Yisrael rose forth out of their places, even out of the meadows of Givah.
34 And there came against Givah ten thousand chosen men out of kol Yisrael, and the battle was fierce: but they knew not that evil was near them.
35 And Elohim smote Benyamin before Yisrael: and the children of Yisrael destroyed from the Benyamites that day twenty five thousand one hundred men: all these drew the sword.
36 So the children of Benyamin saw that they were smitten: for the men of Yisrael gave ground to the Benyamites, because they trusted the ambushers that they had set next to Givah.
37 And the ambushers hurried, and rushed upon Givah; and the ambushers in wait drew themselves along, and smote the entire city with the edge of the sword.
38 Now there was an appointed ot between the men of Yisrael and the ambushers in wait that they should make a great flame with smoke rising up out of the city.
39 And when the men of Yisrael turned in the battle, Benyamin began to smite and kill of the men of Yisrael about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.
40 But when the flame began to rise out up of the city with a pillar of smoke, the Benyamites looked behind them, and, see, the flame of the city ascended up to the shamayim.
41 And when the men of Yisrael turned again, the men of Benyamin were amazed: for they saw that evil had come upon them.
42 Therefore they turned their backs before the men of Yisrael to the way of the wilderness; but the battle overtook them; and those Benyamites who came out of the cities were destroyed in the midst of the men of Yisrael.
43 They surrounded the Benyamites all around, and chased them, and trampled them down with ease over against Givah toward the east.
44 And there fell of Benyamin eighteen thousand men; all these were men of valor.
45 And they turned and fled toward the wilderness to the Rock of Rimmon: and they cut down in the highways five thousand men; and pursued hard after them to Gidom, and killed two thousand of them.
46 So that all that fell that day of Benyamin were twenty five thousand men that drew the sword; all these were men of valor.
47 But six hundred men turned and fled to the wilderness to the Rock Rimmon, and stayed in the Rock Rimmon for four months.
48 And the men of Yisrael turned again upon the children of Benyamin, and smote them with the edge of the sword, men and beasts of every city, and all that were found: also they set fire to all the cities that they came to.

\[1\] A perfect example of tribal infighting way before the official split.
tribe cut off from Yisrael this day.¹
7 What shall we do to give them wives for those that remain, seeing we have sworn by יהוה that we will not give them our daughters as wives?
8 And they said, Which one of the tribes of Yisrael did not come up to מיתספ to יהוה? And, see, there came none from יאש-גילהד to the congregation.²
9 For the people were numbered, and, see, there were none of the inhabitants of Yavesh-Gilad there.
10 And the congregation sent there twelve thousand of the bravest men, and commanded them, saying, Go and smite the inhabitants of Yavesh-Gilad with the edge of the sword, with the women and the children.
11 And this is the thing that you shall do, You shall utterly destroy every male, and every woman that has lain with a man.
12 And they found among the inhabitants of Yavesh-Gilad four hundred young virgins, that had known no man by lying with any man: and they brought them to the camp at Shiloh, which is in the land of Kanaan.
13 And the whole congregation sent delegates to speak to the children of Benyamin that were in the Rock Rimmon, and to call to them offering shalom.
14 And Benyamin returned at that time; and the congregation gave them wives that they had saved alive from the women of Yavesh-Gilad: and yet there were more men than women.
15 And the people were sorry for Benyamin, because יהוה had made a breach in the tribes of Yisrael.³
16 Then the zecharim of the congregation said, What shall we do for wives for them that remain, seeing the women are destroyed out of Benyamin?
17 And they said, There must be an inheritance for them that are escaped from Benyamin, that a tribe be not destroyed out of Yisrael.
18 However we may not give them wives of our daughters: for the children of Yisrael have sworn, saying, Cursed be he that gives a wife to Benyamin.
19 Then they said, See, there is a moed of יהוה in Shiloh yearly in a place which is on the north side of Beth-El, on the east side of the highway that goes up from Beth-El to Shechem, and on the south of Levonah.
20 Therefore they commanded the children of Benyamin, saying, Go and lie in wait in the vineyards;
21 And see, if the daughters of Shiloh come out to dance in dances, then come out of the vineyards, and catch every man his wife from the daughters of Shiloh, and go to the land of Benyamin.

22 And it shall be, when their ahvot, or their brothers come to us to complain, that we will say to them, Be favorable to them for our sakes: because we reserved not to each man his wife in the war: for you did not give them wives at this time, that you should be guilty.⁴
23 And the children of Benyamin did so, and took wives, according to their number, of those that danced, whom they caught: and they went and returned to their inheritance, and repaired the cities, and dwelt in them.
24 And the children of Yisrael departed from there at that time, every man to his tribe and to his mishpacha, and they went out from there every man to his inheritance.
25 In those days there was no melech in Yisrael: every man did that which was right in his own eyes. —

¹ This ought to be Judah’s heartfelt cry for any Efrayimites still not present in the congregation of יהוה. Rather than rejoice, they ought to be heartbroken, crying and even looking for the tribes that cut themselves off like Benjamin due to Torah violation.
² Yabesh Gilead was east of the Jordan River, and as such housed the tribes of Reuben, Gad and half of Menashe. Apparently these tribes were missing from the congregation.
³ This should be the cry for all Yisrael when there is any breech among the tribes.
⁴ The elders found a way around this vow to יהוה, in order to preserve Yisrael. Technically through this plan, not only was Benjamin preserved in Yisrael, the other tribes did not break their vow. This was done by giving the Benjamite men wives from the other tribes who had not made the vow before יהוה, and who were not in a vow of marriage. The men of Benjamin “took” the wives from Shiloh, so they technically were not given but taken. This great wisdom preserved a tribe on the verge of extinction due to sodomite behavior and lewdness. Therefore Benjamites today are full of the blood from many other tribes, as is all of Judah, since Benjamin settled in Judah after the split of the kingdom in 921 BCE.
FIRST SAMUEL

1 Now there was a certain man of Ramathayim-Zophim, of Mount Efrayim, and his name was Elchanah, the son of Yeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrāite: 1
2 And he had two wives; the name of the one was Channah, and the name of the other Peninnah: and Peninnah had children, but Channah had no children.
3 And this man went up out of his city yearly to worship and to sacrifice to יהוה צבאות in Shiloh. And the two sons of Eli, Hofni and Pinchus, the Kohanim of יהוה, were there.
4 And when the time was that Elchanah made an offering, he gave to Peninnah his wife, and to all her sons and her daughters, portions:
5 But to Channah he gave a double portion; for he loved Channah: but יהוה had shut up her womb.
6 And her adversary also provoked and aggravated her, to make her anxious, because יהוה had shut up her womb.
7 And as he did so year by year, when she went up to the Ba'ayt of יהוה, so she provoked her; therefore she wept, and did not eat. 2
8 Then said Elchanah her husband to her, Channah, why do you weep? And why do you eat nothing? Also why is your lev grieved? Am I not better to you than ten sons?
9 So Channah rose up after they had eaten in Shiloh, and there she prayed, and did eat, and her appearance was no longer sad.
10 But to Channah he gave a double portion; for he loved Channah: but יהוה had shut up her womb.
11 And she vowed a vow, and said, O יהוה, if you will indeed look on the affliction of Your female eved, and remember me, and not forget Your female eved, and give to Your female eved a male child, then I will give him to יהוה all the days of his chayim, and there shall no razor come upon his head. 3
12 And it came to pass, as she continued making tefillah before יהוה, that Eli watched her mouth.
13 Now Channah, she spoke in her lev; only her lips moved, but her voice was not heard: therefore Eli thought she was drunk.
14 And Eli said to her, How long will you be drunk? Put away your wine from you.
15 And Channah answered and said, No, my master, I am a woman of a heavy ruach: I have drunk neither wine nor strong drink, but have poured out my chayim before יהוה.
16 Count not your female eved as a daughter of Beliyaal: 4 for out of the abundance of my complaints and grief have I spoken until now.
17 Then Eli answered and said, Go in shalom: and the Elohim of Yisrael grant you your request that you have asked of Him.
18 And she said, Let your female eved find favor in your sight. So the woman went her way, and did eat, and her appearance was no longer sad.
19 And they rose up in the morning early, and worshipped shachrit before יהוה, and returned, and came to their bayit in Ramah: and Elchanah knew Channah his wife; and יהוה remembered her request.
20 Therefore it came to pass, when the time had come about after Channah had conceived, that she bore a son, and called his name Schmuel, saying, Because I have asked him from יהוה.
21 And the man Elchanah, and all his bayit, went up to offer to יהוה the yearly sacrifice, and his vow. 5
22 But Channah did not go up; for she said to her husband, I will not go up while the child is weaned, after that I will bring him, that he may appear before יהוה, and there shall be-olam-va-ed.
23 And Elchanah her husband said to her, Do what seems good to you: stay here until you have nursed him; only establish His word. So the woman stayed, and gave her son nursing until she weaned him.
24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him to the Ba'ayt of יהוה in Shiloh: and the child was young.
25 And they killed a bull, and brought the child to Eli.
26 And she said, Oh my master, as your chayim lives, my master, I am the woman that stood by you here, making tefillah to יהוה.
27 For this child I made tefillah; and יהוה has given me my request which I have asked of Him:
28 Therefore also I have promised him to יהוה; as long as he lives he shall be given to יהוה. And she worshipped יהוה there.

1 Every prince, or great man that arose in Yisrael was given the name Ephrāite. Ephrāite is defined as one who is an aristocrat, or noble man. The Talmud believed that descendents of the House of Efrayim became noble aristocrats wherever they were scattered. In the Babylonian Talmud Yalkut Shimeoni A77, commenting on 1 Samuel 1:1, Rabbi Raddak states "Ephrāite is taken to mean someone from the tribe of Efrayim and of noble birth."
2 Provoked by the other wife, which is why polygamy was allowed but caused many problems and did not remain in יהוה's perfect will.
3 Will be a lifelong Nazarite.
4 "lord," or s.a.tan disguised as the "lord.
5 Yom Kippur/Day of Atonement.
born seven; and she that has many children has become feeble.  
6 הָלָהְתָּ לָהּ kills, and makes alive: He brings down to Sheol, and brings up.  
7 הָלָהְתָּ makes poor, and makes rich: He brings low, and lifts up.  
8 He raises up the poor out of the dust, and lifts up the beggar from the dunghill, to set them with rulers, and to make them inherit the kesay of tifereth: for the pillars of the earth are הָלָהְתָּ, and He has set the olam hazeh upon them.  
9 He will guard the feet of His kidushim, and the wicked shall be silent in darkness; for by his own strength shall no man prevail.  
10 The adversaries of הָלָהְתָּ shall be broken to pieces; out of the shamayim shall He thunder upon them: הָלָהְתָּ shall judge the ends of the earth; and He shall give strength to His melech, and exalt the position of His anointed.  
11 And Elchanah went to Ramah to his bayit. And the child did serve before הָלָהְתָּ in the presence of Eli the kohen.  
12 Now the sons of Eli were sons of Beliyaal; they knew not הָלָהְתָּ.  
13 And the kohen’s custom with the people was, that, when any man offered sacrifice, the kohen’s eved came, while the meat was cooking, with a three-pronged hook in his hand,  
14 And he struck it into the pan, or kettle, or caldron, or pot; so that all that the flesh-hook brought up the kohen took for himself. So this they did in Shiloh to all the Yisraelites that came there.  
15 Also before they burned the fat, the kohen’s eved came, and said to the man that sacrificed, Give the meat for the kohen to roast; for he will not have cooked meat from you, but raw.  
16 And if any man said to him, Let the fat burn first, and then take as much as your being desires; then he would answer him, No; but you shall give it to me now: and if not, I will take it by force.  
17 Therefore the sin of the young men was very great before הָלָהְתָּ: for men despised the offering of הָלָהְתָּ.  
18 But Schmuel served before הָלָהְתָּ, being a child, dressed with a linen shoulder garment.  
19 Moreover his eema made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.  
20 And Eli blessed Elchanah and his wife, and said, הָלָהְתָּ give you zera of this woman for the promise that is given to הָלָהְתָּ. And they went to their own home.  
21 And הָלָהְתָּ visited Channah, so that she conceived, and bore three sons and two daughters. And the child Schmuel grew before הָלָהְתָּ.  
22 Now Eli was very old, and heard all that his sons did to kol Yisrael; and how they had relations with the women that assembled at the door of the Tabernacle of the congregation.  
23 And he said to them, Why do you do such things? For I hear of your evil dealings from all the people.  
24 No, my sons; for it is not a tov report that I hear: for you make הָלָהְתָּs people to transgress.  
25 If one man sins against another, the judge shall render mishpat for him: but if a man sins against הָלָהְתָּ, who shall help him? Nevertheless they listened not to the voice of their abba, because הָלָהְתָּ would kill them.  
26 And the child Schmuel grew up, and was in favor both with הָלָהְתָּ, and also with men.  
27 And there came a man of Elohim to Eli, and said to him, This says הָלָהְתָּ, Did I not plainly appear to the bayit of your abba, when they were in Mitzrayim in bondage to Pharaoh’s bayit?  
28 And didn’t I choose him out of all the tribes of Yisrael to be My kohen, to offer upon My altar, to burn incense, to wear a shoulder ephod before Me? And didn’t I give to the bayit of your avhot all the offerings made by fire by the children of Yisrael?  
29 Why do you deal wrongly with My sacrifice and keep My offering, which I have commanded in My dwelling; and honor your sons above Me, to make yourselves fat with the best of all the offerings of Yisrael My people?  
30 Therefore הָלָהְתָּ Elohim of Yisrael says, I said indeed that your bayit, and the bayit of your avhot, should have their halacha before Me le-olam-va-ed: but now הָלָהְתָּ said, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed.  
31 See, the days come, that I will cut off your arm, and the arm of your abba’s bayit, that there shall not be an old man in your bayit.  
32 And you shall see an enemy in My Dwelling Place, despite all the wealth which Elohim shall give Yisrael: and there shall not be an old man in your bayit le-olam-va-ed.  
33 And any of the men of your bayit, whom I shall not cut off from My altar, shall still consume your eyes, and grieve your lev: and all the increase of your bayit shall die in their youth.  
34 And this shall be an ot to you, that what now comes upon your two sons, on Hofni and Pinchus; in one day they shall die both of them.  
35 And I will raise up for Myself a faithful Kohen, that shall do according to that which is in My lev and in My mind: and I will build Him a sure Bayit; and He shall do according to that which is in My heart and in My mind.  
36 And it shall come to pass, that every one that is left in your bayit shall come and crouch before him for a piece of silver and a piece of lechem, and shall say, Put me, I ask you, into one of the Kohanim’s offices, that I may eat even a piece of lechem.  
37 And the child Schmuel served before הָלָהְתָּ and in front of Eli. And the word of הָלָהְתָּ was rare in those days; there was no open vision.  
38 And it came to pass at that time, when Eli had lain down in his bed, and his eyes began to grow dim, that he could not see;  
39 And the light of Elohim had not yet gone out in the Hekal of הָלָהְתָּ, where the Ark of Elohim was, and

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1 Messiah, the promised Kohen HaGadol – High Priest – that would be given to all Yisrael as a faithful Mediator.
2 Entry in to the Renewed Covenant priesthood will depend fully on Yahshua choosing and supplying the needs for His priests.
Schmuel was lying down ready to sleep;  
4 And הוהי called Schmuel: and he answered, חiami.  
5 And he ran to Eli, and said, חiami; for you called me.  
And he said, I did not call you; go lie down again. And he went and lay down.  
6 And הוהי called yet again, Schmuel. And Schmuel arose and went to Eli, and said, חiami; for you did call me. And he answered, I did not call you, my son; go lie down again.  
7 Now Schmuel did not yet know הוהי neither was the word of הוהי yet revealed to him.  
8 And הוהי called Schmuel again the third time. And he arose and went to Eli, and said, חiami; for you did call me. And Eli then perceived that הוהי had called the child.  
9 Therefore Eli said to Schmuel, Go, lie down: and it shall be, if He calls you, that you shall say, Speak, הוהי; for Your eved hears. So Schmuel went and lay down in his place.  
10 And הוהי came, and stood, and called as at the other times, Schmuel, Schmuel. Then Schmuel answered, Speak; for Your eved hears.  
11 And הוהי said to Schmuel, See, I will do a thing in ירָעָל, at which both ears of every one that hears shall tingle.  
12 In that day I will perform against Eli all things that I have spoken concerning his bayit: when I begin, I will also make an end.  
13 For I have told him that I will judge his bayit le-olam-va-ed for the iniquity which he knows about; because his sons made themselves vile and reviled the people, and he restrained them not.  
14 And therefore I have sworn to the bayit of Eli, that the iniquity of Eli's bayit shall not be purged with sacrifice nor offering le-olam-va-ed.  
15 And Schmuel lay until the morning, and opened the doors of the Bayit of הוהי. And Schmuel feared to show Eli the vision.  
16 Then Eli called Schmuel, and said, Schmuel, my son. And he answered, חiami.  
17 And he said, What is the thing that הוהי has said to you? I ask you, hide it not from me: Elohim do all He has shown you, and even more also, if you hide anything from me of all the things that He said to you.  
18 And Schmuel told him everything, and hid nothing from him. And he said, It is from הוהי: let Him do what seems tov to Him.  
19 And Schmuel grew, and הוהי was with him, and he did not ignore even one of His words.  
20 And kol Yisrael from Dan even to Be-er-Sheva knew that Schmuel was established to be a navi of יי.  
21 And הוהי appeared again in Shiloh: for הוהי revealed Himself to Schmuel in Shiloh by the word of הוהי.  

4 And the Plishtim put themselves in battle against Yisrael: and when they joined the battle, Yisrael was smitten before the Plishtim: and they killed of the army in the field about four thousand men.  
5 And when the people had come into the camp, the zechanim of Yisrael said, Why has הוהי smitten us today before the Plishtim? Let us get the Ark of the Testimony of הוהי out of Shiloh to us, so that when it comes among us, it may save us out of the hand of our enemies.  
6 So the people sent to Shiloh, that they might bring from there the Ark of the Testimony of הוהי, who dwells between the cheruvim: and the two sons of Eli, Hofni and Pinchus, were there with the Ark of the Testimony of Elohim.  
7 And when the Ark of the Testimony of הוהי came into the camp, kol Yisrael shouted with a great shout, so that the earth shook.  
8 And when the Plishtim heard the noise of the shout, they said, What means the noise of this great shout in the camp of the Ivrim? And they understood that the Ark of הוהי had come into the camp.  
9 Therefore Eli said to Schmuel, Go, lie down: and it shall be, if He calls you, that you shall say, Speak, הוהי; for Your eved hears. So Schmuel went and lay down in his place.  
10 And הוהי came, and stood, and called as at the other times, Schmuel, Schmuel. Then Schmuel answered, Speak; for Your eved hears.  
11 And הוהי said to Schmuel, See, I will do a thing in ירָעָל, at which both ears of every one that hears shall tingle.  
12 In that day I will perform against Eli all things that I have spoken concerning his bayit: when I begin, I will also make an end.  
13 For I have told him that I will judge his bayit le-olam-va-ed for the iniquity which he knows about; because his sons made themselves vile and reviled the people, and he restrained them not.  
14 And therefore I have sworn to the bayit of Eli, that the iniquity of Eli’s bayit shall not be purged with sacrifice nor offering le-olam-va-ed.  
15 And Schmuel lay until the morning, and opened the doors of the Bayit of הוהי. And Schmuel feared to show Eli the vision.  
16 Then Eli called Schmuel, and said, Schmuel, my son. And he answered, חiami.  
17 And he said, What is the thing that הוהי has said to you? I ask you, hide it not from me: Elohim do all He has shown you, and even more also, if you hide anything from me of all the things that He said to you.  
18 And Schmuel told him everything, and hid nothing from him. And he said, It is from הוהי: let Him do what seems tov to Him.  
19 And Schmuel grew, and הוהי was with him, and he did not ignore even one of His words.  
20 And kol Yisrael from Dan even to Be-er-Sheva knew that Schmuel was established to be a navi of יי.  
21 And הוהי appeared again in Shiloh: for הוהי revealed Himself to Schmuel in Shiloh by the word of הוהי.  

4 Note there were no Jews in those unified days. Yisrael was known as the “Hebrews.”

1 All Yisrael recognized his authority.  
2 Duality of YHWH.  
3 United nation.
12 And the men that did not die were smitten with the tumors: and the cry of the city went up to the shamayim.

6 And the Ark of יהוה was in the country of the Plishtim seven months.

2 And the Plishtim called for their priests and the diviners, saying, What shall we do to the Ark of יהוה? Tell us by what means shall we send it to its place.

3 And they said, If you send away the Ark of the Elohim of Yisrael, send it not away empty; you shall surely bring Him a trespass offering: then you shall be healed, and it shall be known to you why His hand is not turned aside from you.

4 Then said they, What shall be the trespass offering that we shall return to Him? They answered, Five golden tumors, and five golden mice, according to the number of masters of the Plishtim: for one plague was on all of you, and on your masters.

5 And you shall make images of your tumors, and images of your mice that ruin the land; and you shall give tifereth to the Elohim of Yisrael: perhaps then He will lighten His hand from off of you, and from off of your elohim, and from off of your land.

6 Why then do you harden your levim, as the Mitzrim and Pharaoh hardened their levim? When He had done wonderful things among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milking cows, which have never been yoked, and tie the cows to the cart, and bring their calves home away from them:

8 And take the Ark of יהוה, and lay it upon the cart; and put the jewels of gold, which you return to Him for a trespass offering, in a chest by the side of it; and send it away, that it may go.

9 And see, if it goes up to its own border to Beth-Shemesh, then He has done us this great evil: but if not, then we shall know that it was not His hand that smote us; it was an accident that happened to us.

10 And the men did so; and took two milking cows, and tied them to the cart, and shut up their calves at home:

11 And they laid the Ark of יהוה upon the cart, and the chest with the mice of gold and the images of their tumors.

12 And the cows went immediately to the way of Beth-Shemesh, and went along the highway, bellowing as they went, and turned not aside to the right hand, or to the left; and the rulers of the Plishtim went after them to the border of Beth-Shemesh.

13 And those of Beth-Shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the Ark, and rejoiced to see it.

14 And the cart came into the field of Yahoshua, a Beth-Shemite, and stood there, where there was a great stone: and they split the wood of the cart, and offered the cows as a burnt offering to יהוה.

15 And the Lewiym took down the Ark of יהוה, and the chest that was with it, in which the jewels of gold were, and put them on the great stone: and the men of Beth-Shemesh offered burnt offerings and sacrificed sacrifices the same day to יהוה.

16 And when the five masters of the Plishtim had seen it, they returned to Ekron the same day.

17 And these are the golden tumors which the Plishtim...
returned for a trespass offering to יהוה; for Ashdod one, for Azah one, for Ashkelon one, for Gat one, for Ekron one; 18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five masters, both of fortified cities, and of the country villages, even to the great stone of Avel, where they set down the Ark of יהוה: which stone remains to this day in the field of Yahoshua, the Beth-Shemite. 19 And He smote the men of Beth-Shemesh, because they had looked into the Ark of יהוה, even He smote of the people five thousand seventy men: and the people lamented, because יהוה had smitten many of the people with a great slaughter. 20 And the men of Beth-Shemesh said, Who is able to stand before this kadosh יהוה Elohim? And who shall carry up from us the Ark? 21 And they sent messengers to the inhabitants of Kiryath-Yearim, saying, The Philistines have brought again the Ark of יהוה; come down, and take it to you.

7 And the men of Kiryath-Yearim came, and got the Ark of יהוה, and brought it into the bayit of Aviniadav on the hill, and set apart El-Azar his son to keep the Ark of יהוה. 2 And it came to pass, while the Ark stayed in Kiryath-Yearim, that the time was long: for it was twenty years: and all Beit Yisrael yearned after יהוה. 3 And Schmuel spoke to all Beit Yisrael, saying, If you do teshuvah to יהוה with all your levim, then put away the strange elohim and Ashtaroth from among you, and prepare your levim for יהוה, and serve Him only: then He will deliver you out of the hand of the Philistines. 4 Then the children of Yisrael did put away the Ba’alim with a great slaughter. 5 When the Philistines heard that the children of Yisrael were gathered together to Mitzpah, the rulers of the Philistines went up against Yisrael. And when the children of Yisrael heard it, they were afraid of the Philistines. 8 And it came to pass, when Schmuel was old, that he made his sons the shophtim over Yisrael. 2 Now the name of his bachor was Yoel; and the name of his second, Aviyah: and they were shophtim in Be-er-Sheva. 3 And his sons walked not in his halacha, but turned aside after gain, and took bribes, and perverted mishpat. 4 Then all the zecharim of Yisrael gathered themselves together, and came to Schmuel to Ramah, 5 And said to him, See, you are old, and your sons walk not in your halachot: now make us a melech to judge us like all the pagan nations. 6 But the thing displeased Schmuel, when they said, Give us a melech to judge us. And Schmuel made tefillah to יהוה.

7 And יהוה said to Schmuel, Listen to the voice of the people in all that they say to you: for they have not rejected you, but they have rejected Me, that I should not reign over them. 8 According to all the works that they have done since the day that I brought them up out of Mitzrayim even to this day, forsaking Me, and serving other elohim, so do they also to you. 9 Now therefore listen to their voice: but sternly warn them, and show them the kind of melech that shall reign over them. 10 And Schmuel told all the words of יהוה to the people that asked for this melech from him. 11 And he said, This will be the kind of melech that shall reign over you: He will take your sons, and appoint them under Beth-Kar. 12 Then Schmuel took a stone, and set it between Mitzpah and Shen, and called the name of it Even-Ezer, saying, So far has יהוה helped us. 13 So the Philistines were subdued, and they came no more into the borders of Yisrael: and the hand of יהוה was against the Philistines all the days of Schmuel.

1 Still united. 2 If you are a called out minister, and your children refuse to serve YHWH and walk in Torah, do not be shocked, or confused. It is prideful and unbiblical to think that they will follow your steps just because they are your offspring. They must love YHWH for themselves and not because of family relationships, which is why Yahshua said that those who hear and do the word of YHWH (including faith in Yahshua and Torah compliance) are your true eternal family.
for himself, for his mirkavot, and to be his horsemen; and some shall run before his mirkavot.
12 And he will appoint him captains over thousands, and captains over fifties; and will set them to plough his ground, and to reap his harvest, and to make his instruments of war, and instruments for his mirkavot.
13 And he will take your daughters to be perfume makers, and to be cooks, and to be bakers.
14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his avadim.
15 And he will take the ma’aser of your zera, and of your vineyards, and give it to his officers, and to his avadim.
16 And he will take your male avadim, and your female avadim, and your best young men, and your donkeys, and put them to his own work.
17 He will take the ma’aser of your sheep: and you shall be his avadim.
18 And you shall cry out in that day because of your melech that you have chosen; and יהוה will not hear you in that day.
19 Nevertheless the people refused to obey the voice of Schmuel; and they said, No; but we still want a melech over us;
20 That we also may be like all the nations, 1 and that our melech may judge us, and go out before us, and fight our battles.
21 And Schmuel heard all the words of the people, and he repeated them in the ears of יהוה.
22 And יהוה said to Schmuel, Listen to their voice, and make them a melech. And Schmuel said to the men of Yisrael, Go home every man to his city.
9 Now there was a man of Benyamin, whose name was Kish, the son of Aviel, the son of Zeror, the son of Bechorath, the son of Aphiyah, a Benyamite, a mighty man of power.
2 And he had a son, whose name was Shaul, a choice young man, and handsome: and there was not among the children of Yisrael a better looking person than him: from his shoulders and upward he was taller than any of the people.
3 And the donkeys of Kish Shaul’s abba were lost. And Kish said to Shaul his son, Take now one of the avadim with you, and arise, go seek the donkeys.
4 And he passed through Mount Efrayim, and passed through the land of Shalishah, but they found them not: then they passed through the land of Shalim, and they were not there: and he passed through the land of the Benyamites, but they found them not.
5 And when they had come to the land of Zuph, Shaul said to his eved that was with him, Come, and let us return; lest my abba stop caring for the donkeys, and get worried about us.
6 And he said to him, See now, there is in this city a man of Elohim, and he is an honorable man; all that he says comes surely to pass: now let us go there; perhaps he can show us the way that we should go.
7 Then said Shaul to his eved, But, see, if we go, what shall we bring the man? For the lechem is gone in our vessels, and there is not a present to bring to the man of Elohim: what do we have?
8 And the eved answered Shaul again, and said, See, I have here at hand the fourth part of a shekel of silver: that will I give to the man of Elohim, to tell us our way.
9 In the past in Yisrael, when a man went to inquire of Elohim, he spoke like this, Come, and let us go to the seer: for he that is now called a navi used to be called a seer.
10 Then said Shaul to his eved, Well said; come, let us go. So they went to the city where the man of Elohim was.
11 And as they went up the hill to the city, they found young maidens going out to draw mayim, and said to them, Is the seer here?
12 And they answered them, and said, He is; see, he is in front of you: hurry now, for he came today to the city; for there is a sacrifice of the people today in the high place:
13 As soon as you come into the city, you shall find him immediately, before he goes up to the high place to eat: for the people will not eat until he comes, because he does the bracha upon the sacrifice; and afterwards they eat that are invited. Now therefore go; for about this time you shall find him.
14 And they went up into the city: and when they had come into the city, see, Schmuel came out toward them, going up to the high place.
15 Now יהוה had told Schmuel in his ear the day before Shaul came, saying,
16 Tomorrow about this time I will send you a man out of the land of Benyamin, and you shall anoint him to be leader over My people Yisrael, that he may save My people out of the hand of the Plishtim: for I have looked upon My people, because their cry has come to Me.
17 And when Schmuel saw Shaul, יהוה said to him, See the man of whom I spoke to you! He shall reign over My people.
18 Then Shaul drew near to Schmuel in the gate, and said, Tell me, please, where the seer’s bayit is.
19 And Schmuel answered Shaul, and said, I am the seer: go up before me to the high place; for you shall eat with me today, and tomorrow I will let you go, and will tell you all that is in your lev.
20 And as for your donkeys that were lost three days ago, set not your mind on them; for they are found. And for whom is all the desire of Yisrael? Is it not on you, and all your abba’s bayit?
21 And Shaul answered and said, Am not I a Benyamite, of the smallest of the tribes of Yisrael? And my mishpacha is the least of all the mishpachot of the tribe of Benyamin? Why then do you speak like this to me?
22 And Schmuel took Shaul and his eved, and brought them into the hall, and made them sit in the best place among them that were invited, which were about thirty persons.
23 And Schmuel said to the cook, Bring the portion that I gave you, of which I said to you, Set it aside.
24 And the cook took up the thigh, and that which was upon it, and set it before Shaul. And Schmuel said, See that which is left! Set it before you, and eat: for this time has it been kept for you since I said, I have invited the

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1 Pagan nations.
people. So Shaul did eat with Schmuel that day.

25 And when they were come down from the high place into the city, Schmuel communed with Shaul upon the top of the bayit.

26 And they rose early: and it came to pass about the dawning of the day, that Schmuel called Shaul to the top of the bayit, saying, Come up, that I may send you on your way. And Shaul arose, and they went out both of them, he and Schmuel, outside.

27 And as they were going down to the end of the city, Schmuel said to Shaul, Ask your eved to go on ahead of us, and he went on, but stay here for a while, that I may show you the word of Elohim.

10 Then Schmuel took a flask of oil, and poured it upon his head, and kissed him, and said, Is it not because הָלְךָ הַבַּיָּתִים has anointed you to be leader over his inheritance?

2 When you have departed from me today, then you shall find two men by Rachel's tomb at Tzelzah; and they will say to you, The donkeys which you went to seek are found: and, see, your abba has stopped caring about the donkeys, and worries about you, saying, What shall I do about my son?

3 Then shall you go on forward from there, and you shall come to the plain of Tavor, and there shall meet you three men going up to Elohim to Beth-El, one carrying three young goats, and another carrying three loaves of lechem, and another carrying a skin of wine:

4 And they will greet you, and give you two loaves of lechem; which you shall receive from their hands.

5 After that you shall come to the hill of Elohim, where is the watch-post of the Plishtim: and it shall come to pass, when you are come there to the city, that you shall meet a group of neviim coming down from the high place with a stringed instrument, and a flute, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Ruach of Elohim will come upon you, and you shall prophesy with them, and shall be turned into another man.

7 And let it be, when these signs have come to you, that you do whatever your hand finds to do; for Elohim is with you.

8 And you shall go down before me to Gilgal; and, see, I will come down to you, to offer burnt offerings, and to sacrifice the sacrifices of the shalom offerings: seven days shall you stay, until I come to you, and show you what you shall do.

9 And it was so, that when he had left Schmuel, Elohim gave him another lev. 2 and all those signs came to pass that day.

10 And when they came there to the hill, see, a group of neviim met him; and the Ruach of Elohim came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him from before saw that, see, he prophesied among the neviim, then the people said one to another, What is this that has happened to the son of Kish?

12 And a man of the same place answered and said, But who is their abba? Therefore it became a mishle, Is Shaul also among the neviim?

13 And when he had made an end of prophesying, he came to the high place.

14 And Shaul's uncle said to him and to his eved, Where did you go? And he said, To seek the donkeys: and when we saw that they were nowhere, we came to Schmuel.

15 And Shaul's uncle said, Tell me, what did Schmuel say to you?

16 And Shaul said to his uncle, He told us plainly that the donkeys were found. But of the matter of the malchut, about which Schmuel spoke, he told him not.

17 And Schmuel called the people together to וַיְבִא הַמָּסֶךָ at Mizpah;

18 And said to the children of Yisrael, This says יהוה Elohim of Yisrael, I brought up Yisrael out of Mitzrayim, and delivered you out of the hand of the Mitzrim, and out of the hand of all the malchutim, and from them that oppressed you:

19 And you have this day rejected your Elohim, Who Himself saved you out of all your adversities and your tribulations; and you have said to Him, No, but set a melech over us. Now therefore present yourselves before יהוה by your tribes, and by your thousands.

20 And when Schmuel had caused all the tribes of Yisrael to come near, the tribe of Benyamin was taken.

21 When he had caused the tribe of Benyamin to come near by their mishpachot, the mishpacha of Matri was taken, and Shaul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of יהוה further, if the man should yet come there. And יהוה answered, See, he has hidden himself among the baggage.

23 And they ran and got him there: and when he stood among the people, he was taller than any of the people from his shoulders and upward.

24 And Schmuel said to all the people, See the man whom יהוה has chosen, that there is none like him among all the people? And all the people shouted, Long live the melech! 3

25 Then Schmuel told the people the manner of the malchut, and wrote it in a scroll, and laid it up before יהוה. And Schmuel sent all the people away, every man to his bayit.

26 And Shaul also went home to Givah; and there went with him a band of men, whose levim Elohim had touched.

27 But the children of Beliyaal said, How shall this man save us? And they despised him, and brought him no presents. But he held his silence.

11 Then Nachash 4 the Ammonite came up, and camped against Yavesh-Gilad: and all the men of Yavesh said to Nachash, Make a brit with us, and we will serve you.

2 And Nachash the Ammonite answered them, On this condition will I make a brit with you, that I may thrust out

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1 Yisraelites were always the recipient of the Spirit, and it always turned people into new persons.

2 Born-again.

4 Means: “the snake.”
all your right eyes, and lay it for a reproach upon kol Yisrael.
3 And the zechanim of Yavesh said to him, Give us seven days to rest, that we may send messengers to all the borders of Yisrael: and then, if there is no man to save us, we will come out to you.
4 Then came the messengers to Givat-Shaul, and told the news in the ears of the people: and all the people lifted up their voices, and wept.
5 And, see, Shaul came behind the herd out of the field; and Shaul said, What is wrong with the people that they weep? And they told him the news of the men of Yavesh.
6 And the Ruach of Elohim came upon Shaul when he heard the news, and his anger was lit greatly.
7 And he took a yoke of cattle, and cut them in pieces, and sent them throughout all the borders of Yisrael by the hands of messengers, saying, Whoever comes not forth with Shaul and Schmuel to battle, so shall it be done to his cattle. And the fear of יהוה fell on the people, and they came out in one accord.
8 And when he numbered them in Bezek, the children of Yisrael were three hundred thousand, and the men of Yahudah thirty thousand. 1
9 And they said to the messengers that came, This shall you say to the men of Yavesh-Gilad, Tomorrow, by the time the sun is hot, you shall have help. And the messengers came and showed it to the men of Yavesh; and they had simcha.
10 Therefore the men of Yavesh said, Tomorrow we will come out to meet you, and you shall do with us all that seems tov to you.
11 And it was so on the next day, that Shaul put the people in three companies; and they came into the midst of the camp in the morning watch, and killed the Ammonites until the heat of the day: and it came to pass, that those who remained were scattered, so that not even two of them were left together.
12 And the people said to Schmuel, Who is he that said, Shall Shaul reign over us? Bring the men, that we may put them to death.
13 And Shaul said, There shall not a man be put to death this day: for today יהוה has brought deliverance in Yisrael.
14 Then said Schmuel to the people, Come, and let us go to Gilgal, and renew the malchut there. 2
15 And all the people went to Gilgal; and there they made Shaul melech before יהוה in Gilgal; and there they sacrificed the sacrifices of shalom offerings before יהוה; and there Shaul and all the men of Yisrael rejoiced greatly.
16 And Schmuel said to kol Yisrael, See, I have listened to your voice in all that you said to me, and have made a melech over you.
17 And now, see, the melech walks before you: and I am old and gray-headed; and, see, my sons are with you: and I have had my halacha before you from my childhood to this day.
18 So Schmuel called to יהוה; and יהוה sent thunder and rain; and all the people greatly feared יהוה and Schmuel.
19 And all the people said to Schmuel, Make tefillah for your avadim to יהוה your Elohim, that we die not: for we have added to all our sins this evil, to ask for a melech.

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1 A clear mention of two separate counts for both houses, even before the actual split.
2 A type of the call of Yahshua in His first advent, calling all Yisrael to renew the kingdom, as seen in Acts 1:6.
And Schmuel said to the people, Fear not: you have done all this wickedness: yet turn not aside from following יהוה, but serve יהוה with all your lev;
And turn not aside: for then you would go after worthless things, which cannot profit nor deliver: for they are worthless.
For יהוה will not forsake His people for His great Name's sake: because it has pleased יהוה to make you His people.
Moreover as for me, Elohim forbid that I should sin against יהוה in ceasing to make tefillah for you: but I will teach you the tov and the correct halacha:
Only fear יהוה, and serve Him in emet with all your lev: for consider how great things He has done for you.
But if you shall still do wickedly, you shall be consumed, both you and your melech.

Shaul reigned one year; and when he had reigned two years over Yisrael,
Shaul chose three thousand men of Yisrael; of which two thousand were with Shaul in Michmash and in Mount Bethel, and a thousand were with Yonathan in Givah of Benyamin: and the rest of the people he sent every man to his tent.
And Yonathan smote the watch-post of the Plishtim that was in Geva, and the Plishtim heard of it. And Shaul blew his shofar throughout all the land, saying, Let the ivrim listen.
And kol Yisrael heard that Shaul had smitten a watch-post of the Plishtim, and that Yisrael also was held in contempt by the Plishtim. And the people were called together by Shaul to Gilgal.
And the Plishtim gathered themselves together to fight against Yisrael, thirty thousand mirkavot, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and camped in Michmash, eastward of Beth-Aven.
When the men of Yisrael saw that they were in trouble, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.
And some of the Ivrim went over the Yarden River to the land of Gad and Gilad. As for Shaul, he was yet in Gilgal, and all the people followed him trembling.
And he tarried seven days, according to the set time that Schmuel had appointed: but Schmuel came not to Gilgal;
And the Plishtim gathered themselves together to fight with Yisrael, thirty thousand mirkavot, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and camped in Michmash, eastward of Beth-Aven.
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And some of the Ivrim went over the Yarden River to the land of Gad and Gilad. As for Shaul, he was yet in Gilgal, and all the people followed him trembling.
And he tarried seven days, according to the set time that Schmuel had appointed: but Schmuel came not to Gilgal; and the people were scattered from him.
And Shaul said, Bring here a burnt offering to me, and shalom offerings. And he offered the burnt offering.
And it came to pass, that as soon as he had made an end of offering the burnt offering, see, Schmuel came; and Shaul went out to meet him, that he might greet him.
And Schmuel said, What have you done? And Shaul said, Because I saw that the people were scattered from him, and that you came not within the days appointed, and that the Plishtim gathered themselves together at Michmash;
Therefore said I, The Plishtim will come down now upon me to Gilgal, and I have not made supplication to יהוה: I forced myself therefore, and offered a burnt offering.
Now it came to pass upon a day, that Yonathan the son of Shaul said to the young men that were with him, Come, and let us go over to the watch-post of the Plishtim that was on the other side. But he told not his abba.
And Yonathan said to the young man that bore his armor, Come, I will go over to the watch-post that is beyond them; peradventure they have come out to meet me, to do battle against me: and we shall be saved.
And Yonathan said to the young man that bore his armor, Take, and go: and he took an ephod, and a sword, and his armor. And Yonathan went over, naked underneath his armor.
And it was told the Plishtim that Yonathan was gone over to the watch-post; and all the people were gathered together to make battle against him.
And Yonathan said to his armor-bearer, Draw your sword, and strike me to the ground: fear not; for there is none in the field that will strike me. And his armor-bearer also said, I will not strike you, but I will follow you in the field.
And he said, What is one between ten thousand? Do not therefore despise a single one. And they both of them drew sword, and smote each other down to the ground.
And no man passed nor came, because the people were scattered from Shaul.
And Shaul numbered the people that were with him in Michmash, and in Mount Benyamin, that were with him were about six hundred men; and three thousand men of Yisrael were with him that came up with him from Geba of Bethel, and a thousand were with Yonathan in Givah of Benyamin:
But the Plishtim came together in bands that were on the west mount, and in bands that were on the east mount, and in bands that were by the valley that leads to Michmash.
So the fighting was fierce that day. And the people lifted up their voice, saying, We have a melech, we have a melech. And Yonathan was king over the Yisraelites that day, and the people went afield after Yonathan, saying, Go, follow your melech.
And Yonathan and his men turned aside on the plain of Michmash, which is east of Beth-aven.

SCHMUEL ALEF - FIRST SAMUEL

1 Only sons of Aaron can offer sacrifices.
7 And his armor-bearer said to him, Do all that is in your lev: turn and see, that I am with you according to your lev.
8 Then said Yonathan, See, we will pass over to these men, and we will reveal ourselves to them.
9 If they say this to us, Stay until we come to you; then we will stand still in our place, and will not go up to them.
10 But if they say this, Come up to us; then we will go up: for יִשְׂרָאֵל (Yisrael) has delivered them into our hand: and this shall be an ot to us.
11 And both of them revealed themselves to the watch-post of the Plishtim: and the Plishtim said, See, the Ivrim come forth out of the holes where they had hidden themselves.
12 And the men of the watch-post answered Yonathan and his armor-bearer, and said, Come up to us, and we will show you something. And Yonathan said to his armor-bearer, Come up after me: for יִשְׂרָאֵל (Yisrael) will show you something.
13 And Yonathan climbed up upon his hands and upon his feet, and his armor-bearer after him: and they fell before Yonathan, and his armor-bearer and were killed.
14 And that first slaughter, which Yonathan and his armor-bearer made, was about twenty men, within about a half acre of land, which a yoke of cattle usually plows.
15 And there was trembling in the camp, in the field, and among all the people: the watch-post, and the invaders, they also trembled, so that the earth quaked: so it was a very great trembling.
16 And the watchmen of Shaul in Givah of Benyamin looked; and, see, the multitude melted away, and they went away very confused.
17 Then said Shaul to the people that were with him, Count and see who is gone from us. And when they had counted, see, Yonathan and his armor-bearer were not there.
18 And Shaul said to Achiyah, Bring here the Ark of Elohim. For the Ark of Elohim was at that time with the children of Yisrael.
19 And it came to pass, while Shaul talked to the kohen, that the noise that was in the camp of the Plishtim went on and increased: and Shaul said to the kohen, Withdraw your hand.
20 And Shaul and all the people that were with him assembled themselves, and they came to the battle: and, see, every man's sword was against his fellow, and there was a very great confusion.
21 Moreover the Ivrim that were with the Plishtim before that time, who went up with them into the camp from the country all around, even they also turned to be with the Yisraelites who were with Shaul and Yonathan.
22 Likewise all the men of Yisrael which had hidden themselves in Mount Efrayim, when they heard that the Plishtim fled, even they also followed hard after them in the battle.
23 So יִשְׂרָאֵל (Yisrael) saved Yisrael that day: and the battle moved to Beth-Aven.
24 And the men of Yisrael were distressed that day: for Shaul had adjured the people, saying, Cursed be the man that eats any food until evening, that I may be avenged on my enemies. So none of the people tasted any food. ¹
25 And all those of the land came to a forest; and there was honey upon the ground.
26 And when the people had come into the forest, see, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.
27 But Yonathan heard not that his abba charged the people with the oath: therefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth; and his eyes were brightened.
28 Then answered one of the people, and said, Your abba strictly charged the people with an oath, saying, Cursed be the man that eats any food this day. And the people were weak.
29 Then said Yonathan, My abba has troubled the land: see, I ask you, how my eyes have been brightened, because I tasted a little of this honey.
30 How much better, if the people had eaten freely today of the spoil of their enemies that they found? For would there not have been a much greater slaughter among the Plishtim?
31 And they smote the Plishtim that day from Michmash to Ayalon: and the people were very weak.
32 And the people flew upon the spoil, and took sheep, and cattle, and calves, and killed them on the ground: and the people did eat them with the dahm. ²
33 Then they told Shaul, saying, See, the people sin against יִשְׂרָאֵל (Yisrael), in that they eat with the dahm. And he said, You have transgressed: roll a great stone to me this day.
34 And Shaul said, Disperse yourselves among the people, and say to them, Bring me here every man his cattle, and every man his sheep, and kill them here, and eat; and sin not against יִשְׂרָאֵל (Yisrael) in eating with the dahm. And all the people brought every man his cattle with him that night, and killed them there.
35 And Shaul built an altar to יְהֹוה (Yahweh): this was the first altar that he built to יְהֹוה (Yahweh).
36 And Shaul said, Let us go down after the Plishtim by night, and spoil them until the morning light, and let us not leave a man of them alive. And they said, Do whatever seems tov to you. Then said the kohen, Let us draw near here to Elohim.
37 And Shaul asked counsel of Elohim, Shall I go down after the Plishtim? Will you deliver them into the hand of Yisrael? But he answered him not that day.
38 And Shaul said, Draw near here, all you heads of the people: and know and see what this sin has been this day.
39 For, as יְהֹוה (Yahweh) lives, who saves Yisrael, though it be in one man's hand, that man shall surely die. But there was not a man among all the people that answered him.
40 Then said he to kol Yisrael, Be on one side, and I and Yonathan my son, he shall surely die. But there was not a man among all the people that answered him.
41 Therefore Shaul said to יְהֹוה (Yahweh) Elohim of Yisrael, Give me a perfect lot. And Shaul and Yonathan were taken: but

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¹ Another sin by making Yisrael too weak to fight.
² Another of Saul’s sins. People ate blood due to hunger.
the people escaped.
42 And Shaul said, Cast lots between me and Yonathan my son. And Yonathan was taken.
43 Then Shaul said to Yonathan, Tell me what you have done. And Yonathan told him, and said, I did but taste a little honey with the end of the rod that was in my hand, and, see, I must die.
44 And Shaul answered, Elohim do so and more also: for you shall surely die, Yonathan.
45 And the people said to Shaul, Shall Yonathan die, who has brought this great deliverance in Yisrael? Elohim forbid: as אדNicha lives, there shall not one hair of his head fall to the ground; for he has wrought with Elohim this day. So the people rescued Yonathan, so that he did not die.
46 Then Shaul stopped from following the Plishtim: and the Plishtim went to their own place.
47 So Shaul took the malchut over Yisrael, and fought against all his enemies on every side, against Moav, and against the children of Ammon, and against Edom, and against the melechim of Tzovah, and against the Plishtim: and wherever he turned, he troubled them.
48 And he gathered an army, and smote the Amalekites, and delivered Yisrael out of the hands of those that plundered them.
49 Now the sons of Shaul were Yonathan, and Ishvi, and the Melchi-Shua: and the names of his two daughters were these; the name of the bechora Merav, and the name of her younger Michal.
50 And the name of Shaul's wife was Achinoam, the daughter of Achimaatz: and the name of the leader of his troops was Yonatan, and the name of the leader of his captains was Eliehu: and the name of his two sons was Avner and Aviel.
51 And Kish was the abba of Shaul; and Ner the abba of Yonathan: and the name of the leader of his troops was Yonatan, and the name of the leader of his captains was Eliehu: and the name of his two sons was Avner and Aviel.
52 And there was heavy war against the Plishtim all the days of Shaul: and when Shaul saw any strong man, or any brave man, he took him for himself.

15 Schmuel also said to Shaul, הָעַט sent me to anoint you to be melech over kol Yisrael: now therefore listen to the voice of the words of חנanel.
2 This said חנanel Izevaath, I remember that which Amalek did to Yisrael, how he laid wait for him in the derech, when he came up from Mitzrayim.
3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but kill both man and woman, infant and the nursing, cattle and sheep, camel and donkey.
4 And Shaul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Yahudah.
5 And Shaul came to a city of Amalek, and laid wait in the valley.
6 And Shaul said to the Kenites, Go, depart, get away from among the Amalekites, lest I destroy you with them: for you showed chesed to all the children of Yisrael, when they came up out of Mitzrayim. So the Kenites departed from among the Amalekites.
7 And Shaul smote the Amalekites from Havilah until you come to Shur, that is over against Mitzrayim.
8 And he took Agag the melech of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.
9 But Shaul and the people spared Agag, along with the best of the sheep, and of the cattle, and of the fatlings, and the lambs, and all that was tov, and would not utterly destroy them: but everything that was vile and useless, that they destroyed utterly.
10 Then came the Word of מִשְׁמַע to Schmuel, saying,
11 It repents Me that I have set up Shaul to be melech: for he is turned back from following Me, and has not performed My orders. And it grieved Schmuel; and he cried to Elohim all night.
12 And when Schmuel rose early to meet Shaul in the morning, it was told Schmuel, saying, Shaul came to Carmel, and, see, he set up a place, and has gone out, and moved on, and gone down to Gilgal.
13 And Schmuel came to Shaul: and Shaul said to him, יִבְרָא מִכְלָה: I have performed the order of יִבְרָא מִכְלָה.
14 And Schmuel said, What means then this bleating of the sheep in my ears, and the bellowing of the cattle which I hear?
15 And Shaul said, They have brought them from the Amalekites: for the people spared the best of the sheep and cattle, to sacrifice to הָעַט your Elohim; and the rest we have utterly destroyed.
16 Then Schmuel said to Shaul, Stay, and I will tell you what הָעַט has said to me this night. And he said to him, Go ahead speak.
17 And Schmuel said, When you were little in your own sight, were you not made the head of the tribes of Yisrael, and הָעַט anointed you melech over kol Yisrael?
18 And הָעַט sent you on a journey, and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.
19 Why then did you not obey the voice of הָעַט, but did jump upon the spoil, and did evil in the sight of הָעַט? See, to obey is better than sacrifice, and to hear than the offerings and sacrifices, as in obeying the voice of הָעַט?
20 And Shaul said to Schmuel, But yes, I have obeyed the voice of הָעַט, and have gone on the derech that יִבְרָא מִכְלָה sent me, and have brought Agag the melech of Amalek, and have utterly destroyed the Amalekites.
21 But the people took of the spoil, sheep and cattle, the best of the things that should have been utterly destroyed, to sacrifice to הָעַט your Elohim in Gilgal.
22 And Schmuel said, Has הָעַט as great a delight in burnt offerings and sacrifices, as in obeying the voice of הָעַט? See, to obey is better than sacrifice, and to hear than the fat of rams.
23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of וַיְהֵן, He has also rejected you from being melech.
24 And Shaul said to Schmuel, I have sinned: for I have transgressed the order of וַיְהֵן, and your words: because I feared the people, and obeyed their voice.
25 Now therefore, I beg you, pardon my sin, help me make teshuvah again, that I may worship אדNicha. And Schmuel said to Shaul, I will not make teshuvah with you: for you have rejected the word of וַיְהֵן, and

1 The eternal Word is always a reference to Yahshua in both covenants.
27 And as Schmuel turned around to go away, he laid hold upon the robe of his mantle, and it tore.

28 And Schmuel said to him, יִשְׂרָאֵל has torn the malchut of Yisrael from you this day, and has given it to a neighbor of yours, that is better than you.

29 And also the Strength of Yisrael will not lie nor repent: for He is not a man that He should repent.

30 Then he said, I have sinned: yet honor me now, I beg you, before the zechanim of my people, and before Yisrael, and make teshuvah with me, that I may worship יהוה your Elohim.

31 So Schmuel made teshuvah with Shaul; and then Shaul worshipped יהוה.

32 Then said Schmuel, Bring here to me Agag the melech of the Amalekites. And Agag came to him with delight.

33 And Schmuel said, As your sword has made women childless, so shall your eema be childless among women. And Schmuel cut Agag in pieces before יהוה in Gilgal.

34 Then Schmuel went to Ramah; and Shaul went up to his bayit to Givat of Shaul.

35 And Schmuel came no more to see Shaul until the day of his death: nevertheless Schmuel mourned for Shaul: and יהוה regretted that He had made Shaul melech over kol Yisrael.

16 And יהוה said to Schmuel, How long will you mourn for Shaul, seeing I have rejected him from reigning over kol Yisrael? Fill your horn with oil, and go, I will send you to Yishai the Beth-Lechemite: for I have provided for Me a melech from among his sons.

2 And Schmuel said, How can I go? If Shaul will hear, he will kill me. And יהוה said, Take a heifer with you, and say, I have come to sacrifice to יהוה.

3 And call Yishai to the sacrifice, and I will show you what you shall do: and you shall anoint for Me the very one whom I name to you.

4 And Schmuel did that which יהוה spoke, and came to Beth-Lechem. And the zechanim of the town trembled at his coming, and said, Are you coming in shalom?

5 And he said, In shalom: I have come to sacrifice to יהוה: set yourselves apart, and come with me to the sacrifice. And he set apart Yishai and his sons, and called them to the sacrifice.

6 And it came to pass, when they had come, that he looked on Eliav, and said, Surely יהוה’s anointed is before Him.

7 But יהוה said to Schmuel, Look not on his appearance, or on his height; because I have refused him: for יהוה sees not as mankind sees; for mankind looks on the outward appearance, but יהוה looks on the lev.

8 Then Yishai called Aviniadav, and made him pass before Schmuel. And he said, Neither has יהוה chosen this one.

9 Then Yishai made Shammah to pass by. And he said, Neither has יהוה chosen this one.

10 Again, Yishai made seven of his sons to pass before Schmuel. And Schmuel said to Yishai, יהוה has not chosen any of these.

11 And Schmuel said to Yishai, Are all your children here? And he said, There remains yet the youngest, and, see, he keeps the sheep. And Schmuel said to Yishai, Send and get him: for we will not sit down until he comes here.

12 And he sent, and brought him in. Now he was dark-skinned and reddish, with a beautiful appearance, and tov-looking. And יהוה said, Arise, and anoint him: for this is the one.

13 Then Schmuel took the horn of oil, and anointed him in the midst of his brothers: and the Ruach of יהוה came upon Dawid from that day forward. So Schmuel rose up, and went to Ramah.

14 But the Ruach of יהוה departed from Shaul, and an evil ruach from יהוה troubled him.

15 And Shaul's avadim said to him, See now, an evil ruach from Elohim troubles you.

16 Let our master now command your avadim, which are before you, to seek out a man, who is a skilled player on a harp: and it shall come to pass, when the evil ruach from Elohim is upon you, that he shall play with his hand, and you shall be well.

17 And Shaul said to his avadim, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the avadim, and said, See, I have seen a son of Yishai the Beth-Lechemite, that is skilled in playing, and a mighty brave man, and a man of war, and prudent in all matters, and a handsome person, and יהוה is with him.

19 So Shaul sent messengers to Yishai, and said, Send me Dawid your son, which is with the sheep.

20 And Yishai took a donkey loaded with lechem, and a bottle of wine, and a goat, and sent them by Dawid his son to Shaul.

21 And Dawid came to Shaul, and stood before him: and he loved him greatly; and he became his armor-bearer.

22 And Shaul sent to Yishai, saying, Let Dawid, stand before me; for he has found favor in my sight.

23 And it came to pass, when the evil ruach from Elohim was upon Shaul, that Dawid took a harp, and played with his hand: so Shaul was refreshed, and was well, and the evil ruach departed from him.

17 Now the Plishtim gathered together their armies to battle, and were gathered together at Sokhoh, which belongs to Yahudah, and camped between Sokhoh and Azekah, in Ephes-Dammim.

2 And Shaul and the men of Yisrael were gathered together, and camped by the Valley of Elah, and began the battle in battle against the Plishtim.

3 And the Plishtim stood on a mountain on the one side, and Yisrael stood on a mountain on the other side: and there was a valley between them.

4 And there went out a champion out of the camp of the Plishtim, named Golyat, of Gat, whose height was four cubits and a span.

5 And he had a helmet of bronze upon his head, and he was armed with a coat of scaled armor; and the weight of

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1 DSS and original (not later versions) LXX. Confirmed by Josephus, putting the actual height at six feet, not nine.
the coat was five thousand shekels of bronze.
6 And he had shin guards of bronze upon his legs, and a
spear of bronze between his shoulders.
7 And the shaft of his spear was like a weaver's beam; and
his spear's head weighed six hundred shekels of iron: and
his shield-bearer went before him.
8 And he stood and shouted to the armies of Yisrael, and
said to them, Why are you come out to set yourselves in
battle? Am not I a Plishti, and you avadim to Shaul?
Choose a man from among you, and let him come down
to me.
9 If he is able to fight with me, and to kill me, then will
we be your avadim: but if I prevail against him, and kill
him, then shall you be our avadim, and serve us.
10 And the Plishti said, I defy the armies of Yisrael this
day: give me a man that we may fight together.
11 When Shaul and kol Yisrael heard the words of the
Plishti, they were dismayed, and greatly afraid.
12 Now Dawid was the son of the Ephrathite of Beth-
Lechem Yahudah, whose name was Yishai; and he had
eight sons: and in the days of Shaul, the man Yishai was
old and advanced in years.
13 And the three eldest sons of Yishai went and followed
Shaul to the battle: and the names of his three sons that
went to the battle were Eliav the bachor, and next to him
Aviniadav, and the third Shammah.
14 And Dawid was the youngest: and the three eldest
followed Shaul.
15 But Dawid went and returned from Shaul to feed his
abba's sheep at Beth-Lechem.
16 And the Plishti drew near morning and evening, and
presented himself for forty days.
17 And Yishai said to Dawid his son, Take now for your
brothers an ephah of this parched corn, and these ten
loaves, and run to the camp to your brothers;
18 And carry these ten cheeses to the leader of their
thousand, and look and see how your brothers are doing,
and bring back news.
19 Now Shaul, and they, and all the men of Yisrael, were
in the Valley of Elah, fighting with the Plishtim.
20 And Dawid rose up early in the morning, and left the
sheep with a guardian, and took the items, and went, as
Yishai had commanded him; and he came to the trench, as
the host was going forth to the fight, and shouted for the
battle.
21 For Yisrael and the Plishtim were dressed for battle,
army against army.
22 And Dawid left his supplies in the hand of the
guardian of the supplies, and ran into the army, and came
and greeted his brothers.
23 And as he talked with them, see, there came up the
champion, the Plishti of Gat, Golyat by name, out of the
armies of the Plishtim, and spoke the same threatening
words: and Dawid heard them.
24 And all the men of Yisrael, when they saw the man,
 fled from him, and were heavy with fear.
25 And the men of Yisrael said, Have you seen this man
that has come up? Surely to defy Yisrael he is come up:
and it shall be, that the man who kills him, the melech
will enrich him with great riches, and will give him his
daughter, and make his abba's bayit receive exemptions in
Yisrael.

26 And Dawid spoke to the men that stood by him,
saying, What shall be done to the man that kills this
Plishti, and takes away the reproach from Yisrael? For
who is this uncircumcised Plishti, that he should defy the
armies of the living Elohim?
27 And the people answered him after this manner,
saying, So shall it be done to the man that kills him.
28 And Eliav his eldest brother heard when he spoke to
the men; and Eliav's anger was lit against Dawid, and he
said, Why did you come down here? And with whom have
you left those few sheep in the wilderness? I know your
pride, and the evil of your lev; for you have come
down that you might watch the battle.
29 And Dawid said, What have I now done? I was just
talking.
30 And he turned from him toward another, and spoke
after the same manner: and the people answered him
again after the former manner.
31 And when the words were heard that Dawid spoke,
they repeated them before Shaul: and he sent for him.
32 And Dawid said to Shaul, Let no man's lev fail
because of him; your eved will go and fight with this
Plishti.
33 And Shaul said to Dawid, You are not able to go
against this Plishti to fight with him: for you are but a
youth, and he is a man of war from his youth.
34 And Dawid said to Shaul, Your eved kept his abba's
sheep, and there came a lion, and a bear, and took a lamb
out of the flock:
35 And I went out after him, and smote him, and
delivered it out of his mouth: and when he arose against
me, I caught him by his beard, and smote him, and killed
him.
36 Your eved killed both the lion and the bear: and this
uncircumcised Plishti shall be as one of them, seeing he
has defied the armies of the living Elohim.
37 Dawid said moreover, מִדֶּרֶךְ that delivered me out of
the paw of the lion, and out of the paw of the bear. He
will deliver me out of the hand of this Plishti. And Shaul
said to Dawid, Go, and מִדֶּרֶךְ be with you.
38 And Shaul armed Dawid with his armor, and he put a
helmet of bronze upon his head, and he put a helmet of
armor.
39 And Dawid girded his sword upon his armor, and he
began to go; but stopped for he had not tried them. And
Dawid said to Shaul, I cannot go with these; for I have not
tried them. And Dawid took them off.
40 And he took his staff in his hand, and chose five
smooth stones out of the brook, and put them in a
shepherd's bag which he had, even in a pouch; and his
sling was in his hand: and he drew near to the Plishti.
41 And the Plishti came on and drew near to Dawid; and
the man that bore the shield went before him.
42 And when the Plishti looked around, and saw Dawid,
he despised him: for he was but a youth, and dark-skinned
and ruddy, and of a handsome appearance.
43 And the Plishti cursed Dawid, Am I a dog; that you
come to me with sticks? And the Plishti cursed Dawid
by his pagan elohim.
44 And the Plishti said to Dawid, Come to me, and I will
give your flesh to the fowls of the air, and to the beasts of
the field.
45 Then said Dawid to the Plishti, You come to me with a sword, and with a spear, and with a shield; but I come to you in the Name of Elohim of the armies of Yisrael, whom you have defied. 1
46 This day will Elohim deliver you into my hand; and I will smite you, and take your head from you; and I will give you into our hands, and I will give the dead bodies of the armies of the Plishtim this day to the fowls of the air, and to the wild beasts of the earth; that all the earth may know that Elohim has Elohim. 2
47 And all this congregation shall know that Elohim saves not with sword and spear: for the battle is Elohim's, and He will give you into our hands.
48 And it came to pass, when the Plishti arose, and came and drew near to meet Dawid, that Dawid hurried, and ran toward the army to meet the Plishti.
49 And Dawid put his hand in his bag, and took a stone, and smote the Plishti in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.
50 So Dawid prevailed over the Plishti with a sling and with a stone, and smote the Plishti, and killed him; but there was no sword in the hand of Dawid.
51 Therefore Dawid ran, and stood over the Plishti, and took his sword, and drew it out of the sheath, and killed him, and cut off his head with it. And when the Plishtim saw that their champion was dead, they fled.
52 And the men of Yisrael and of Yahudah arose, and came and pursued the Plishtim, as far as the valley, to the gates of Ekron. And the wounded of the Plishtim fell down by the way to Shaaaraim, even to Gat, and to Ekron.
53 And the children of Yisrael returned from chasing after the Plishtim, and they plundered their tents.
54 And Dawid took the head of the Plishti, and brought it toward the army to meet the Plishti.
55 And when Shaul saw Dawid go forth against the Plishti, he said to Avner, the leader of the army, Avner, whose son is this youth? And Avner said, As your chayim lives, O melech, I cannot tell.
56 And the melech said, Find out whose son is this youth? And Avner said, As your chayim lives; and he said, They have ascribed to Dawid ten thousands, and to me they have ascribed only thousands: and what can he have more but the malchut itself?
57 And as Dawid returned from the slaughter of the Plishti, and they plundered their tents.
58 And Shaul said to him, Whose son are you, young man? And Dawid answered, Iam the son of your eved Yishai the Beth-Lechemite.

18 And it came to pass, when he had made an end of speaking to Shaul, that the chayim of Yonathan was knit with the chayim of Dawid, and Yonathan loved him as his own chayim.
2 And Shaul took him that day, and would not let him go home to his abba's bayit.
3 Then Yonathan and Dawid made a brit, because he loved him as his own chayim.
4 And Yonathan stripped himself of the robe that was upon him, and gave it to Dawid, and his garments, even to his sword, and to his bow, and to his girdle.
5 And Dawid went out wherever Shaul sent him, and behaved himself wisely: and Shaul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Shaul's avadam.
6 And it came to pass as they came, when Dawid had returned from the slaughter of the Plishti, that the women came out of all cities of Yisrael, singing and dancing, to meet melech Shaul, with tambourines, with simcha, and with instruments of music.
7 And the women sang as they played, and said, Shaul has killed his thousands, and Dawid his ten of thousands. 8 And Shaul was very angry, and the saying displeased him; and he said, They have ascribed to Dawid ten thousands, and to me they have ascribed only thousands: and what can he have more but the malchut itself?
9 And Shaul eyed Dawid carefully from that day and forward.
10 And it came to pass the next day, that the evil ruach came from Elohim upon Shaul, and he prophesies evil in the midst of the bayit: and Dawid played the harp with his hand, as at other times: and there was a javelin in Shaul's hand.
11 And Shaul cast the javelin; for he said, I will smite Dawid even to the wall with it. And Dawid withdrew from his presence twice.
12 And Shaul was afraid of Dawid, because Elohim was with him, and had departed from Shaul.
13 Therefore Shaul removed Dawid from his presence, and made him his leader over a thousand; and he went out and came in before the people.
14 And Dawid behaved himself wisely in all his halachot; and Elohim was with him.
15 So when Shaul saw that Dawid behaved himself very wisely, he was afraid of him.
16 But kol Yisrael and Yahudah loved Dawid, because he went out and came in before them.
17 And Shaul said to Dawid, See my eldest daughter Merav, I will give her to you as a wife: only be brave for me, and fight with your battles. For Shaul said, Let not my hand kill him, but let the hand of the Plishtim kill him.
18 And Dawid said to Shaul, Who am I? And what is what is my chayim, or my abba's mishpacha in Yisrael, that I should be son-in-law to the melech?
19 But it came to pass at the time when Merav Shaul's daughter should have been given to Dawid, that she was given to Adriel the Meholathite as his wife.
20 And Michal Shaul's daughter loved Dawid: and they told Shaul, and the thing pleased him.
21 And Shaul said, I will give him to her, that she may be a trap to him, and that the hand of the Plishtim may be against him. So Shaul said to Dawid a second time, You shall this day be my son-in-law.
22 And Shaul commanded his avadam, saying, Commune

1 What name do you come in?
2 Kahal – same word for congregation translated as eida in the Aramaic Renewed Covenant and LXX.
3 Another interesting two-house reference, especially in light of the fact that the split had not yet occurred officially.
4 Another interesting pre-split reference. Apparently there were seething problems below the surface that started around the time of Yisrael’s call for a king.
with Dawid secretly, and say, See, the melech delights in you, and all his avadim love you: now therefore be the melech's son-in-law.

23 And Shaul's avadim spoke those words in the ears of Dawid. And Dawid said, Does it seem to you a small thing to be a melech's son-in-law, seeing that I am a poor man, and lightly esteemed?

24 And the avadim of Shaul told him, saying, In this manner did Dawid react.

25 And Shaul said, This shall you say to Dawid, The melech desires no dowry, but only a hundred foreskins of the Plishtim, to be avenged of the melech's enemies. But Shaul thought to kill Dawid by the hands of the Plishtim.

26 And when his avadim told Dawid these words, it pleased Dawid well to be the melech's son-in-law: and the days were not expired.

27 So Dawid arose and went, he and his men, and killed of the Plishtim two hundred men; and Dawid brought their foreskins, and they gave them all to the melech, that he might be the melech's son-in-law. And Shaul gave him Michal his daughter as a wife.

28 And Shaul saw and knew that Dawid had pleased the melech; and Shaul beheld that Michal Shaul's daughter loved him.

29 And Shaul was yet more afraid of Dawid; and Shaul became Dawid's enemy continually.

30 Then the rulers of the Plishtim went forth: and it came to pass, after they went forth, that Dawid behaved himself as in times past.

31 And Shaul thought to kill Dawid by the hands of the Plishtim. But the avadim of Shaul told him, saying, In this manner did Dawid react.

32 And Shaul sent messengers to take Dawid, and when they saw the group of the neviim prophesying, and Schmuel standing as appointed over them, the Ruach of Elohim was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

33 And Shaul sent messengers to take Dawid: and when they saw the group of the neviim prophesying, and Schmuel standing as appointed over them, the Ruach of Elohim was upon them, and they prophesied likewise. And Shaul sent messengers again the third time, and they prophesied also.

34 And he stripped off his clothes also, and prophesied, until he came to Naioth in Ramah.

35 And Shaul also sent messengers to Dawid's bayit, to watch him, and to kill him in the morning: and Michal Dawid's wife told him, saying, If you save not your chayim tonight, tomorrow you shall be killed.

36 So Michal let Dawid down through a window: and he went, and fled, and escaped.

37 And Michal took a bayit idol, and laid it in the bed, and put a pillow of goats' hair in place of his head, and covered it with a cloth.

38 And when Shaul sent messengers to take Dawid, she said, He is sick.

39 And Shaul sent the messengers again to see Dawid, saying, Bring him up to me in the bed, that I may kill him.

40 And when the messengers had come in, see, there was an image in the bed, with a pillow of goats' hair in place of his head.

41 And Shaul said to Michal, Why have you deceived me so, and sent away my enemy, that he has escaped? And Michal answered Shaul, He said to me, Let me go; why should I kill you?

42 So Dawid fled, and escaped, and came to Schmuel in Ramah, and told him all that Shaul had done to him. And he and Schmuel went and dwelt in Naioth.

43 And it was told Shaul, saying, See, Dawid is at Naioth in Ramah.

44 And Shaul sent messengers to take Dawid: and when they saw the group of the neviim prophesying, and Schmuel standing as appointed over them, the Ruach of Elohim was upon the messengers of Shaul, and they also prophesied.

45 And when it was told Shaul, he sent other messengers, and they prophesied likewise. And Shaul sent messengers again the third time, and they prophesied also.

46 Then he also went to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Schmuel and Dawid? And one said, See, they are at Naioth in Ramah.

47 And he went there to Naioth in Ramah: and the Ruach of Elohim was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

48 And he stripped off his clothes also, and prophesied before Schmuel in like manner, and lay down naked all that day and all that night. Which is why they say, Is Shaul also among the neviim?

49 And Dawid fled from Naioth in Ramah, and came and said before Yonathan, What have I done? What is my iniquity? And what is my sin before your abba, that he seeks my chayim?

50 And he said to him, Elohim forbid; you shall not die: see, my abba will do nothing either great, or small, but that he will show it me: and why should my abba hide this thing from me? It is not so.

51 And Dawid swore moreover, and said, Your abba certainly knows that I have found favor in your eyes; and he said, Let not Yonathan know this, lest he be grieved: but truly as Elohim lives, and as your chayim lives, there is but a step between me and death.

52 Then said Yonathan to Dawid, Whatever your chayim desires, I will even do it for you.

53 And Dawid said to Yonathan, See, tomorrow is the Rosh Chodesh, and I should be sitting with the melech to
eat: but let me go, that I may hide myself in the field until the third day at evening.
6 If your abba misses me at all, then say, Dawid earnestly asked leave of me that he might run to Beth-Lechem his city: for there is a yearly sacrifice there for all the mishpacha.
7 If he says this, It is well; your eved shall have shalom: for he is determined by him.
8 Therefore you shall deal kindly with your eved; for you have brought your eved into a brit of shalom with you: nevertheless, if there be in me iniquity, kill me yourself; for why should you bring me to your abba?
9 And Yonathan said, Far be it from you: for if I knew certainly that evil were determined by my abba to come upon you, then would I not tell it to you?
10 Then said Dawid to Yonathan, Who shall tell me? Or, what if your abba answers you sharply?
11 And Yonathan said to Dawid, Come, and let us go out into the field. And they went out both of them into the field.
12 And Yonathan said to Dawid, O vuvh Elohim of Yisrael be my witness, when I have sought for my abba sometime tomorrow, or the third day, and, see, if there be tov towards Dawid, and I then send not to you, and show it to you;
13 Then vuvh do so and much more to Yonathan: but if it pleases my abba to do you evil, then I will show it to you, and send you away, that you may go in shalom: and vuvh be with you, as He has been with my abba.
14 And you shall, while yet I live, show me the chesed of vuvh; that I die not:
15 And also you shall not cut off your chesed to my bayis le-olam-va-ed: when vuvh has cut off all the enemies of Dawid from the face of the earth.
16 So Yonathan made a brit, so his bayit would flourish with Beit Dawid, saying, Let vuvh take vengeance against Dawid's enemies.
17 And Yonathan caused Dawid to swear again, because he loved him: for he loved him as he loved his own chayim.
18 Then Yonathan said to Dawid, Tomorrow is Rosh Chodesh: and you shall be missed, because your seat will be empty.
19 And when you have stayed three days, then you shall go down quickly, and come to the place where you hid yourself, and shall remain by the stone Ezuel.
20 And I will shoot three arrows on the side of the stone, as though I shot at a mark.
21 And, see, I will send a lad, saying, Go, find the arrows. If I expressly say to the lad, See, the arrows are on this side of you, take them; then come out: for there is shalom to you, and no hurt; as vuvh lives.
22 But if I say this to the young man, See, the arrows are beyond you; then go your way: for vuvh has sent you away.
23 And as touching the matter which you and I have spoken of, see, vuvh is witness between you and me le-olam-va-ed.
24 So Dawid hid himself in the field; and when the Rosh Chodesh had come, the melech sat down to eat.
25 And the melech sat upon his seat, as at other times,
and said to him, Why are you alone, and no man with you?
2 And Dawid said to Achimelech the kohen, The melech has commanded me a word, and has said to me, Let no man know any thing of the business about which I send you, and what I have commanded you: and I have appointed my avadim to such and such a place.
3 Now therefore what is under your hand? Give me five loaves of lechem in my hand, or what there is present.
4 And the kohen answered Dawid, and said, There is no common lechem on hand, but there is kadosh lechem; if the young men have kept themselves at least from women.
5 And Dawid answered the kohen, and said to him, Of an emet women have been kept from us around three days, since I came out, and the vessels of the young men are kadosh, but the lechem is practically common, even though it was kadosh this day in the vessel.
6 So the kohen gave him kadosh lechem: for there was no lechem there but the Lechem of the Panayim, that was taken from before הַלְּכֶהֹ, to put hot lechem in the day when it was taken away.
7 Now a certain man of the avadim of Shaul was there that day, detained before הַלְּכֶהֹ; and his name was Doeg, an Edomite, the head of the herdsman that belonged to Shaul.
8 And Dawid said to Achimelech, And is there not here under your hand spear, or sword? For I have neither brought my sword nor my weapons with me, because the melech's business was urgent.
9 And the kohen said, The sword of Golyat the Plishti, whom you killed in the Valley of Elah, see, it is here wrapped in a cloth behind the shoulder garment: if you want to take that, take it: for there is no other one except that here. And Dawid said, There is none like that; give it me.
10 And Dawid arose, and fled that day for fear of Shaul, and went to Achish the melech of Gat.
11 And the avadim of Achish said to him, Is not this Dawid the melech of the land? Did they not sing one to another of him in dances, saying, Shaul has killed his thousands, and Dawid his ten thousands?
12 And Dawid laid up these words in his lev, and was very afraid of Achish the melech of Gat.
13 And he changed his behavior before them, and pretended to be crazy in their hands, and scratched on the doors of the gate, and let his saliva fall down upon his beard.
14 Then said Achish to his avadim, Look, you see the man is crazy: why then have you brought him to me?
15 Have I need of crazy men, that you have brought this fellow to play the crazy man in my presence? Shall this fellow even come into my bayit?

22 Dawid therefore departed from there, and escaped to the cave Adullam: and when his brothers and all his abba's bayit heard it, they went down there to him.
2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves to him; and he became a leader over them: and there were with him about four hundred men.
3 And Dawid went there to Mitzpah of Moav: and he said to the melech of Moav, Let my abba and my eema, I ask you, come forth, and be with you, until I know what Elohim will do for me.
4 And he brought them before the melech of Moav: and they dwelt with him all the while that Dawid was in the stronghold.
5 And the navi Gad said to Dawid, Do not stay in the stronghold; depart, and get into the land of Yahudah. Then Dawid departed, and came into the forest of Hareth.
6 When Shaul heard that Dawid was discovered, and the men that were with him - now Shaul stayed in Givat under an eytz in Ramah, having his spear in his hand, and all his avadim were standing around him -
7 Then Shaul said to his avadim that stood around him, Listen now, you Benyamites; will the son of Yishai give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds?
8 All of you have conspired against me, and there is none that has shown me that my son has made a pact with the son of Yishai, and there is none of you that is sorry for me, or shown to me that my son has stirred up my eved against me, to lie in wait, as at this day.
9 Then answered Doeg the Edomite, which was set over the avadim of Shaul, and said, I saw the son of Yishai coming to Nov, to Achimelech the son of Achituv.
10 And he inquired of והֹלִח for him, and gave him food, and gave him the sword of Golyat the Plishti.
11 Then the melech sent to call Achimelech the kohen, the son of Achituv, and all his abba's bayit, the Kohanim that were in Nov: and they came all of them to the melech.
12 And Shaul said, Listen now, you son of Achituv. And he answered, Hinayni, my master.
13 And Shaul said to him, Why have you conspired against me, you and the son of Yishai, in that you have given him lechem, and a sword, and have inquired of Elohim for him, that he should rise against me, to lie in wait, as at this day?
14 Then Achimelech answered the melech, and said, And who is so faithful among all your avadim as Dawid, the son of Yishai, which is the melech's son-in-law, and goes at your business? But none of your avadim knew of all this, not a little, not a lot.
15 Did I then begin to inquire of Elohim for him? Be it far from me: let not the melech impute anything unto his eved, nor to all the bayit of my abba: for your eved knew nothing of all this, not a little, not a lot.
16 And the melech said, You shall surely die, Achimelech, you, and all your abba's bayit.
17 And the melech said to the footmen that stood around him, Turn, and kill the Kohanim of הַלְּכֶהֹ; because their hand also is with Dawid, and because they knew when he fled, and did not show it to me. But the avadim of the melech would not put forth their hand to fall upon the Kohanim of הַלְּכֶהֹ.
18 And the melech said to Doeg, Turn you, and fall upon the Kohanim. And Doeg the Edomite turned, and he fell upon the Kohanim, and killed on that day eighty-five persons that did wear a linen shoulder garment.
19 And Nov, the city of the Kohanim, Doeg smote with the edge of the sword, both men and women, children and those nursing, and cattle, and donkeys, and sheep, with the edge of the sword.
20 And one of the sons of Achimelech the son of Achituv, named Aviathar, escaped, and fled after Dawid.
21 And Aviathar showed Dawid that Shaul had killed קדוֹן Kohanim.
22 And Dawid said to Aviathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Shaul: I have caused the death of all the persons of your abba's bayit.
23 Stay with me, fear not: for he that seeks my chayim seeks your chayim but with me you shall be safe.

23 Then they told Dawid, saying, See, the Plishtim fight against Keilah, and they rob the threshing floors.
2 Therefore Dawid inquired of יֵשׁוּעַ, saying, Shall I go and smite these Plishtim? And דִּבְרֵי said to Dawid, Go, and smite the Plishtim, and save Keilah.
3 And Dawid's men said to him, See, we are afraid here in Yahudah: how much more then if we come to Keilah against the armies of the Plishtim?
4 Then Dawid inquired of יֵשׁוּעַ yet again. And דִּבְרֵי answered him and said, Arise, go down to Keilah, for I will deliver the Plishtim into your hand.
5 So Dawid and his men went to Keilah, and fought with the Plishtim, and brought away their cattle, and smote them with a great slaughter. So Dawid saved the inhabitants of Keilah.
6 And it came to pass, when Aviathar the son of Achimelech fled to Dawid at Keilah, that he came down with a shoulder garment in his hand.
7 And it was told Shaul that Dawid was come to Keilah. And Shaul said, Elohim has delivered him into my hand; for he is shut in, by entering into a town that has gates and bars.
8 And Shaul called all the people together to war, to go down to Keilah, to besiege Dawid and his men.
9 And Dawid knew that Shaul secretly plotted mischief against him: and he said to Aviathar the kohen, Bring here the shoulder garment.
10 Then said Dawid, O יהוה Elohim of Yisrael, Your eyed has certainly heard that Shaul seeks to come to Keilah, to destroy the city for my sake.
11 Will the men of Keilah deliver me up into his hand? Will Shaul come down, as Your eyed has heard? O יהוה Elohim of Yisrael, I beseech You, tell Your eyed. And יהוה said, He will come down.
12 Then said Dawid, Will the men of Keilah deliver me and my men into the hand of Shaul? And יהוה said, They will deliver you up.
13 Then Dawid and his men, who were about six hundred, arose and departed out of Keilah, and went wherever they could go. And it was told Shaul that Dawid had escaped from Keilah; and he ceased to go forth.
14 And Dawid stayed in the wilderness in strongholds, and remained in a mountain in the wilderness of Zif. And Shaul sought him every day, but Elohim delivered him not into his hand.
15 And Dawid saw that Shaul had come out to seek his chayim: and Dawid was in the wilderness of Zif in the forest.
16 And Yonathan Shaul's son arose, and went to Dawid at the forest, and strengthened his hand in Elohim.
17 And he said to him, Fear not: for the hand of Shaul my abba shall not find you; and you shall be melech over Yisrael, and I shall be next to you; and that also Shaul my abba knows.
18 And the two of them made a brit before יהוה: and Dawid stayed in the forest, and Yonathan went to his bayit.
19 Then came up the Zifites to Shaul to Givat, saying, Does not Dawid hide himself with us in strongholds in the forest, in the hill of Hachilah, which is on the south of Yeshimon?
20 Now therefore, O melech, come down according to all the desire of your chayim to come down; and our part shall be to deliver him into the melech's hand.
21 And Shaul said, Blessed are you of יהוה; for you have rachamim on me.
22 Go, I ask you, prepare yet further, and know and see his place where his hide-out is, and who has seen him there: for it is told to me that he deals very subtly.
23 See therefore, and take da'at of all the hiding places where he hides himself, and come again to me with the certainty of his place, and I will go with you: and it shall come to pass, if he is in the land, that I will search him out throughout all the thousands of Yahudah.
24 And they arose, and went to Zif before Shaul: but Dawid and his men were in the wilderness of Maon, in the plain on the south of Yeshimon.
25 Shaul also and his men went to seek him. And they told Dawid: therefore he came down into a rock, and stayed in the wilderness of Maon. And when Shaul heard that, he pursued after Dawid in the wilderness of Maon.
26 And Shaul went on this side of the mountain, and Dawid and his men on the other side of the mountain; and Dawid made a rapid getaway to get away for fear of Shaul; for Shaul and his men surrounded Dawid and his men to take them.
27 But there came a messenger to Shaul, saying, Hurry and get back, and come, for the Plishtim have invaded the land.
28 So Shaul returned from pursuing after Dawid, and went against the Plishtim; therefore they called that place Sela-HaMachlekot.
29 And Dawid went up from there, and dwelt in strongholds at En-Gedi.

24 And it came to pass, when Shaul had returned from following the Plishtim, that it was told him, saying, See, Dawid is in the wilderness of En-Gedi.
2 Then Shaul took three thousand chosen men out of kol Yisrael, and went to seek Dawid and his men upon the rocks of the wild goats.
3 And he came to the sheep enclosures and on the derech, there was a cave; and Shaul went in to relieve himself: and Dawid and his men remained in the far ends of the cave.
4 And the men of Dawid said to him, See the day of יהוה said to you, See, I will deliver your enemy into your hand, that you may do to him as it shall seem to you. Then Dawid arose, and cut off the corner of Shaul's robe privately.
5 And it came to pass afterward, that Dawid's lev smote him, because he had cut off Shaul's robe.
6 And he said to his men, יהוה forbid that I should do this.
thing to my master, הושעannah's anointed, to stretch forth my hand against him, seeing he is the anointed of הושעannah. 7 So Dawid stopped his avadim with these words, and allowed them not to rise against Shaul. But Shaul rose up out of the cave, and went on his way. 8 Dawid also arose afterward, and went out of the cave, and shouted after Shaul, saying, My master the melech. And when Shaul looked behind him, Dawid stooped with his face to the earth, and bowed himself. 9 And Dawid said to Shaul, Why do you listen to men's words, saying, See, Dawid seeks your hurt? 10 See, this day your eyes have seen how הושעannah has delivered you today in my hand in the cave: and some urged me to kill you: but my eye spared you; and I said, I will not put forth my hand against my master; for he is הושעannah's anointed. 11 Moreover, my abba, see the corner of your robe in my hand: for in that I cut off the corner of your robe and killed you not, now you know and see that there is neither evil nor transgression in my hand, and I have not sinned against you; yet you hunt my chayim to take it. 12 הושעannah judge between us, and הושעannah avenge me from you: but my own hand shall not be upon you. 13 As says the mishle of the ancients, Wickedness proceeds from the wicked: but my hand shall not be upon you. 14 After whom is the melech of Yisrael come out? After whom do you pursue? After a dead dog, or after a flea? 15 הושעannah therefore is Shophet, and He will judge between us, and you, and see, and I will plead my cause, to be delivered out of your hand. 16 And it came to pass, when Dawid had made an end of speaking these words to Shaul, that Shaul said, Is this your voice, my son Dawid? And Shaul lifted up his voice, and wept. 17 And he said to Dawid, You are more tzaddik than I: for you have rewarded me tov, whereas I have rewarded you evil. 18 And you have shown me this day how that you have dealt well with me: seeing that when הושעannah had delivered me into your hand, you killed me not. 19 For if a man finds his enemy, will he let him go away whole? Therefore הושעannah reward you tov for what you have done to me this day. 20 And now, see, I know well that you shall surely be melech, and that the malchut of Yisrael shall be established in your hand. 21 Swear now therefore to me by הושעannah, that you will not cut off my zera after me, and that you will not destroy my name out of my abba's bayit. 22 And Dawid swore to Shaul. And Shaul went home; but Dawid and his men went up to the stronghold.

25 And Schmuel died; and all the Yisraelites were gathered together, and lamented him, and buried him in his bayit at Ramah. And Dawid arose, and went down to the wilderness of Paran. 2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. 3 Now the name of the man was Naval; and the name of his wife Avigail: and she was a woman of tov binah, and of a beautiful appearance: but the man was hardened and evil in his doings; and he was of the bayit of Kalev. 4 And Dawid heard in the wilderness that Naval did shear his sheep. 5 And Dawid sent out ten young men, and Dawid said to the young men, Get up to Carmel, and go to Naval, and greet him in my name: 6 And say to him that lives in prosperity, Shalom be both to you, and shalom be to your bayit, and shalom be to all that you have. 7 And now I have heard that you have shearers: now your shepherds that were with us, we hurt them not, neither was there anything missing to them, all the while they were in Carmel. 8 Ask your young men, and they will tell you. So let the young men find favor in your eyes: for we come in a tov day: give, I ask you, whatever comes to your hand to your avadim, and to your son Dawid. 9 And when Dawid's young men came, they spoke to Naval according to all those words in the name of Dawid, and waited. 10 And Naval answered Dawid's avadim, and said, Who is Dawid? And who is the son of Yishai? There are many avadim nowadays that break away every man from his master. 11 Shall I then take my lechem, and my mayim, and my food that I have killed for my shearers, and give it to men, whom I know not from where they are? 12 So Dawid's young men turned their way, and went again, and came and told him all those sayings. 13 And Dawid said to his men, Put on every man his sword. And they put on every man his sword; and Dawid also put on his sword: and there went up after Dawid about four hundred men; and two hundred stayed by the baggage. 14 But one of the young men told Avigail, Naval's wife, saying, See, Dawid sent messengers out of the wilderness to greet our master; and he railed at them. 15 But the men were very tov to us, and we were not hurt, neither did we miss anything, as long as we were accompanying them, when we were in the fields: 16 They were like a wall to us both by night and day, all the time we were with them keeping the sheep. 17 Now therefore know and consider what you will do; for evil is determined against our master, and against all his household: for he is such a son of Beliyaal, that a man cannot even speak to him. 18 Then Avigail hurried, and took two hundred loaves, and two bottles of wine, and five sheep made ready, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. 19 And she said to her avadim, Go before me, and I will come after you. But she told it not to her husband Naval. 20 And it was so, as she rode on the donkey, that she came down under the cover of the hill, and, see, Dawid and his men came down toward her; and she met them. 21 Now Dawid had said, Surely for nothing have I kept all that this fellow has in the wilderness, so that nothing was missed of all that pertained to him: and he has repaid me evil for tov.
22 Let Elohim do this and even more to the enemies of Dawid, if I leave even one adult man to him by the morning light.
23 And when Avigail saw Dawid, she hurried, and fell off the donkey, and fell before Dawid on her face, and bowed herself to the ground.
24 And fell at his feet, and said, Upon me, my master, upon me let this iniquity be: and let your female eved, I beg you, speak in your hearing, and hear the words of your female eved.
25 Let not my master, I beg you, regard this man of Beliyaal, even Naval: for as his name is, so is he; Naval is his name, and folly is with him: but I your female eved did not see the young men of my master, whom you did send.
26 Now therefore, my master, as אֵשֶׁר תַּחְתָּו lives, and as your being lives, seeing הרחקה has withheld you from coming to shed dahm, and from avenging yourself with your own hand, now let your enemies, and they that seek evil to my master, be as Naval.
27 And now this blessing that your female eved has brought to my master, let it even be given to the young men that follow my master.
28 I beg you, forgive the trespass of your female eved: for הרחקה will certainly make my master a sure and secure bayit; because my master fights the battles of אֶלֹהִים, and evil has not been found in you all your days.
29 Yet a man has risen to pursue you, and to seek your chayim: but the chayim of my master shall be bound in the bundle of chayim with אֵלֹהִים your Elohim; and the beings of your enemies, them shall he sling out, as out of the middle of a sling.
30 And it shall come to pass, when הרחקה shall have done to my master according to all the tov that He has spoken concerning you, and shall have appointed you ruler over Yisrael;
31 That this shall bring no grief to you, no offence of lev to my master, either that you have shed dahm without cause, or that my master has avenged himself: but when הרחקה shall have dealt well with my master, then remember your female eved.
32 And Dawid said to Avigail, Blessed be הרחקה Elohim of Yisrael, who sent you this day to meet me:
33 And blessed is your advice, and blessed are you, who have kept me this day from coming to shed dahm, and from avenging myself with my own hand.
34 For in very deed, as הרחקה Elohim of Yisrael lives, who has kept me back from hurting you, except you had hurried and come to meet me, surely there had not been left to Naval by the morning light any man.
35 So Dawid received from her hand that which she had brought him, and said to her, Go up in shalom to your bayit. See, I have listened to your voice, and have accepted your whole person.
36 And Avigail came to Naval; and, see, he held a feast in his bayit, like the feast of a melech; and Naval's lev was cheerful within him, for he was very drunk: therefore she told him nothing, at all, until the morning light.
37 But it came to pass in the morning, when Naval was sober, and his wife had told him these things that his lev died within him; and he became as a stone lev.
38 And it came to pass about ten days after that הרחקה smote Naval, so that he died.
39 And when Dawid heard that Naval was dead, he said, בַּאֲרֵךְ-אֵלֹהִים, who has pleaded the cause of my reproach from the hand of Naval, and has kept his eved from doing evil: for יִרְשָׁד has returned the wickedness of Naval upon his own head, And Dawid sent and communicated with Avigail, to take her to him as a wife.
40 And when the avadim of Dawid had come to Avigail to Carmel, they spoke to her, saying, Dawid sent us to you to take you to him as his wife.
41 And she arose, and bowed herself on her face to the earth, and said, See, let your female eved be an eved to wash the feet of the avadim of my master.
42 And Avigail hurried, and arose, and rode upon a donkey, with five young women of hers that went after her; and she went after the messengers of Dawid, and became his wife.
43 Dawid also took Achinoam of Yezreel; and they were also both of them his wives.
44 But Shaul had given Michal his daughter, Dawid's wife, to Phalti the son of Layish, which was of Gallim.

26 And the Zifites came to Shaul to Givat, saying, Does not Dawid hide himself in the hill of Hachilah, which is before Yeshimon?
2 Then Shaul arose, and went down to the wilderness of Zif, having three thousand chosen men of Yisrael with him, to seek Dawid in the wilderness of Zif.
3 And Shaul camped in the hill of Hachilah, which is before Yeshimon, along the way. But Dawid stayed in the wilderness, and he saw that Shaul came after him into the wilderness.
4 Dawid therefore sent out spies, and understood that Shaul had come indeed.
5 And Dawid arose, and came to the place where Shaul had camped: and Dawid beheld the place where Shaul lay, and Avner the son of Ner, the leader of his army: and Shaul lay in the trench, and the people camped around him.
6 Then answered Dawid and said to Achimelech the Hittite, and to Avishai the son of Tzaruyah, brother to Yoav, saying, Who will go down with me to Shaul to the camp? And Avishai said, I will go down with you.
7 So Dawid and Avishai came to the people by night: and, see, Shaul lay sleeping within the camp, and his spear stuck in the ground at his head: but Avner and the people lay around him.
8 Then said Avishai to Dawid, Elohim has delivered your enemy into your hand this day: now therefore let me smite him, I ask you, with the spear even to the earth at once, and I will not smite him the second time.
9 And Dawid said to Avishai, Destroy him not: for who can stretch forth his hand against יִרְשָׁד, who has anointed, and be guiltless?
10 Dawid said furthermore, As הרחקה lives, יִרְשָׁד shall smite him; or his day shall come to die; or he shall descend into battle, and perish.
11 But הרחקה forbid that I should stretch forth my hand

1 A lesson Renewed Covenant Yisraelites need to grasp before wrath comes.
against יהוה’s anointed: but, I ask you, take now the spear that is at his head, and the jug of mayim, and let us go. 12 So Dawid took the spear and the jug of mayim from Shaul’s head and they got away, and no man saw it, nor knew it, neither was awakened: for they were all asleep; because a deep sleep from יהוה had fallen upon them. 13 Then Dawid went over to the other side, and stood on the top of a hill far off; a great space being between them: 14 And Dawid shouted to the people, and to Avner the son of Ner, saying, Don’t you answer, Avner? Then Avner answered and said, Who are you that shouts at the melech? 15 And Dawid said to Avner, Are not you a brave man? And who is like you in Yisrael? Why then have you not guarded your master the melech? For there came one of the people in to destroy the melech your master. 16 This thing is not tov that you have done. As יים lives, you are worthy to die, because you have not guarded your master, יהוה’s anointed. And now see where the melech’s spear is, and the jug of mayim that was at his head. 17 And Shaul knew Dawid’s voice, and said, Is this your voice, my son Dawid? And Dawid said, It is my voice, my master, O melech. 18 And he said, Why does my master still pursue after his eved? For what have I done? Or, what evil is in my hand? 19 Now therefore, I beg you, let my master the melech hear the words of his eved. If יהוה has stirred you up against me, let Him accept an offering: but if they are the children of men, cursed are they before יהוה. 20 Now therefore, let not my damh fall to the earth before the face of יהוה: for the melech of Yisrael is come out to seek a flea, as when one does hunt a partridge in the mountains. 21 Then said Shaul, I have sinned: return, my son Dawid: for I will no more do you harm, because my chayim was precious in your eyes this day: see, I have played the fool, and have greatly strayed. 22 And Dawid answered and said, See the melech’s spear! Let one of the young men come over and get it. 23 יהוה render to every man his tzedakah and his render to every man his tzedakah and his faithfulness: for יהוה delivered you into my hand today, but I would not stretch forth my hand against יהוה’s anointed. 24 And, see, as your chayim was much valued this day in my eyes, so let my chayim be much valued in the eyes of יהוה, and let Him deliver me out of all tribulation. 25 Then Shaul said to Dawid, Blessed are you, my son Dawid: you shall both do great things, and also shall prevail. So Dawid went on his way, and Shaul returned to his place. 26 And Dawid said in his lev, I shall now perish one day by the hand of Shaul: there is nothing better for me than that I should speedily escape into the land of the Plishtim; so that Shaul shall give up searching for me, to seek me any more in any of the borders of Yisrael: so shall I escape out of his hand. 2 And Dawid arose, and he passed over with the six hundred men that were with him to Achish, the son of Maoch, melech of Gat.

3 And Dawid dwelt with Achish at Gat, he and his men, every man with his household, even Dawid with his two wives, Achinoam the Yezreelitess, and Avigail the Carmelitess, Naval’s wife. 4 And it was told Shaul that Dawid had fled to Gat: and he sought no more again for him. 5 And Dawid said to Achish, If I have now found favor in your eyes, let them give me a place in some town in the country, that I may dwell there: for why should your eved dwell in the royal city with you? 6 Then Achish gave him Ziklag that day: wherefore Ziklag belongs to the melechim of Yahudah to this day. 7 And the time that Dawid dwelt in the country of the Plishtim was a full year and four months. 8 And Dawid and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those pagan nations were the old inhabitants of the land, as you head to Shur, even to the land of Mitzrayim. 9 And Dawid smote the land, and left neither man nor woman alive, and took away the sheep, and the cattle, and the donkeys, and the camels, and the apparel, and returned, and came to Achish. 10 And Achish said, Where have you made a raid today? And Dawid said, Against the south of Yahudah, and against the south of the Yerahmeelites, and against the south of the Kenites. 11 And Dawid saved neither man nor woman alive, to bring news to Gat, saying, Lest they should tell on us, saying, So did Dawid, and so will be his behavior all the while he dwells in the country of the Plishtim. 12 And Achish believed Dawid, saying, He has made his people Yisrael utterly to hate him; therefore shall he be my eved le-olam-va-ed. 28 And it came to pass in those days, that the Plishtim gathered their armies together for warfare, to fight with Yisrael. And Achish said to Dawid, You know of course, that you shall go out with me to battle, you and your men. 2 And Dawid said to Achish, Surely you shall know what your eved can do. And Achish said to Dawid, Therefore will I make you guardian of my head le-olam-va-ed. 3 Now Schmuel was dead, and kol Yisrael had lamented him, and buried him in Ramah, even in his own city. And Shaul had put away those that had familiar ruachim, and the wizards, out of the land. 4 And the Plishtim gathered themselves together, and came and camped in Shunem: and Shaul gathered kol Yisrael together, and they camped in Gilvoa. 5 And when Shaul saw the host of the Plishtim, he was afraid, and his lev greatly trembled. 6 And when Shaul inquired of יהוה, יהוה answered him not, neither by dreams nor by Urim, nor by neviim.

Then said Shaul to his avadim, Seek for me a woman who is a medium, that I may go to her, and inquire of her. And his avadim said to him, See, there is a woman that is a medium at Endor. 8 And Shaul disguised himself, and put on other clothes, and he went, and two men with him, and they came to the woman by night: and he said, I ask you, divine for me by a familiar ruach, and bring me up, the one I shall name to you. 9 And the woman said to him, See, you know what Shaul
has done, how he has cut off the mediums, and the wizards, out of the land: why then do you lay a trap for my chayim, to cause me to die?

10 And Shaul swore to her by יְהֹוָה, saying, As יְהֹוָה lives, there shall no punishment happen to you for this thing.

11 Then said the woman, Whom shall I bring up to you? And he said, Bring me up Schmuel.

12 And when the woman saw Schmuel, she shouted with a loud voice: and the woman spoke to Shaul, saying, Why have you deceived me? For you are Shaul.

13 And the melech said to her, Be not afraid: what did you see? And the woman said to Shaul, I saw a ruach ascending out of the earth.

14 And he said to her, What does he look like? And she said, An old man comes up; and he is covered with a mantle. And Shaul perceived that it was Schmuel, and he stooped with his face to the ground, and bowed himself.

15 And Schmuel said to Shaul, Why have you disturbed my rest, to bring me up? 1 And Shaul answered, I am heavy distressed; for the Plishtim make war against me, and Elohim has departed from me, and answers me no longer, neither by neviim, nor by dreams: therefore I have called you, that you may make known to me what I shall do.

16 Then said Schmuel, Why then do you ask of me, seeing יְהֹוָה has departed from you, and has become your enemy?

17 And יְהֹוָה has done to you, as He spoke by me: for יְהֹוָה has torn the malchut out of your hand, and given it to your neighbor, even to Dawid:

18 Because you obeyed not the voice of יְהֹוָה, nor executed His fierce wrath upon Amalek, therefore has יְהֹוָה done this thing to you this day.

19 Moreover יְהֹוָה will also deliver Yisrael with you into the hand of the Plishtim: and tomorrow you and your sons will be with me: 2 יְהֹוָה also shall deliver the armies of Yisrael into the hand of the Plishtim.

20 Then Shaul fell immediately on the earth, and was very afraid, because of the words of Schmuel: and there was no strength in him, for he had eaten no lechem all the day, and all the night.

21 And the woman came to Shaul, and saw that he was heavily troubled, and said to him, See, your female eved has obeyed your voice, and I have put my chayim in my hands, and have listened to your words which you spoke to me.

22 Now therefore, I beg you, Listen also to the voice of your female eved, and let me set a piece of lechem before you; and eat, that you may have strength, when you go on your derech.

23 But he refused and said, I will not eat. But his avadim, together with the woman, compelled him; and he listened to their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the bayit; and she hurried, and killed it, and took flour, and kneaded it, and did bake matzah from it:

25 And she brought it before Shaul, and before his avadim; and they did eat. Then they rose up, and went away that night.

29 Now the Plishtim gathered together all their armies to Aphek: and the Yisraelites camped by a fountain that is in Yezreel.

2 And the rulers of the Plishtim passed on by hundreds, and by thousands: but Dawid and his men passed on in the rear guard with Achish.

3 Then said the rulers of the Plishtim, What are these Ivrim doing here? And Achish said to the rulers of the Plishtim, Is not this Dawid, the eved of Shaul the melech of Yisrael, which has been with me these days, and these years, and I have found no fault in him since he came to me until this day?

4 And the rulers of the Plishtim were angry with him; and the rulers of the Plishtim said to him, Make this fellow return, that he may go again to his place which you have appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for how can he reconcile himself to his master? Except with the heads of these our men?

5 Is not this Dawid, of whom they sang one to another in dances, saying, Shaul killed his thousands, and Dawid his ten thousands?

6 Then Achish called Dawid, and said to him, Surely, as יְהֹוָה lives, you have been a tzadik, and your going out and your coming in with me in the army is tov in my sight: for I have not found evil in you since the day of your coming to me to this day: nevertheless the other rulers’ opinion is not favorable of you.

7 So now return, and go in shalom, that you displease not the rulers of the Plishtim.

8 And Dawid said to Achish, But what have I done? And what have you found wrong in your eved as long as I have been with you to this day, that I may not go fight against the enemies of my master the melech?

9 And Achish answered and said to Dawid, I know that you are as tov in my sight, as a malach of Elohim: nevertheless the rulers of the Plishtim have said, He shall not go up with us to the battle.

10 So now rise up early in the morning with your master's avadim that have come with you: and as soon as you are up early in the morning, and have light, depart.

11 So Dawid and his men rose up early to depart in the morning, to return into the land of the Plishtim. And the Plishtim went up to Yezreel.

30 And it came to pass, when Dawid and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire.

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1 Notice that like all other righteous men in YHWH in the First Covenant, Samuel is in Abraham's Bosom in the earth waiting for the revelation of Messiah to release him to eternal life in the heavens. He is certainly not sleeping in the spirit but is most conscious.

2 In Sheol, or the other compartment in the earth, where the unrighteous went before Messiah, never to be released but held for the Great White Throne Judgment of Revelation 20. They remain conscious as well.
2 And had taken the women captives, that were there: they killed not any, either great, or small, but carried them away, and went on their way.

3 So Dawid and his men came to the city, and, see, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then Dawid and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And Dawid's two wives were taken captives, Achinoam the Yezreelites, and Avigail the wife of Naval the Carmelite.

6 And Dawid was greatly distressed; for the people spoke of stoning him, because the chayim of all the people was grieved, every man for his sons and for his daughters: but Dawid encouraged himself in his Elohim.

7 And Dawid said to Aviathar the kohen, Achimelech's son, I ask you, bring me here the shoulder garment. And Aviathar brought there the shoulder garment to Dawid.

8 And Dawid inquired of Yahweh, saying, Shall I pursue after this troop? Shall I overtake them? And He answered him, Pursue, for you shall surely overtake them, and without fail recover all.

9 So Dawid went, he and the six hundred men who were with him, and came to the brook Besor, where those that were left behind stayed.

10 But Dawid pursued, he and four hundred men: for two hundred stayed behind, who were so weak that they could not go over the brook Besor.

11 And they found a Mitzi in the field, and brought him to Dawid, and gave him lechem, and he did eat; and they made him drink mayim;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his ruach came again to him: for he had not eaten lechem, nor drunk any mayim, three days and three nights.

13 And Dawid said to him, To whom do you belong? Where are you from? And he said, I am a young man of Mizrayim, an eved to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the border that belongs to Yahudah, and upon the south of Kalev; and we burned Ziklag with fire.

15 And Dawid said to him, Can you bring me down to this troop? And he said, Swear to me by Elohim, that you will neither kill me, nor deliver me into the hands of my master, and I will bring you down to this troop.

16 And when he had brought him down, see, they were spread abroad upon all the land, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Plishtim, and out of the land of Yahudah.

17 And Dawid smote them from the twilight, even to the evening of the next day: and there escaped not a man of them, except four hundred young men, who rode upon camels, and fled.

18 And Dawid recovered all that the Amalekites had carried away: and Dawid rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken from them:

Dawid recovered all.

20 And Dawid took all the flocks and the herds, which they drove before those other cattle, and said, This is Dawid's spoil.

21 And Dawid came to the two hundred men, who were so weak that they could not follow Dawid, whom they had made to stay at the brook Besor: and they went forth to meet Dawid, and to meet the people that were with him: and when Dawid came near to the people, he greeted them.

22 Then answered all the wicked men and the men of Beliyaal, of those that went with Dawid, and said, Because they went not with us, we will not give them anything of the spoil that we have recovered, except to every man his wife and his children, that they may go away, and depart.

23 Then said Dawid, You shall not do so, my brothers, with that which מָשָׂך has given us, who has preserved us, and delivered the troop that came against us into our hand.

24 For who will listen to you in this matter? But as the part is for those that went down to the battle, so shall the part be for those that stayed by the baggage: they shall also share the spoil.

25 And it was so from that day forward, that he made it a statute and an ordinance for Yisrael to this day.

26 And when Dawid came to Ziklag, he sent some things from the spoil to the zechanim of Yahudah, even to his chaverim, saying, See a present for you from the spoil of the enemies of מִזְרָי̄ם;

27 To them which were in Beth-El, and to them which were in south Ramot, and to them which were in Yattir,

28 And to them which were in Aroer, and to them that were in Siphmoth, and to them that were in Eshtemoa,

29 And to them which were in Rachal, and to them that were in the cities of the Yerachmeeelites, and to them that were in the cities of the Kenites,

30 And to them that were in Hormah, and to them that were in Chor-Ashan, and to them that were in Athach,

31 And to them that were in Hevron, and to all the places where Dawid himself and his men had been traveling.

31 Now the Plishtim fought against Yisrael: and the men of Yisrael fled from before the Plishtim, and fell down killed in Mount Gilboa.

2 And the Plishtim overtook Shaul and his sons; and the Plishtim killed Yonathan, and Aviniadav, and Malchi-Shua, Shaul's sons.

3 And the battle was strong against Shaul, and the archers hit him; so he was heavily wounded by the archers.

4 Then said Shaul to his armor-bearer, Draw your sword, and thrust me through, and I will be merciful to them that are coming to follow me: but tell not any man of it. And the armor-bearer said, I will not; but my master shall not die: for he is an eved to an eved to an Amalekite: therefore if any man meet him, he will slay him.

5 And when his armor-bearer saw that Shaul was dead, he fell likewise upon his sword, and died with him.

6 So Shaul died, and his three sons, and his armor-bearer, and all his men, that same day together.

7 And when the men of Yisrael that were on the other side of the valley, and they that were on the other side of the Yarden River, saw that the men of Yisrael fled, and
that Shaul and his sons were dead, they forsook their cities, and fled; and the Plishtim came and dwelt in them.  
8 And it came to pass on the next day, when the Plishtim came to strip the killed, that they found Shaul and his three sons fallen in Mount Gilboa.  
9 And they cut off his head, and stripped off his armor, and sent word into the land of the Plishtim around, to publish it in the bayit of their idols, and among the people.  
10 And they put his armor in the bayit of Ashtaroth: and they fastened his body to the wall of Beth-Shan.  

11 And when the inhabitants of Yavesh-Gilad heard of that which the Plishtim had done to Shaul;  
12 All the brave men arose, and went all night, and took the body of Shaul and the bodies of his sons from the wall of Beth-Shan, and came to Yavesh, and burned them there.  
13 And they took their bones, and buried them under an eytz at Yavesh, and fasted shiva seven days.  

1 Notice they fasted but did not mourn over the unrighteous King Saul.
1 Now it came to pass after the death of Shaul, when Dawid had returned from the slaughter of the Amalekites, and Dawid had stayed two days in Ziklag:
2 It came even to pass on the third day, that, see, a man came out of the camp from Shaul with his clothes torn, with earth upon his head: and so it was, when he came to Dawid, that he fell to the earth, and prostrated himself.
3 And Dawid said to him, Where do you come from? And he said to him, Out of the camp of Yisrael I have escaped.
4 And Dawid said to him, How went the matter? I ask you, tell me. And he answered, The people are fleeing from the battle, and many of the people also are fallen and are dead; and Shaul and Yonathan his son are dead also.
5 And Dawid said to the young man that told him, How do you know you that Shaul and Yonathan his son are dead?
6 And the young man that told him said, By chance I was on Mount Gilboa, and I saw, Shaul leaned upon his spear; and, see, the mirkavot and horsemen overtook him.
7 And when he looked behind him, he saw me, and called to me. And I answered, Here am I.
8 And he said to me, Who are you? And I answered him; I am an Amalekite.
9 And he said to me again, Stand, I beg you, over me, and slay me: for anguish has come upon me, but my chayim is still in me.
10 So I stood beside him, and killed him, because I was sure that he could not live after he had fallen: and I took the keter that was upon his head, and the bracelet that was on his arm, and have brought them here to my master.
11 Then Dawid took hold of his own clothes, and tore them, and likewise all the men that were with him:
12 And they mourned, and wept, and fasted until evening, for Shaul, and for Yonathan his son, and for the people of Yisrael; and for kol beit Yisrael; because they had fallen by the sword.
13 And Dawid said to the young man that told him, Where are you from? And he answered, I am the son of a ger, an Amalekite.
14 And Dawid said to him, How were you not afraid to stretch forth your hand to destroy Yisrael’s anointed?
15 And Dawid called one of the young men, and said, Go near, and fall upon him. And he smote him so that he died.
16 And Dawid said to him, Your dahm be upon your head; for your mouth has testified against yourself, saying, I have slain Yisrael’s anointed.
17 And Dawid lamented with this lamentation over Shaul and over Yonathan his son:
18 Also he ordered The Bow to be taught to the children of Yahudah: see, it is written in Sefer Yahshar.
19 The beauty of Yisrael is slain upon your high places: how are the mighty fallen!
20 Tell it not in Gat, publish it not in the streets of Ashkelon; lest the daughters of the Plishtim have gilah, lest the daughters of the uncircumcised triumph.
21 You mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty lays rejected, the shield of Shaul, without the anointing oil.
22 From the dahm of the slain, from the fat of the mighty, the bow of Yonathan did not return, and the sword of Shaul did not return empty of dahm.
23 Shaul and Yonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles; they were stronger than lions.
24 You daughters of Yisrael, weep over Shaul, who clothed you in scarlet, along with other delights, who put ornaments of gold upon your clothes.
25 How are the mighty fallen in the midst of the battle! O Yonathan, you were slain in your high places.
26 I am distressed for you, my brother Yonathan: very pleasant have you been to me: your ahava to me was wonderful, surpassing the ahava of women.
27 How are the mighty fallen, and the weapons of war perished!

2 And it came to pass after this, that Dawid inquired of YHVH, saying, Shall I go up into any of the cities of Yahudah? And YHVH said to him, Go up. And Dawid said, Where shall I go up? And He said, Unto Hevron.
2 So Dawid went up there, and his two wives also, Ahinoam the Yizreelitess, and Avigail the widow of Naval the Carmelite.
3 And his men that were with him did Dawid bring up, every man with his household: and they dwelt in the cities of Hevron.
4 And the men of Yahudah came, and there they anointed Dawid melech over Beit Yahudah. And they told Dawid, saying, That the men of Yavesh-Gilad were those that buried Shaul.
5 And Dawid sent messengers to the men of Yavesh-Gilad, and said to them, Blessed are you of Yisrael! This is not a reference to any alleged homosexual relationship as some perversely declare. It is a mere figure of speech in a song.
6 But not yet over the House of Efrayim-Yisrael. Even before unification under Dawid, there was some subtle division between the North and South, though we cannot say for certain that the numbers of ten tribes versus two tribes + Lewi was the same as in the eventual Jeroboam-Rehoboam split.

*SECOND SAMUEL*

1 According to the Book of Jasher, chapter 55:35B: “Efrayim and Manasseh, remained constantly in the house of Jacob [in Goshen-Egypt], together with the children of the sons of Jacob their brethren, to learn the ways of the LORD and His Law.” We see then that the people who would later fill the nations through the 10 tribes, began life in Jacob’s house in Egypt learning Torah. That alone makes Efrayimites bona fide Yisraelites!

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3 But not yet over the House of Efrayim-Yisrael. Even before unification under Dawid, there was some subtle division between the North and South, though we cannot say for certain that the numbers of ten tribes versus two tribes + Lewi was the same as in the eventual Jeroboam-Rehoboam split.
6 And now נַהֲבוּ show chesed and emet to you: and I also will repay you this tov, because you have done this thing.
7 Therefore now let your hands be strengthened, and be brave: for your master Shaul is dead, and also Beit Yahudah has anointed me melech over them.
8 But Avner the son of Ner, captain of Shaul's army, took Ish-Bosheth the son of Shaul, and brought him over to Machanayim;
9 And made him melech over Gilad, and over the Ashurites, 1 and over Yezreel, and over Efrayim, and over Benyamin, and over ko!' Yisrael. 2
10 Ish-Bosheth Shaul's son was forty years old when he began to reign over Yisrael, and reigned two years. But Beit Yahudah followed Dawid.
11 And the time that Dawid was melech in Hevron over Beit Yahudah was seven years and six months.
12 And Avner the son of Ner, and the avadim of Ish-Bosheth the son of Shaul, went out from Machanayim to Giveon.
13 And Yoav the son of Tzuruyah, and the avadim of Dawid, went out, and met together by the pool of Giveon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.
14 And Avner said to Yoav, Let the young men now arise, and compete before us. And Yoav said, Let them arise.
15 Then there arose and went over by number twelve of Benyamin, which pertained to Ish-Bosheth the son of Shaul, and twelve of the avadim of Dawid.
16 And each one grasped his opponent by the head, and thrust his sword in his opponent’s side; so they fell down together: wherefore that place was called Helkath-Hazzurim, which is in Giveon.
17 And there was a very fierce battle that day; and Avner was beaten, and the men of Yisrael, before the avadim of Dawid.
18 And there were three sons of Tzuruyah there, Yoav, and Avishai, and Asahel: and Asahel was as fast as a desert gazelle.
19 And Asahel pursued after Avner; and in going he turned not to the right hand, nor to the left from following Avner.
20 Then Avner looked behind him, and said, Are you Asahel? And he answered, I am.
21 And Avner said to him, Turn aside to your right hand, or to your left, and lay hold on one of the young men, and take his armor. But Asahel would not turn aside from following after him.
22 And Avner said again to Asahel, Turn aside from following me: why should I smite you to the ground? How then could I face Yoav your brother?
23 However he refused to turn aside: so Avner with the

1 Also note that the Assyrians were not biological Yisraelites at this time but still were considered Yisrael, by joining the House of Yisrael along with other tribes.
2 We see the two houses at an embryonic point, although the alignment shifted when the big split occurred in 921 BCE, when Benjamin was in the south with Judah and no longer with Efrayim.
Why have you gone in to my abba's concubine? 8 Then was Avner very angry at the words of Ish-Bosheth, and said, Am I a dog's head, that belongs to Yahudah? This day I do shew chesed to Beith Shaul your abba, to his brothers, and to his chaverim, and have not allowed you to fall into the hand of Dawid, and yet you now charge me today with a sin concerning this woman. 9 So do Elohim to Avner, and more also, if I do not perform all that אָדָם has sworn to Dawid, in his service, 10 To transfer the malchut from Beit Shaul, and to set up kesay Dawid over Yisrael and over Yahudah, from Dan even to Be-er-Sheva. 11 And he could not answer Avner a word again, because he feared him. 12 And Avner sent messengers to Dawid on his behalf, saying, Whose is this land? Saying also, Make your brit with me, and, see, my hand shall be with you, to bring kol Yisrael to you. 13 And he said, Very well; I will make a brit with you: but one thing I require of you, and that is, that you shall not see my face, until you first bring Michal Shaul's daughter, when you come to see my face. 14 And Dawid sent messengers to Ish-Bosheth Shaul's son, saying, Deliver to me my wife Michal, when you come to see my face. 15 And Ish-Bosheth sent, and took her from her husband, even from Paltiel the son of Layish. 16 And her husband went with her along weeping behind her to Bahurim. Then said Avner to him, Go, return. And he returned. 17 And Avner had communication with the zekanim of Yisrael, saying, You sought for Dawid in times past to be melech over you: 18 Now then do it: for אָדָם has spoken of Dawid, saying, By the hand of My eved Dawid I will save My people Yisrael out of the hand of the Plishtim, and out of the hand of all their enemies. 19 And Avner also spoke in the ears of Benyamin: and Avner went also to speak in the ears of Dawid in Hevron all that seemed tov to Yisrael, and that seemed tov to the whole bayit of Benyamin. 20 So Avner came to Dawid to Hevron, and twenty men with him. And Dawid made Avner and the men that were with him a feast. 21 And Avner said to Dawid, I will arise and go, and will gather kol Yisrael to my master the melech, that they may make a brit with you, and that you may reign over all that your lev desires. And Dawid sent Avner away; and he went in shalom. 22 And, See, the avadim of Dawid and Yoav came from a raid, and brought in a great spoil with them: but Avner was not with Dawid in Hevron; for he had sent him away, and he was gone in shalom. 23 When Yoav and all the army that was with him had come, they told Yoav, saying, Avner the son of Ner came to the melech, and he sent him away, and he is gone in shalom. 24 Then Yoav came to the melech, and said, What have you done? See, Avner came to you; why is it that you have sent him away, and he is gone in shalom? 25 Don't you know Avner the son of Ner; that he came to deceive you, and to know your going out and your coming in, and to know all that you do. 26 And when Yoav had come out from Dawid, he sent messengers after Avner, who brought him again from the well of Sirah: but Dawid did not know it. 27 And when Avner returned to Hevron, Yoav took him aside in the gate to speak with him quietly, and smote him there under the stomach, that he died, for the dahm of Asahel his brother. 28 And afterward when Dawid heard of it, he said, my malchut and I are guiltless before אָדָם le-olam-va-ed from the dahm of Avner the son of Ner: 29 Let it rest on the head of Yoav, and on all his abba's bayit; and let there not fail from the bayit of Yoav one that has an issue, or that is a leper, or that leans on a staff, or that falls on the sword, or that lacks lechem. 30 So Yoav and Avishai his brother killed Avner, because he had slain their brother Asahel at Giveon in the battle. 31 And Dawid said to Yoav, and to all the people that were with him, Tear your clothes, and gird yourselves with sackcloth, and mourn over Avner. And melech Dawid himself followed the coffin. 32 And they buried Avner in Hevron: and the melech lifted up his voice, and wept at the grave of Avner; and all the people wept. 33 And the melech lamented over Avner, and said, Should Avner have died as a fool dies? 34 Your hands were not bound, nor your feet put into fetters: as a man falls before wicked men, so fell you. And all the people wept again over him. 35 And when all the people came to cause Dawid to eat food while it was yet day, Dawid swore, saying, So do Elohim to me, and more also, if I taste lechem, or

1 Avner swears to now switch to Dawid's side and help unite both houses under Dawid, in revenge against Ishbosheth's false accusation.
2 May all believers enter a similar covenant with YHWH, to bring all believers back to the House of Dawid and out of the nations and their false deities.
3 Avner becomes a key figure in trying to unite both houses under Dawid.
4 In those days the house of Benjamin was synonymous with the House of Efrayim and the House of Yisrael.
5 Avner was performing YHWH's will as it remains to this day. Only through Dawid's son the King Messiah can Yisrael be one again.
6 All two-house messengers seeking unity like Avner, are targets for death inflicted by the enemies of Yisraelite unity.
7 Dawid pronounces a curse on anyone in Joav's future lineage. A curse from YHWH also remains on anyone who tries to stop two-house unity and restoration either in ignorance, or with malice and purpose. Remember: The curse on those who fight YHWH's perfect will, will be like the one placed on Joav.
8 Weeping for the unity that could have come sooner.
And the Beerothites fled to Gittayim, and are sojourners in the midst of adversity, the sons of Rimmon the Beerothite, and said to them, As you would have gotten wheat, and pretending as though they would have gotten wheat; and Rechav and his brother escaped.

5 And the sons of Rimmon the Beerothite, Rechav and Baanah, went, and came about the midday to the bayit of Ish-Bosheth, who lay on a bed at noon.

6 And they came there into the midst of the bayit, pretending as though they would have gotten wheat; and they smote him under the stomach: and Rechav and his brother escaped.

7 For when they came into the bayit, he lay on his bed in his bedchamber, and they smote him, and killed him, and beheaded him, and took his head, and got away through his bedchamber, and they smote him, and cut off their hands and their feet, and hanged them up over the pool in Hevron. But they took the head of Ish-Bosheth, and buried it in the tomb of Avner in Hevron.

5 Then came all the tribes of Yisrael to Dawid at Hevron, and spoke, saying, See, we are your bone and your flesh.

2 And Shaul's son had two men that were officers of bands: the name of the one was Baanah, and the name of the other Rechav, the sons of Rimmon a Beerothite, of the children of Benyamin: for Beeroth also was counted with Benyamin:

3 And the Beerothites fled to Gittayim, and are sojourners there until this day.

4 And when Shaul's son heard that Avner was dead in Hevron, his hands were feeble, and all the Yisraelites were troubled.

6 And the melech and his men went to Yahrushalayim to Hevron; and melech Dawid made a brit with them in Hevron before יהוה: and they anointed Dawid melech over kol Yisrael.

4 Dawid was thirty years old when he began to reign, and he reigned forty years.

5 In Hevron he reigned over Yahudah seven years and six months: and in Yahrushalayim he reigned thirty-three years over kol Yisrael and kol Yahudah.

7 When one told me, saying, See, Shaul is dead, thinking to have brought tov news, I took hold of him, and killed him in Ziklag, who thought that I would have given him a reward for his news:

10 How much more, when wicked men have slain a tzadik person in his own bayit upon his bed? Shall I not therefore now require his dahm at your hand, and take you away from the earth?

12 And Dawid commanded his young men, and they killed them, and cut off their hands and their feet, and hanged them up over the pool in Hevron. But they took the head of Ish-Bosheth, and buried it in the tomb of Avner in Hevron.

37 For all the people and kol Yisrael understood that day that it was not the desire of the melech to slay Avner the son of Ner.

38 And the melech said to his avadim, Don’t you know that there is a sar and a great man fallen this day in Yisrael?

39 And I am weak today, though I am anointed melech; and these men the sons of Tzuruyah are too harsh for me: יהוה shall reward the doer of evil according to his wickedness.

40 And the melech said on that day, Whoever goes up to the bayit of the Yevusites, the inhabitants of the land: who spoke to Avner in Hevron.

1 When one told me, saying, See, Shaul is dead, thinking to have brought tov news, I took hold of him, and killed him in Ziklag, who thought that I would have given him a reward for his news:

2 And Dawid said on that day, Whoever goes up to the bayit of the Yevusites, the inhabitants of the land: who spoke to Avner in Hevron.

3 And Dawid answered Rechav and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, As יהוה lives, who has redeemed my chayim out of all adversity,
Yahrushalayim, after he had come from Hevron: and there were yet more sons and daughters born to Dawid.

14 And these are the names of those that were born to him in Yahrushalayim: Shammua, and Shovav, and Natan, and Shlomo,
15 Ishai also, and Elisheva, and Nepheg, and Yaphia,
16 And Elishtama, and Eliaada, and Elifaf.
17 But when the Plishtim heard that they had anointed Dawid melech over Yisrael, all the Plishtim came up to seek Dawid; and Dawid heard of it, and went down to the fort.

18 The Plishtim also came and spread out in the Valley of Refayim.
19 And Dawid inquired of Elohim, saying, Shall I go up to the Plishtim? Will You deliver them into my hand? And Elohim said to Dawid, Go up: for I will no doubt deliver the Plishtim into your hand.
20 And Dawid came to Baal-Peratzim, and Dawid smote them there, and said, Elohim has broken forth upon my enemies before me, as the breach of mayim. Therefore he called the name of that place Baal-Peratzim.
21 And there they left their idols, and Dawid and his men burned them.
22 And the Plishtim came up yet again, and spread out in the Valley of Refayim.
23 And when Dawid inquired of Elohim, He said, You shall not go up: but turn around behind them, and come upon them in front of the mulberry eytzim.
24 And let it be, when you hear the sound of a movement in the tops of the mulberry eytzim, that then you shall become strong; for then shall Elohim go out before you, to smite the army of the Plishtim.
25 And Dawid did so, as Elohim had commanded him; and smote the Plishtim from Geva until you come to Gazer.

6 Again, Dawid gathered together all the chosen men of Yisrael, thirty thousand.
2 And Dawid arose, and went with all the people that were with him from Ba-Ale of Yahudah, to bring up from there the Ark of Elohim, whose name is called by the Name of Oved-Edom that dwells between the cheruvim.
3 And they set the Ark of Elohim upon a new cart, and brought it out of the bayit of Avinadav that was in Givat: and Uzzah and Achyo, the sons of Avinadav, drove the new cart.
4 And they brought it out of the bayit of Avinadav that was at Givat, accompanying the Ark of Elohim: and Achyo went before the Ark.
5 And Dawid and all Beit Yisrael played and danced before Elohim on all kinds of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.
6 And when they came to Nachon’s threshing floor, Uzzah put forth his hand to the Ark of Elohim, and took hold of it, for the ox had broken loose from the harness.
7 And the anger of Elohim was lit against Uzzah; and Elohim smote him there for his error; and there he died by the Ark of Elohim.
8 And Dawid was displeased, because Elohim had made a

breach upon Uzzah: and he called the name of the place Peretz-Uzzah to this day.
9 And Dawid was afraid of Elohim that day, and said, How shall the Ark of Elohim come to me?
10 So Dawid would not remove the Ark of Elohim to him into the city of Dawid: but Dawid carried it into the bayit of Oved-Edom the Gittite.
11 And the Ark of Elohim continued in the bayit of Oved-Edom the Gittite three months: and Elohim blessed Oved-Edom, and his entire household.
12 And it was told melech Dawid, saying, Elohim has blessed the bayit of Oved-Edom, and all that pertains to him, because of the Ark of Elohim. So Dawid went and brought up the Ark of Elohim from the bayit of Oved-Edom into the city of Dawid with simcha.
13 And it was so, that when they that bore the Ark of Elohim had gone six paces, he sacrificed oxen and fatlings.
14 And Dawid danced before Elohim with all his might; and Dawid was girded with a linen shoulder garment.
15 So Dawid and kol Beit Yisrael brought up the Ark of Elohim with shouting, and with the sound of the shofar.
16 And as the Ark of Elohim came into the city of Dawid, Michal Shaul’s daughter looked through a window, and saw melech Dawid leaping and dancing before Elohim; and she despised him in her lev.

17 And they brought in the Ark of Elohim, and set it in its place, in the midst of the tent that Dawid had pitched for it: and Dawid offered burnt offerings and shalom offerings before Elohim.
18 And as soon as Dawid had made an end of offering burnt offerings and shalom offerings, he blessed the people in the Name of Elohim tzevaoth.
19 And he dealt among all the people, even among the whole multitude of Yisrael; to each one, both women and men, he gave a container of wine, a tov piece of meat, and a fine loaf of lechem. So all the people departed every one to his bayit.
20 Then Dawid returned to bless his household. And Michal the daughter of Shaul came out to meet Dawid, and said, How beautiful was the melech of Yisrael today, who uncovered himself today in the eyes of the female avadim, as one of the am ha-aretz shamelessly uncovers himself!
21 And Dawid said to Michal, It was before Elohim, who chose me before your abba, and before all his bayit, to appoint me ruler over the people of Elohim, over Yisrael: therefore will I play before Elohim.

2 The Ark of the Covenant dwelt in the house of a non-biological Yisraelite, but one who joined them by choice. The pattern for becoming Yisrael remains the same and has never been altered.
3 The only way to seal YHWH’s favor.
4 Yisraelites always use wine to live before YHWH, as did the Master Yahshua Himself. They always partake, but are never to enter into excess. The custom that believers don’t, or should not even taste wine is a pagan tradition perpetrated by the so-called churches of Romanism and Protestantism. The only kind of Yisraelite that cannot drink wine is one under a Nazarite vow.

1 A pattern for all Yisrael regarding pagan religions.
22 And I will yet be more abased than this, and will be base in my own sight: and of the female avadim that you have spoken of, from them shall I have honor.
23 Therefore Michal the daughter of Shaul had no child to the day of her death.

7 And it came to pass, when the melech sat in his bayit, and had given him shalom all around from all his enemies;
2 That the melech said to Natan the navi, See now, I dwell in a bayit of cedar, but the Ark of Elohim dwells within curtains.
3 And Natan said to the melech, Go, do all that is in your lev; for יהוה is with you.
4 And it came to pass that night, that the word of יהוה came to Natan, saying,
5 Go and tell My eved Dawid, This says יהוה, Shall you build Me a Bayit for Me to dwell in?
6 For I have not dwelt in any bayit since the time that I brought up the children of Yisrael out of Mitzrayim, even to this day, but have moved about in tents.
7 In all the places where I have moved with all the children of Yisrael did I ever speak a word to any of the tribes of Yisrael, whom I commanded to feed My people Yisrael, saying, Why did you not build Me a bayit of cedar?
8 Now therefore so shall you say to My eved Dawid, This says יהוה tzevaot, I took you from the sheepfold, from following the sheep, to be ruler over My people, over Yisrael:
9 And I was with you wherever you went, and have cut off all your enemies out of your sight, and have made you a great name, like the name of the great men that are in the earth.
10 Moreover I will appoint a place for My people Yisrael, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before; 1

1 This is an amazing prophecy that Yisrael will one day be preserved for a time at least in another place until they return. This is a clear reference to the USA where most of the 250 million people are composed of Jews and Efrayimites in exile. Yahweh spoke to Dawid and the entire nation in the future tense. He “will appoint” (Hebrew: vesamti), “will plant” (Hebrew: oontativ), and “they shall dwell in a place of their own.” Consider this apparent contradiction. Scripture teaches that Yisrael in the Holy Land of Canaan promised to our patriarchs, is our appointed and prepared place, where we are to find dwelling and peace from all the sons of wickedness (traditional enemies such as Ismaeelites and Edomites). While the nation was strong and fortified and at rest from all her enemies, Yahweh declared that there would yet be a future place of planting and appointment, where the traditional enemies of Yisrael (children of wickedness) will no longer oppress and harass the nation. He called this future land a place of their own, despite the fact that when this prophesy was given they were in a land of their own.

11 Even from the time that I commanded shophim to rule over My people Yisrael, and have now caused you to rest from all your enemies. Also יהוה declared to you that He will make you a bayit.
12 And when your days are fulfilled, and you shall rest with your ahvot, I will set up your zera after you, which shall proceed out of your loins, and I will establish his malchut.
13 He shall build a bayit for My Name, and I will establish the kesay of his malchut le-olam-va-ed.
14 I will be his Abba, and he shall be My son. If he commits Torah violations, I will chasten him with the rod of men, and with the stripes of the children of men; 2
15 But My rachamim shall not depart away from him, as I took it from Shaul, whom I put away before you.
16 And your bayit and your malchut shall be established le-olam-va-ed before you; your kesay shall be established le-olam-va-ed. 3

17 According to all these words, and according to all this vision, so did Natan speak to Dawid.
18 Then went melech Dawid in, and sat before יהוה, and he said, Who am I, O Master יהוה? And what is my bayit, that You have brought me this far?
19 And this was yet a small thing in Your sight, O Master יהוה; but You have spoken also of Your eved’s bayit for a great while to come. And is this the manner of man, O Master יהוה?
20 And what can Dawid say more to You? For You, Master יהוה, know Your eved.
21 For Your word’s sake, and according to Your own lev, have You done all these great things, to make Your eved know them.
22 Therefore You are great, O יהוה Elohim: for there is none like You, neither is there any Elohim beside You, according to all that we have heard with our ears.
23 And what one nation on the earth is like Your people, like Yisrael, whom Elohim went to redeem as a people to Himself, and to make for Himself a Name, 4 and to do for Yourself great and awesome things, for Your land, before Your people, whom You redeemed from Mitzrayim, from the nations and their elohim?
24 For You have confirmed for Yourself Your people Yisrael to be a people to You le-olam-va-ed: and You, יהוה, have become their Elohim.
25 And now, O יהוה Elohim, the word that You have spoken concerning Your eved, and concerning his bayit, to establish it le-olam-va-ed, and now do as You have said.
26 And let Your Name be magnified le-olam-va-ed, saying, יהוה tzevaot is the Elohim over Yisrael: and let the bayit of Your eved Dawid be established before You.
27 For You, O יהוה tzevaot, Elohim of Yisrael, have revealed to Your eved, saying, I will build You a bayit: therefore has Your eved found it in his lev to make this

2 This cannot be a Messianic reference to Messiah as some teach due to the fact that Messiah did not and could not violate Torah. This speaks of Solomon.

3 Through Messiah Yahshua.

4 Yisrael was ultimately formed to proclaim and represent YHWH’s Name.
8 וַתַּעֲמֹד דָּוִד מֵאָדָם חֲמָם וַתַּבְּרֵא אֵיזֶה כְּלֵי זָהָב וְכָל נַפָּר הָאָדָם, וַיָּבֵד בָּאֵד דָּוִד נַפְּרֵי אָדָם, וַיַּחְדֶּשֶׁהוּא אֵיזֶהוּ לְגָדָל יְרוּשָׁלַיִם.
9 וַיַּמְתֶּן דָּוִד בָּאָדָם חָמָם וַיָּבֵד מֶצֶּה גָּדוֹל בָּאֵד דָּוִד וַיָּכְבֹשׁ אֵיזֶהוּ לְגָדָל יְרוּשָׁלַיִם.
10 וַיָּבֵד דָּוִד מֵאָדָם חֲמָם וַיָּבֵד נְפָרִים אָדָם, וַיָּכְבֹשׁ אֵיזֶהוּ לְגָדָל יְרוּשָׁלַיִם.
11 וַיָּבֵד דָּוִד מֵאָדָם חֲמָם וַיָּבֵד נְפָרִים אָדָם, וַיָּכְבֹשׁ אֵיזֶהוּ לְגָדָל יְרוּשָׁלַיִם.
12 וַיָּבֵד דָּוִד מֵאָדָם חֲמָם וַיָּבֵד נְפָרִים אָדָם, וַיָּכְבֹשׁ אֵיזֶהוּ לְגָדָל יְרוּשָׁלַיִם.

ALL became Yisraelite colonies, and in a sense Yisraelite nations with a certain amount of intermingling of seed, even prior to the exiles of both houses.

2 A beautiful typology of sinners, lame in every way, being forgiven and restored to Yisrael by covenant despite the fact that many were cut off and, were dead non-Yisraelite dogs. Now however, they eat bread always at Yahshua the King’s table.
10 And it came to pass after this, that the melech of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said Dawid, I will show chesed to Hanun the son of Nachash, as his abba showed chesed to me. And Dawid sent to comfort him by the hand of his avadim concerning his abba. And Dawid's avadim came into the land of the children of Ammon.

3 And the princes of the children of Ammon said to Hanun their master, Do you think that Dawid does honor your abba, in that he has sent comforters to you? Has not Dawid rather sent his avadim to you, to search the city, and to spy it out, to overthrow it?

4 Wherefore Hanun took Dawid's avadim, and shaved off one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.  

5 When they told it to Dawid, he sent to meet them, because the men were greatly ashamed: and the melech said, Stay at Yericho until your beards be grown, and then return.  

6 And when the children of Ammon saw that they had become a stench before Dawid, the children of Ammon sent and hired the Arameans of Beth-Rehov, and the Arameans of Zova, twenty thousand footmen, and of melech Maacah a thousand men, and of Ish-Tov twelve thousand men. 

7 And when Dawid heard of it, he sent Yoav, and all the army of the mighty men.

8 And the children of Ammon came out, and put themselves in battle in array at the entering in of the gate: and the Arameans of Zova, and of Rehov, and Ish-Tov, and Maacah, were by themselves in the field. 

9 When Yoav saw that the battle was against him in front and behind, he chose of all the choice men of Yisrael, and put them in array against the Arameans:

10 And the rest of the people he delivered into the hand of Avishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Arameans are too strong for me, then you shall help me: but if the children of Ammon are too strong for you, then I will come and help you. 

12 Be of great courage, and let us show strength for our people, and for the cities of our Elohim: and for the cities of the children of our Elohim. 

13 And Yoav drew near, and the people that were with him, to the battle against the Arameans: and they fled before him. 

14 And when the children of Ammon saw that the Arameans had fled, then they fled also before Avishai, and entered into the city. So Yoav returned from the children of Ammon, and came to Yahrushalayim. 

15 And when the Arameans saw that they were killed before Yisrael, they gathered themselves together.

16 And Hadarezer sent, and brought out the Arameans that were beyond the river: and they came to Helam; and Shovach the captain of the army of Hadarezer went before them. 

17 And when it was told to Dawid, he gathered kol Yisrael together, and passed over the Yarden River, and came to Helam. And the Arameans set themselves in array against Dawid, and fought with him.

18 And the Arameans fled before Yisrael; and Dawid killed the men of the seven hundred mirkavot of the Arameans, and forty thousand horsemen, and smote Shovach the captain of their army, who died there. 

19 And when all the melechim that were avadim to Hadarezer saw that they were killed before Yisrael, they made shalom with Yisrael, and served them. So the Arameans feared to help the children of Ammon any more.

11 And it came to pass, at the return of the year, at the time when melechim go forth to battle, that Dawid sent Yoav, and his avadim with him, and kol Yisrael; and they destroyed the children of Ammon, and besieged Ravah.

12 But Dawid stayed still at Yahrushalayim. 

13 And it came to pass, at the return of the year, at the time when melechim go forth to battle, that Dawid sent Yoav, and his avadim with him, and kol Yisrael; and they destroyed the children of Ammon, and besieged Ravah. But Dawid stayed still at Yahrushalayim. 

14 And it came to pass one evening, that Dawid arose from his bed, and walked upon the roof of the melech's bayit: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

15 And Dawid sent and asked about the woman. And one said, Is not this Bat-Sheva, the daughter of Eliam, the wife of Uriyah the Hittite? 

16 And Dawid sent messengers, and took her; and she came in to him, and he lay with her; for she was purified from her uncleanness: and she returned to her bayit. 

17 And the woman conceived, and sent and told Dawid, and said, I am with child. 

18 And Dawid sent to Yoav, saying, Send me Uriyah the Hittite. And Yoav sent Uriyah to Dawid. 

19 And when Uriyah came to him, Dawid demanded of him how Yoav did, and how the people did, and how the war was going. 

20 And Dawid said to Uriyah, Go down to your bayit, and wash your feet. And Uriyah departed out of the melech's bayit, and there followed him a gift of food from the melech.

21 But Uriyah slept at the door of the melech's bayit with all the avadim of his master, and went not down to his bayit. 

22 And when they had told Dawid, saying, Uriyah went not down to his bayit, Dawid said to Uriyah, Didn’t you come from your journey? Why then did you not go down to your bayit? 

23 And Uriyah said to Dawid, The Ark, and Yisrael, and Yahudah, 2 still t”ah in tents; and my master Yoav, and the avadim of my master, are encamped in the open fields; shall I then go into my bayit, to eat and to drink, and to lie with my wife? As you live, and as your chayim lives, I will not do this thing. 

24 And Dawid said to Uriyah, Stay here today also, and tomorrow I will let you depart. So Uriyah stayed in...
And when Dawid had called him, he did eat and drink before him; and he made him drunk: and at evening he went out to lie on his bed with the avadim of his master, but did not go down to his bayit.

And it came to pass in the morning, that Dawid wrote a letter to Yoav, and sent it by the hand of Uriyah.

And he wrote in the letter, saying, Put Uriyah in the front of the hottest battle, and then abandon him, that he may be killed, and die.

And it came to pass, when Yoav observed the city that he assigned Uriyah to a place where he knew that brave men were.

And the men of the city went out, and fought with Yoav: and there fell some of the people of the avadim of Dawid; and Uriyah the Hittite died also.

Then Yoav sent and told Dawid all the things concerning the war;

And commanded the messenger, saying, When you have made an end of telling the matters of the war to the melech, And if it so be that the melech's anger arise, and he says to you, Why did you approach so near to the city when you fought? Did you not know they would shoot from the wall?

And the same people who smote Avimelech the son of Yeruvesheth did not a woman cast a piece of a millstone on him from the wall that he died in Thebez? Why did you go near the wall? Then you shall say, Your eved Uriyah the Hittite is dead also.

So the messenger went, and came and showed Dawid all that Yoav had sent him for.

And the messenger said to Dawid, Surely the men prevailed against us, and came out to us into the field, and we were upon them even to the entering of the gate.

And the shooters shot from off the wall upon your avadim; and some of the people of the avadim of Dawid, and Uriyah the Hittite died also.

Then Dawid said to the messenger, This shall you say to Yoav, Let not this thing displease you, for the sword devours one as well as another: make your battle stronger against the city, and overthrow it: and encourage him.

And when the wife of Uriyah heard that Uriyah her husband was dead, she mourned for her husband.

And when the mourning was past, Dawid sent and fetched her to his bayit, and she became his wife, and bore him a son. But the thing that Dawid had done displeased Elohim.

And Zechanim of his bayit arose, and went to him, and said to him, There were two men in one city; the one rich, and the other poor. And the rich man had exceedingly many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished: and it grew up together with him, and with his children; it did eat of his own food, and drank of his own cup, and lay in his bosom, and was to him as a daughter.

And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the traveling man that had come to him; but took the poor man's lamb, and prepared it for the man that had come to him.

And Dawid's anger was greatly lit against the man; and he said to Natan, As והבנות жив שאר, the man that has done this thing shall surely die:

And he shall restore the lamb fourfold, because he did this thing, and because he had no rachamim.

And Natan said to Dawid, You are the man. This says יראת Elohim of Yisrael, I anointed you melech over Yisrael, and I delivered you out of the hand of Shaul; And I gave you your master's bayit, and your master's wives into your bosom, and gave you Beit Yisrael and Beit Yahudah; and if that had been too little, I would moreover have given to you much more.

9 Why have you despised the commandment of Elohim, to do evil in His sight? You have killed Uriyah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon.

Now therefore the sword shall never depart from your bayit; because you have despised Me, and have taken the wife of Uriyah the Hittite to be your wife.

This says ר כסף, See, I will raise up evil against you out of your own bayit, and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives publicly in the sight of the sun.

For you did it secretly: but I will do this thing before kol Yisrael, and before the sun.

And Dawid said to Natan, I have sinned against Elohim. And Natan said to Dawid, יהוה has put away your sin; you shall not die.

However, because by this deed you have given great occasion to the enemies of יהוה to blaspheme, the child also that is born to you shall surely die.

And Natan departed to his bayit. And יהוה struck the child that Uriyah's wife bore to Dawid, and it was very sick.

Dawid therefore besought Elohim for the child; and Dawid fasted, and went in, and lay all night upon the earth.

And the zechanim of his bayit arose, and went to him, to raise him up from the earth: but he would not, neither did he eat lechem with them.

And it came to pass on the seventh day, that the child died. And the avadim of Dawid feared to tell him that the child was dead: for they said, See, while the child was yet alive, we spoke to him, and he would not listen to our voice: how will he then react, if we tell him that the child is dead?

But when Dawid saw that his avadim whispered, Dawid perceived that the child was dead: therefore Dawid said to his avadim, Is the child dead? And they said, He is dead.

Then Dawid arose from the earth, and washed, and put on his clothes; and he made himself food, and drank of his own cup, and lay in his bayit, and was to him as a daughter.

1 Both houses.
while he was alive; but when the child was dead, you did rise and eat food.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether Elohim will grant me unmerited favor that the child may live?

23 But now he is dead, why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.  

24 And Dawid comforted Bat-Sheva his wife, and went in to her, and lay with her: and she bore a son, and he called his name Shlomo: and Bat-Sheva lay with Dawid no more.

25 And he sent by the hand of Natan the navi; and he called his name Yedidah, because of the love wherewith Elohim loved him.

26 And Yoav fought against Ravah of the children of Ammon, and took the royal city.

27 And Yoav sent messengers to Dawid, and said, I have fought against Ravah, and have taken the city of Mayim. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

28 And Dawid gathered all the people together, and went to Ravah, and fought against it, and took it.

29 And he took their melech's keter from off his head, the weight of it was a talent of gold with the precious stones: and it was set on Dawid's head. And he brought forth the spoil of the city in great abundance.

30 And he took their melech's hand on her head, and went away crying.

31 And he brought forth the people that were there, and put them under saws, and under instruments of iron, and under axes of iron, and made them pass through the brickworks: and so he did to all the cities of the children of Ammon. So Dawid and all the people returned to Yahrushalayim.

13 And it came to pass after this, that Avshalom the son of Dawid had a beautiful sister, whose name was Tamar; and Amnon the son of Dawid loved her.

2 And Amnon was so troubled, that he became sick for his sister Tamar; for she was a virgin; and Amnon thought it improper for him to do anything to her.

3 But Amnon had a chaver, whose name was Yonadah, the son of Shimeah Dawid's brother: and Yonadah was a very wise man.

4 And he said to him, Why are you, being the melech's son, becoming thinner from day to day? Will you not tell me? And Amnon said to him, I love Tamar, my brother Avshalom's sister.

5 And Yonadah said to him, Lay down on your bed, and make yourself sick: and when your abba comes to see you, say to him, I ask you, let my sister Tamar come, and give me food, and prepare the food in my sight, that I may see it, and eat it from her hand.

6 So Amnon lay down, and made himself sick: and when the melech had come to see him, Amnon said to the melech, I ask you, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat from her hand.

7 Then Dawid sent home to Tamar, saying, Go now to your brother Amnon's bayit, and make him food.

8 So Tamar went to her brother Amnon's bayit; and he was lying down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have all men leave me. And every man went out from him.

10 And Amnon said to Tamar, Bring the food into the bedroom, that I might eat from your hand. And Tamar took the cakes that she had made, and brought them into the bedroom to Amnon her brother.

11 And when she had brought them to him to eat, he grabbed her, and said to her, Come lie with me, my sister.

12 And she answered him, No, my brother, do not force me, for no such thing is to be done in Yisrael: do not do this wickedness.

13 And I, how then shall I ever cause my shame to depart? And as for you, you shall be as one of the fools in Yisrael. Now therefore, I beg you, speak to the melech; for he will not withhold me from you.

14 But he would not listen to her voice: but, being stronger than her, forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred with which he hated her was even greater than the ahava with which he had loved her. And Amnon said to her, Arise, and get out of here.

16 And she said to him, There is no cause: this evil in sending me away is greater than the other evil that you did to me. But he would not listen to her.

17 Then he called his eved that served him, and said, Put now this woman out of my room, and bolt the door after her.

18 And she had a garment of divers colors upon her: for with such robes were the melech's daughters that were virgins dressed. Then his eved brought her out, and bolted the door after her.

19 And Tamar put ashes on her head, and tore her garments from her, and made them pass through the brickworks: and so he did to all the cities of the children of Ammon. So Dawid and all the people returned to Yahrushalayim.

20 And Amnon her brother said to her, Has Amnon your brother been with you? But hold now your silence, my sister: he is your brother; regard not this thing. So Tamar remained desolate and horrified in her brother Avshalom's bayit.

21 But when melech Dawid heard of all these things, he was very angry. But he would not inflict pain on his son Amnon's ruach, because he loved him, since he was his bacher.  

22 And Avshalom spoke to his brother Amnon neither tov nor bad: for Avshalom hated Amnon, because he had forced his sister Tamar to lie with him.

23 And it came to pass after two full years, that Avshalom had sheepshearers in Ba'al-Hatzor, which is next to Efrayim: and Avshalom invited all the melech's sons.

24 And Avshalom came to the melech, and said, See now, your eved has sheepshearers; let the melech, I ask you, and his avadim go with your eved.

25 And the melech said to Avshalom, No, my son, let us not all now go, lest we be a burden to you. And he pressured him: however he would not go,
26 Then said Avshalom, If not, I beg you, let my brother Amnon go with us. And the melech said to him, Why should he go with you? 27 But Avshalom pressured him so that he let Amnon and all the melech's sons go with him. 28 Now Avshalom had commanded his avadim, saying, Take note now when you see Amnon's lev drunk with wine, and when I say to you, Smite Amnon; then kill him, fear not: have not I commanded you? Be courageous and be brave. 29 And the avadim of Avshalom did to Amnon as Avshalom had commanded. Then all the melech's sons arose, and every man got up upon his mule, and fled. 30 And it came to pass, while they were on the way, that news came to Dawid, saying, Amnon is dead. 31 Then the melech arose, and tore his garments, and lay on the earth; and all his avadim stood by with their clothes torn. 32 And Yonadav, the son of Shimeah Dawid's brother, answered and said, Let not my master suppose that they have slain all the young men the melech's sons; for Amnon only is dead: for by the order of Avshalom this has been determined from the day that he forced his sister Tamar. 33 Now therefore let not my master the melech take the thing to his lev, to think that all the melech's sons are dead: for Amnon only is dead. 34 But Avshalom fled. And the young man that kept the guard lifted up his eyes, and looked, and, see, there came many people by the way of the hillside behind him. 35 And Yonadav said to the melech, See, the melech's sons come: as your eved said, so it is. 36 And it came to pass, as soon as he had made an end of speaking, that, see, the melech's sons came, and lifted up their voice and wept: and the melech also and all his avadim wept very hard. 37 But Avshalom fled, and went to Talmai, the son of Ammihud, melech of Geshur. And Dawid mourned for his son every day. 38 So Avshalom fled, and went to Geshur, and was there three years. 39 And the chayim of melech Dawid longed to go forth to Avshalom: for he was comforted concerning Amnon, because he was dead. 40 Now Yoav the son of Tzuruyah perceived that the melech's lev was longing for Avshalom. 2 And Yoav sent to Tekoah, and fetched there a wise woman, and said to her, I ask you, feign yourself to be a mourner, and put on now mourning clothes, and anoint not yourself with oil, but be as a woman that had a long time mourned for the dead: 3 And come to the melech, and speak in this manner to him. So Yoav put the words in her mouth. 4 And when the woman of Tekoah spoke to the melech, she fell on her face to the ground, and did prostrate herself, and said, Help, O melech. 5 And the melech said to her, What bothers you? And she answered, I am indeed a widow woman, and my husband is dead. 6 And your female eved had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and killed him. 7 And, see, the whole mishpacha has risen against your female eved, and they said, Deliver him that smote his brother, that we may kill him, for the chayim of his brother whom he killed; and we will destroy the heir also: and so they shall quench my spark of chayim which is left, and shall not leave to my husband neither name nor remnant upon the earth. 8 And the melech said to the woman, Go to your bayit, and I will give orders concerning you. 9 And the woman of Tekoah said to the melech, My master, O melech, the Torah violations be on me, and on my abba's bayit: and the melech and his kesay be guiltless. 10 And the melech said, Whoever says anything to you, bring him to me, and he shall not touch you any more. 11 Then said she, I beg you, let the melech remember הַנַּח הָגֶּזyour Elohim, that you would not allow the revengers of dahm to destroy any more, lest they destroy my son. And he said, As הָרָחִיתlives, there shall not one hair of your son fall to the earth. 12 Then the woman said, Let your female eved, I ask you, speak one more word to my master the melech. And he said, Go ahead. 13 And the woman said, Why then have you thought such a thing against the people of Elohim? For the melech does speak this thing as one who is at fault, in that the melech does not bring home again his banished. 14 For we will surely die, and are as mayim spilled on the ground, which cannot be gathered up again; neither does Elohim respect any person: yet he devises means, that his banished be not cast out from Him. 15 Now therefore that I have come to speak of this thing to my master the melech, it is because the people have made me afraid: and your female eved said, I will now speak to the melech; it may be that the melech will perform the request of his female eved. 16 For the melech will listen, to deliver his female eved out of the hand of the man that would destroy me and my son together out of the inheritance of Elohim. 17 Then your female eved said, The word of my master the melech shall now be comfortable: for as a heavenly malach of Elohim, so is my master the melech to discern tov and bad: therefore יִנַּח your Elohim will be with you. 18 Then the melech answered and said to the woman, Hide it not from me, I ask you, the thing that I shall ask you. And the woman said, Let my master the melech now speak. 19 And the melech said, Is not the hand of Yoav with you in all this? And the woman answered and said, As your chayim lives, my master the melech, none can turn to the right hand, or to the left from anything that my master the melech has spoken: for your eved Yoav, he ordered me, and he put all these words in the mouth of your female eved: 20 To change the appearance of the matter has your eved Yoav done this thing: and my master is wise, according to the chochmah of a heavenly malach of Elohim, to know all things that are in the earth. 21 And the melech said to Yoav, See now, I have done...
this thing: go therefore and bring the young man Avshalom again.
22 And Yoav fell to the ground on his face, and bowed himself, and thanked the melech: and Yoav said, Today your eved knows that I have found favor in your sight, my master, O melech, in that the melech has fulfilled the request of his eved.
23 So Yoav arose and went to Geshur, and brought Avshalom back to Yahrushalayim.
24 And the melech said, Let him turn to his own bayit, and let him not see my face. So Avshalom returned to his own bayit, and saw not the melech's face.
25 But in kol Yisrael there was none to be so much esteemed as Avshalom for his beauty: from the sole of his foot even to the keter of his head there was no blemish in him.
26 And when he cut his hair, for it was at every year's end that he cut it: because the hair was long on him, therefore he cut it: he weighed the hair of his head at two hundred shekels after the melech's weight.
27 And to Avshalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful countenance.
28 So Avshalom dwelt two full years in Yahrushalayim, and saw not the melech's face.
29 Therefore Avshalom sent for Yoav, to have sent him to the melech; but he would not come to him: and when he sent again the second time, he would not come.
30 Therefore he said to his avadim, See, Yoav's field is near me, and he has barley there; go and set it on fire. And Avshalom's avadim set the field on fire.
31 Then Yoav arose, and came to Avshalom to his bayit, and said to him, Why have your avadim set my field on fire?
32 And Avshalom answered Yoav, See, I sent to you, saying, Come here, that I may send you to the melech, to request of his eved.
33 And Yoav came to the melech, and told him: and when he had called for Avshalom, he came to the melech, and bowed himself on his face to the ground before the melech: and the melech kissed Avshalom.

15 And it came to pass after this, that Avshalom prepared mirkavot and horses, and fifty men to run before him.
2 And Avshalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy and came to the melech for mishpat, then Avshalom called to him, and said, Of what city are you? And he said, Your eved is of one of the tribes of Yisrael.
3 And Avshalom said to him, See, your matters are tov and right; but there is no man authorized of the melech to hear you.
4 Avshalom said moreover, If I were made shophet in the land, every man who had any suit, or cause might come to me, and I would bring him mishpat!
5 And it was so, that when any man came near to him to do him honor, he put forth his hand, and took him, and kissed him.
6 And in this manner did Avshalom to kol Yisrael that came to the melech for mishpat: so Avshalom stole the levim of the men of Yisrael.
7 And it came to pass after four years, 1 that Avshalom said to the melech, I ask you, let me go and pay my vow, which I have vowed to הַנִּפֹקָד, in Hevron.
8 For your eved vowed a vow while I stayed at Geshur in Aram, saying, If יִתְנָה shall bring me again indeed to Yahrushalayim, then I will serve יִתְנָה.
9 And the melech said to him, Go in shalom. So he arose, and went to Hevron.
10 But Avshalom sent spies throughout all the tribes of Yisrael, saying, As soon as you hear the sound of the shofar, then you shall say, Avshalom reigns in Hevron. 2
11 And with Avshalom went two hundred men out of Yahrushalayim, that were called; and they went unsuspecting, and they knew not any thing.
12 And Avshalom sent for Ahithophel the Gilonite, Dawid's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong: for the people increased continually who were with Avshalom.
13 And there came a messenger to Dawid, saying, The levim of the men of Yisrael are with Avshalom.
14 And Dawid said to all his avadim that were with him at Yahrushalayim, Arise, and let us flee; for otherwise we shall not escape from Avshalom: let's hurry to depart, lest he overtake us suddenly, and bring evil upon us, and destroy the city with the edge of the sword.
15 And the melech's avadim said to the melech, See; your avadim are ready to do whatever my master the melech shall appoint.
16 And the melech went forth, and his entire household after him. And the melech left ten women, who were concubines, to keep the bayit.
17 And the melech went forth, and all the people after him, and stayed in a place that was far off.
18 And all his avadim passed on with him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men that came after him from Gat, passed on before the melech.
19 Then said the melech to Ittai the Gittite, Why do you also go with us? Return to your place, and stay with the melech: for you are a ger, and also an exile from your own place.
20 Whereas you came just yesterday, should I this day make you go up and down with us? Seeing I go where I have to, return, and go back with your brothers: rachamim and emet be with you.
21 And Ittai answered the melech, and said, As יִתְנָה lives, and as my master the melech lives, surely in that Avshalom shall bring me again indeed to Yahrushalayim, then I will serve יִתְנָה.
22 And Dawid said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.
23 And all the country wept with a loud voice, and all the

1 Peshitta.
2 Internal uprising.
people passed over: the melech also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 And see Tzadok also, and all the Lewiym were with him, bearing the Ark of the Testimony of Elohim: and they put down the Ark of Elohim; and Aviathar went up, until all the people had done passing out of the city.

25 And the melech said to Tzadok, Carry back the Ark of Elohim into the city: if I shall find favor in the eyes of Elohim, He will bring me again, and show me both it, and His dwelling:

26 But if He says, I have no delight in you; see, hinayni, let Him do to me as seems tov to Him.

27 The melech said also to Tzadok, Are not your sons with you; Achimaatz your son, and Yonathan the son of Aviathar.

28 See, I will stay in the plain of the wilderness, until he will say to me, Come out, and take my chaver; and I will go with him.

29 Tzadok therefore and Aviathar carried the Ark of Elohim again to Yahrushalayim: and they stayed there.

30 And Dawid went up by the ascent of Mount of Olives, and worshiped Elohim again to Yahrushalayim: and they stayed there.

31 And one told Dawid, saying, Ahithophel is among the conspirators with Avshalom. And Dawid said, O Elohim, see, Chushi the Archite came to meet him with a counsel of Ahithophel.

32 And it came to pass, that when Dawid was come to the top-The Skull 1 of the mount, where he worshipped Elohim, see, Chushi the Archite came to meet him with his coat torn, and earth upon his head:

33 To whom Dawid said, If you pass on with me, then you shall be a burden to me:

34 But if you return to the city, and say to Avshalom, I will be your eved; as I have been your abba's eved now will I be your eved: then I may defeat the counsel of Ahithophel.

35 And have you not there with you Tzadok and Aviathar the Kohanim? Therefore it shall be, that whatever thing Tzadok and Aviathar the Kohanim say, I will do.

36 See, they have there with them their two sons, Achimaatz Tzadok's son, and Yonathan Aviathar's son; and by them you shall send to me everything that you can hear.

37 So Chushi Dawid's chaver came into the city, and Avshalom came into Yahrushalayim.

16 And when Dawid was a little past the top of the hill, see, Tziva the eved of Mephibosheth met him, with a couple of donkeys saddled, and upon them two hundred loaves of lechem, and one hundred bunches of raisins, and one hundred summer fruits and a bottle of wine.

2 And the melech said to Tziva, What is the purpose for all these? And Tziva said, The donkeys are for the melech's household to ride on; and the lechem and summer fruit for the young men to eat; and the wine that such as be faint in the wilderness may drink.

3 And the melech said, And where is your master's son? And Tziva said to the melech, See, he stays at Yahrushalayim: for he said, Today shall Beit Yisrael restore to me the malchut of my abba.

4 Then said the melech to Tziva, See; all that pertains to Mephibosheth is now yours. And Tziva said, I humbly beseech you that I may find favor in your sight, my master, O melech.

5 And when melech Dawid came to Bachurim, see, there came out a man of the mishpacha of Beit Shaul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at Dawid, and at all the avadim of melech Dawid: and all the people and all the mighty men were on his right hand and on his left.

7 And Shimei said when he cursed, Come out, come out, you bloody man; you man of Beliyaal:

8 תומך has returned upon you all the dahm of Beit Shaul, in whose place you have reigned; and תומך has delivered the malchut into the hand of Avshalom your son: and, see, you are taken in your mischief, because you are a bloody man.

9 Then said Avishai the son of Tzuruyah to the melech, Why should this dead dog curse my master the melech? Let me go over, I beg you, and take off his head.

10 And the melech said, What have I to do with you, you sons of Tzuruyah? So let him curse, because תומך has said to him, Curse Dawid. Who shall then say, Why did this happen?

11 And Dawid said to Avishai, and to all his avadim, See, my son, who came out of my loins, seeks my chayim: so how much more than that can this Benyamite do? Leave him alone, and let him curse; for יֵצָר has ordered him.

12 It may be that יֵצָר will look on my affliction, and that יֵצָר will repay me tov for his cursing this day.

13 And as Dawid and his men went by the way, Shimei went along on the hill's side opposite him, and cursed as he went, and threw stones at him, and cast dust.

14 And the melech, and all the people that were with him, became weary, and refreshed themselves there.

15 And Avshalom, and all the people, the men of Yisrael, came to Yahrushalayim, and Ahithophel with him.

16 And it came to pass, when Chushi the Archite, Dawid's chaver, was come to Avshalom that Chushi said to Avshalom, Le-chayim to the melech, Le-chayim to the melech.

17 And Avshalom said to Chushi, Is this your chesed to your chaver? Why didn't you go with your chaver? 18 And Chushi said to Avshalom, No; but whom יֵצָר, and this people, and all the men of Yisrael, choose, his will I be, and with him will I stay.

19 And again, whom should I serve? Should I not serve in the presence of his son? As I have served in your abba's presence, so will I be in your presence.

1 Men wore head coverings in Yisrael as an eternal custom.

2 All Yisraelites are seen here in head coverings not only the priests, or kings. Since YHWH does not change, all believers must continue in the practice, at the very least in public worship and assembly.

3 Mt. Of Olives.
20 Then said Avshalom to Ahithophel, Give your counsel; what we shall do?
21 And Ahithophel said to Avshalom, Go in to your abba's concubines, which he has left to keep the bayit; and kol Yisrael shall hear that you are abhorred by your abba: then shall the hands of all that are with you be strong.
22 So they spread Avshalom a tent upon the top of the bayit; and Avshalom went in to his abba's concubines in the sight of kol Yisrael.
23 And the counsel of Ahithophel, which he advised in those days, was as if a man had inquired of the words of Elohim: so was all the advice of Ahithophel both with Dawid and with Avshalom.

17 Moreover Ahithophel said to Avshalom, Let me now choose out twelve thousand men, and I will arise and pursue after Dawid this night:
2 And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the melech only:
3 And I will bring back all the people to you: when all the people return except the man whom you seek; then all the people shall be in shalom.
4 And the saying pleased Avshalom well, and all the zechanim of Yisrael.
5 Then said Avshalom, Call now Chushi the Archite also, and let us hear likewise what he says.
6 And when Chushi had come to Avshalom, Avshalom spoke to him, saying, Ahithophel has spoken after this manner: shall we do what he advises? If not, tell me.
7 And Chushi said to Avshalom, The counsel that Ahithophel has given is not tov at this time.
8 For, said Chushi, you know your abba and his men, that they are mighty men, and they are bitter, as a bear robbed of her cubs in the field: and your abba is a man of war, and will not be staying with the people.
9 See, he is hidden now in some pit, or in some other place: and it will come to pass, when some of them are overthrown at the start, that whoever hears it will say, There is a slaughter among the people that follow Avshalom.
10 And he also that is brave, whose lev is as the lev of a lion, shall utterly melt: for kol Yisrael knows that your abba is a mighty man, and those who are with him are brave men.
11 Therefore I advise that kol Yisrael be gathered to you, from Dan even to Be-er-Sheva, as the sand that is by the sea for multitude; and that you go to battle yourself in their midst.
12 So shall we come upon him in some place where he shall be found, and we will fall upon him as the dew falls on the ground: and of him and of all the men that are with him there shall not be left even one.
13 Moreover, if he has gone into a city, then shall kol Yisrael bring ropes to that city, and we will draw it into the river, until there is not one small stone found there.
14 And Avshalom and all the men of Yisrael said, The counsel of Chushi the Archite is better than the counsel of Ahithophel. For חוסי had appointed to defeat the tov counsel of Ahithophel, to the intent that חוסי might bring evil upon Avshalom.

15 Then said Chushi to Tzadok and to Aviathar the Kohanim, This and this did Ahithophel counsel Avshalom and the zechanim of Yisrael; and this and this have I advised.
16 Now therefore send quickly, and tell Dawid, saying, Stay not this night in the plains of the wilderness, but quickly pass over; lest the melech be swallowed up, and all the people that are with him.
17 Now Yonathan and Achimaatz stayed by En-Rogel; so they might not be seen coming into the city: and a female eved went and told them; and they went and told melech Dawid.
18 Nevertheless a youth saw them, and told Avshalom: but they went both of them away quickly, and came to a man's bayit in Bachurim, which had a well in its court; where they went down into it.
19 And the woman took and spread a covering over the well's mouth, and spread ground corn on it; and the thing was not known.
20 And when Avshalom's avadim came to the woman to the bayit, they said, Where is Achimaatz and Yonathan? And the woman said to them, They have gone over the brook of mayim. And when they had sought and could not find them, they returned to Yahrushalayim.
21 And it came to pass, after they had departed, that they came up out of the well, and went and told melech Dawid, and said to Dawid, Arise, and pass quickly over the mayim: for this is what Ahithophel advised against you.
22 Then Dawid arose, and all the people that were with him, and they passed over the Yarden River: by the morning light not even one of them had not gone over the Yarden River.
23 And when Ahithophel saw that his counsel was not followed, he saddled his donkey, and arose, and came home to his bayit, to his city, and put his household in order, and hanged himself, and died, and was buried in the tomb of his abba.
24 Then Dawid came to Machanayim. And Avshalom passed over the Yarden River, he and all the men of Yisrael with him.
25 And Avshalom made Amasa captain of the army instead of Yoav; which Amasa was a man's son, whose name was Ithra a Yisraelite, that went in to Avigail the daughter of Nachash, sister to Tzuruyah Yoav's eema.
26 So Yisrael and Avshalom camped in the land of Gilad.
27 And it came to pass, when Dawid was come to Machanayim, that Shovi the son of Nachash of Ravah of the children of Ammon, and Machir the son of Ammiel of Lo-Devar, and Barzillai the Giladi of Rogelim,
28 Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse.
29 And honey, and butter, and sheep, and cheese of cows, for Dawid, and for the people that were with him, to eat: for they said, The people are hungry, and weary, and thirsty, in the wilderness.

18 And Dawid numbered the people that were with him, and set officers of thousands and officers of hundreds over them.
hand of Yoav, and a third part under the hand of Avishai the son of Tzuruyah, Yoav's brother, and a third part under the hand of Ittai the Gittite. And the melech said to the people, I will surely go forth with you myself also.

3 But the people answered, You shall not go forth: for if we flee away, they will not care about us; neither if half of us die, will they care about us: but now you are worth ten thousand of us: therefore now it is better that you support us out of the city.

4 And the melech said to them, What seems to you best I will do. And the melech stood beside the gate, and all the people came out by hundreds and by thousands.

5 And the melech commanded Yoav and Avishai and Ittai, saying, Deal gently for my sake with the young man, even with Avshalom. So all the people heard when the melech charged you and Avishai and Ittai, saying, Beware that none touch the young man Avshalom.

6 So the people went out into the field against Yisrael: and the melech gave all the officers orders concerning Avshalom.

7 There the people of Yisrael were slain before the avadim of Dawid, and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the forest devoured more people that day than the sword devoured.

9 And Avshalom met the avadim of Dawid. And Avshalom rode upon a mule, and the mule went under the thick branches of a great oak, and his head caught hold of the oak, and he was hung up between the shamayim and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Yoav, and said, See, I saw Avshalom hung in an oak.

11 And Yoav said to the man that told him, And, you saw him, why then did you not smite him there to the ground? And I would have given you ten shekels of silver, and a belt.

12 And the man said to Yoav, Though I should receive a thousand shekels of silver in my hand, yet would I not put forth my hand against the melech's son: for in our hearing the melech charged you and Avishai and Ittai, saying, Beware that none touch the young man Avshalom.

13 Otherwise I would have brought falsehood into my own chayim: for there is no matter hidden from the melech, and you yourself would have set yourself against me.

14 Then said Yoav, I won’t waste time here with you. And he took three spears in his hand, and thrust them through the lev of Avshalom, while he was still alive in the midst of the oak.

15 And ten young men that bore Yoav's armor also surrounded and smote Avshalom, and killed him.

16 And Yoav blew the shofar, and the people returned from pursuing after Yisrael: for Yoav held back the people.

17 And they took Avshalom, and cast him into a great pit in the forest, and laid a very great heap of stones upon him: and kol Yisrael fled every one to his tent.

18 Now Avshalom in his lifetime had taken and built up for himself a pillar, which is in the melech's valley: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called to this day, Avshalom's Monument.

19 Then said Achimaatz the son of Tzadok, Let me now run, and bear the melech news, how that Avshalom has avenged him of his enemies.

20 And Yoav said to him, You shall not bear news this day, but you shall bear news another day: but this day you shall bear no news, because the melech's son is dead.

21 Then said Yoav to the Kushi, Go tell the melech what you have seen. And the Kushi bowed himself to Yoav, and ran.

22 Then said Achimaatz the son of Tzadok yet again to Yoav, Why should not I run too after the Kushi. And Yoav said, Why will you run, my son, seeing that you have no news to bring you a reward?

23 But, said he, what is the difference, let me run. And he said to him, Run. Then Achimaatz ran by the way of the plain, and overtook Kushi.

24 And Dawid sat between the two gates: and the watchmen went up to the roof over the gate to the wall; and lifted up his eyes, and looked, and saw a man running alone.

25 And the watchman cried, and told the melech. And the melech said, Is the young man Avshalom safe? And the Kushi answered, The enemies of my master the melech are come near. And the melech said, He is a tov man, and comes with tov news.

26 And Achimaatz said to the melech, Blessed be Elohim, who has avenged you this day of all them that rose up against you.

27 And the melech said to him, Turn aside, and stand here. And he turned aside, and stood still.

28 And Achimaatz called, and said to the melech, All is well. And he fell down to the earth upon his face before the melech, and said, Blessed be Elohim, who has delivered up the men that lifted up their hand against my master the melech.

29 And the melech said, Is the young man Avshalom safe? And Achimaatz answered, When Yoav sent the melech's eved, and me your eved, I saw a great tumult, but I knew not what it was.

30 And the melech said to him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, said he, the Kushi came; and the Kushi said, There is news, my master the melech: for Avshalom has avenged you this day of all them that rose up against you.

32 And the melech said to the Kushi, Is the young man Avshalom safe? And the Kushi answered, The enemies of my master the melech, and all that rise against you to do you hurt, be as that young man is.

33 And the melech was much moved, and went up to the bedroom over the gate, and wept: and as he went, this he said, Oy my son Avshalom, my son, my son Avshalom! Would to Elohim I had died for you, O Avshalom, my son, my son!

1 A typical two-house war, which is just one of many over the course of 3,000 years. We have yet to see an end to this battle.

2 And the victory that day was turned into mourning for
all the people: for the people heard that day how the melech was grieved for his son.
3 And the people concealed themselves that day as they returned back into the city, as people who are ashamed flee in battle.
4 But the melech covered his face, and the melech cried with a loud voice, Oy my son Avshalom, Oy Avshalom, my son, my son!
5 And Yoav came into the bayit to the melech, and said, You have put to shame this day all your avadim, who have saved your chayim, and the chayyim of your sons and of your daughters, and the chayim of your wives, and the chayim of your concubines;
6 In that you loved your enemies, and hated your chaverim. For you have declared this day, that you regard neither your princes, or avadim: for this day I perceive, that if Avshalom had lived, and all of us had died this day, then it would have pleased you well.
7 Now therefore arise, go forth, and speak comfortably to your avadim: for I swear by יהוה, if you go not forth, there will not stay one man with you this night: and that will be worse to you than all the evil that befell you from your youth until now.
8 Then the melech arose, and sat in the gate. And they told to all the people, saying, See, the melech does sit in the gate. And all the people came before the melech: for Yisrael had fled every man to his tent.
9 And all the people were at strife throughout all the tribes of Yisrael, saying, The melech saved us out of the hand of our enemies, and he delivered us out of the hand of the Plishtim; but now he is fled out of the land for Avshalom.
10 And Avshalom, whom we anointed over us, is dead in battle. Now therefore why are you silent about bringing the melech back?
11 And melech Dawid sent to Tzadok and to Aviathar the Kohanim, saying, Speak to the zechanim of Yisrael, and to the Kohanim, saying, Why have you let my master the melech be in the hand of our enemies, and are you not at war with our enemies? Why have you let my master be in the hand of your enemies, and are you not at war with our enemies? Why have you let my master be in the hand of our enemies, and are you not at war with our enemies?
12 You are my brothers, you are my bones and my flesh: why then are you the last to bring back the melech?
13 And say to Amasa, Are you not of my bone, and of my flesh? Elohim do so to me, and more also, if you are not captain of the army before me continually in place of Yoav.
14 And he bowed the lev of all the men of Yahudah, even as the lev of one man; so that they sent this word to the melech, Return, and all your avadim.
15 So the melech returned, and came to the Yarden River. And Yahudah came to Gilgal, to go to meet the melech, to accompany the melech over the Yarden River.
16 And Shimei the son of Gera, a Benyamite, who was of Bachurim, hurried and came down with the men of Yahudah to meet melech Dawid.
17 And there were a thousand men of Benyamin with him, and Tziva the eved of the bayit of Shaul, and his fifteen sons and his twenty avadim with him; and they went over the Yarden River before the melech.
18 And they built rafts to bring over the melech's household, and to do what he thought tov. And Shimei the son of Gera fell down before the melech, as he crossed over the Yarden River;
19 And said to the melech, Let not my master impute Torah violations to me, neither remember that which your eved did perversely the day that my master the melech went out of Yahrushalayim, that the melech should take it to his lev.
20 For your eved does know that I have sinned: therefore, see, I have come today as the first of all of Beit Yoseph to go down to meet my master the melech. 1
21 But Avishai the son of Tzuruyah answered and said, Shall not Shimei be put to death for this, because he cursed יהוה’s anointed?
22 And Dawid said, What have I to do with you, you sons of Tzuruyah, that you should this day be adversaries to me? Shall there any man be put to death this day in Yisrael? For do not I know that I am this day melech over Yisrael?
23 Therefore the melech said to Shimei, You shall not die. And the melech swore to him.
24 And Mephiboseth the son of Shaul came down to meet the melech, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the melech departed until the day he came again in shalom.
25 And it came to pass, when he had come to Yahrushalayim to meet the melech, that the melech said to him, Why did you not go with me, Mephiboseth?
26 And he answered, My master, O melech, my eved deceived me: for your eved said, I will saddle myself a donkey, that I may ride on it, and go to the melech; because your eved is lame.
27 And he has slandered your eved to my master the melech; but my master the melech is as a heavenly malach of Elohim: do therefore what is tov in your eyes.
28 For all of my abba's bayit were but dead men before my master the melech: yet did you set your eved among them that did eat at your own shulchan. What right therefore have I yet to cry any more to the melech?
29 And the melech said to him, Why speak you any more of your matters? I have said, You and Tziva divide the land.
30 And Mephiboseth said to the melech, Yes, let him take all, forasmuch as my master the melech has come again in shalom to his own bayit.
31 And Barzillai the Giladi came down from Rogelim, and went over the Yarden River with the melech, to accompany him over the Yarden River.
32 Now Barzillai was a very aged man, even eighty years old: and he had provided the melech provisions while he lay at Machanayim, for he was a very rich man.
33 And the melech said to Barzillai, Come over with me, and I will feed you with me in Yahrushalayim.
34 And Barzillai said to the melech, How long have I to live, that I should go up with the melech to Yahrushalayim?
35 I am this day eighty years old: and can I discern between tov and evil? Can your eved taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women? Why then should your eved be still a
burden to my master the melech?
36 Your eved can hardly cross over the Yarden River with the melech: and why should the melech repay me with such a reward?
37 Let your eved, I beg you, turn back again, that I may die in my own city, and be buried by the grave of my abba and of my eema. But see your eved Chimham; let him go over with my master the melech; and do to him what shall seem to you.
38 And the melech answered, Chimham shall go over with me, and I will do to him that which shall seem to you: and whatever you shall require of me, that will I do for you.
39 And all the people went over the Yarden River. And when the melech had come over, the melech kissed Barzillai, and blessed him; and he returned to his own place.
40 Then the melech went on to Gilgal, and Chimham went on with him: and all the people of Yahudah accompanied the melech, and also half the people of Yisrael. 1
41 And, see, all the men of Yisrael came to the melech, and said to the melech, Why have our brothers the men of Yahudah stolen you away, and have brought the melech, and his household, and all Dawid's men with him, over the Yarden River? 2
42 And all the men of Yahudah answered the men of Yisrael, Because the melech is a near relative to us! Why then are you angry about this matter? Have we eaten at all at the melech's expense? Or, has he given us any special gift? 3
43 And the men of Yisrael answered the men of Yahudah, and said, We have ten parts in the melech, and we have also more right in Dawid than you: why then did you despise us, was it not our advice first to bring back our melech? 4 And the words of the men of Yahudah were fiercer than the words of the men of Yisrael. 5

20 And there happened to be there a man of Beliyaal, 6 whose name was Sheva, the son of Bichri, a Benjaminite: 7 and he blew a shofar, and said, We have no part in Dawid, neither have we any inheritance in the son of Yishai: every man back to his tents. 8 O Yisrael. 9
2 So every man of Yisrael went up from following after Dawid, and followed Sheva the son of Bichri: but the men of Yahudah clung to their melech, from the Yarden River even to Yahrushalayim. 10
3 And Dawid came to his bayit at Yahrushalayim; and the melech took the ten women his concubines, whom he had left to look after the bayit, and put them in a protected bayit, and fed them, but went not in to them. So they were shut up to the day of their death, living in widowhood.
4 Then said the melech to Amasa, Assembly the men of Yahudah within three days, and be here present.
5 So Amasa went to assemble the men of Yahudah: but he stayed longer than the set time that he had appointed him.
6 And Dawid said to Avishai, Now shall Sheva the son of Bichri do us more harm than did Avshalom: take you your master's avadim, and pursue after him, lest he get for himself fortified cities, and escapes us.
7 And there went out after him Yoav's men, and the

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1 Judah came to bring him back to Jerusalem.
2 Efrayim is jealous of Judah as usual and complains. The fact that they weren't invited nor welcome to bring Dawid back, was because they had just finished conspiring against Dawid by aiding and abetting Absalom, in his rebellion against the House of Dawid. But that didn't seem to stop their jealousy.
3 Judah's answer is not bringing up the rebellion of Efrayim, but one of pride and arrogance. They claim that Efrayim should not be involved in Dawid's return to the capital, because the king is a Jew and as such is naturally, or biologically predisposed to being closer to Judah than to Efrayim. Today like yesterday, Judah desires to leave Efrayim out of kingdom restoration, just because the Efrayimites are merely Yisraelites, and not Jewish Yisraelites like the King Messiah.
4 Efrayim's argument is that while they may not be Jewish, they are still the larger part of biological Yisrael, with ten tribes, rather than just two, and were also far more numerous than Judah. Not only that, it was their idea first to bring Dawid back to the capital. In these exchanges we see both houses vying for supremacy over the other, a condition that is terminal, unless YHWH reveals to us the error of our ways.
5 This short but succinct comment is YHWH's commentary on the argument. Judah was more harsh and unkind than Efrayim. Why? Because Judah taunted Efrayim with a situation they could not possibly change (that of being non-Jews), whereas the king was a Jew. We find the same trends in certain denominations today, where Efrayimites are always reminded that though they are accepted, they can never be considered Jews who will benefit from a life of full obedience to Torah. This taunting led YHWH to make this startling comment. It serves all Yisrael well to remember YHWH's own words and commentary, about the harshness used by Judah against returning Efrayim.
6 Someone who is opposed to two-house truth is called here a son of s.a.tan, or Beliyaal.
7 Benjamin was once considered part of Efrayim-Yisrael.
8 According to many scholars this passage originally read "his elohim," rather than "his tents." The Masorites changed it because it was considered to be worded irreverently. The rendering of "his elohim" is fascinating, as it portrays Efrayim's desire to return to their pagan elohim and individualism, rather than to their ohevet, or tents. The words le-ohelaw and le-ohelaw both make very strong statements that Efrayim often is happy in their own tents away from Torah, with their own elohim.
9 This is the result of rejection and vexation. A feeling of not really being Yisrael, even though biologically they certainly were. The same applies to returning Efrayim of today. "To your tents" often can mean back to false religion, after feeling rejected by Judah.
10 Sharp division.
Cherethites, and the Pelethites, and all the mighty men: and they went out of Yahrushalayim, to pursue after Sheva the son of Bichri.

8 When they were at the great stone that is in Giveon, Amasa went before them. And Yoav's garment that he had put on was girded to him, and upon it a girdle with a sword attached to his loins in the sheath; and as he went forward it fell out.

9 And Yoav said to Amasa, Shalom, my brother? And Yoav took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Yoav's hand: so he smote him with it in the stomach, and shed out his insides to the ground, and struck him not again; and he died. So Yoav and Avishai his brother pursued after Sheva the son of Bichri.

11 And one of Yoav's men stood by him, and said, He that favors Yoav, and is also for Dawid, let him follow Yoav.

12 And Amasa wallowed in dahm in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a garment upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Yoav, to pursue after Sheva the son of Bichri.

14 And he went through all the tribes of Yisrael to Avel, and to Beth-Maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Avel of Beth-Maachah, and they cast up a siege mound against the city, and it stood in the trench: and all the people that were with Yoav battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Listen, listen; to him, Hear the words of your female eved. And he answered, I do listen.

17 And when he was come near to her, the woman said, In former times, they said, That's not the issue: but a man of Mount Efrayim, that will I do for you.

18 Then she spoke, saying, In former times, they said, that will I do for you. And how shall I make the keporah that you may bless the inheritance of Yisrael?

21 Then there was a famine in the days of Dawid three years, year after year; and Dawid inquired of Elyon. And Elyon answered, It is for Shaul, and for his bloody bayit, because he killed the Giveonites.

2 And the melech called the Giveonites, and said to them - now the Giveonites were not of the children of Yisrael, but of the remnant of the Amorites; and the children of Yisrael had sworn to them: and Shaul sought to slay them in his zeal for the children of Yisrael and Yahudah -

3 Therefore Dawid said to the Giveonites, What shall I do for you? And how shall I make the keporah that you may bless the inheritance of Yisrael?

4 And the Giveonites said to him, We will have no silver, or gold from Shaul, nor from his bayit; neither for us shall you kill any man in Yisrael. And he said, What you shall say, that will I do for you.

5 And they answered the melech, The man that consumed our sons, and destroyed from remaining in any of the coasts of Yisrael, let seven men of his sons be delivered to us.

6 But the melech spared Mephibosheth, the son of Shaul.

7 But the melech spared Mephibosheth, the son of Jonathan the son of Shaul, because of Jonathan's oath that was between them, between Dawid and Jonathan the son of Saul.

8 But the melech took the two sons of Ritzpah the daughter of Ayah, whom she bore to Shaul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Shaul, whom she brought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Giveonites, and they hanged them in the hill before Yahudah; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of the barley harvest.

10 And Ritzpah the daughter of Ayah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until mayim dropped upon them out of the shayamayim, and allowed neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told Dawid what Ritzpah the daughter of Ayah, the concubine of Shaul, had done.

12 And Dawid went and took the bones of Shaul and the bones of Jonathan his son from the men of Yavesh-Gilad, who had stolen them from the street of Beth-Shan, where the Plishtim had hanged them, when the Plishtim had slain Shaul in Gilboa:

13 And he brought up from there the bones of Shaul and division between the two houses rather than unite them through Messiah and Torah.

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1 This is the ultimate result to all who ruthlessly sow
the bones of Yonathan his son; and they gathered the bones of them that were hanged.
14 And the bones of Shaul and Yonathan his son they buried in the country of Benyamin in Tzelah, in the tomb of Kish his abba: and they performed all that the melech commanded. And after that Elohim heard the tefillah for the land.
15 Moreover the Plishtim had war again with Yisrael; and Dawid went down, and his avadim with him, and fought against the Plishtim: and Dawid grew weary.
16 And Yishbo-Benov, who was one of the sons of the giant, the weight of whose spear weighed three hundred shekels of bronze in weight, he being girded with a new sword, thought he had slain Dawid.
17 But Avishai the son of Tzuruyah helped him, and smote the Plishti, and killed him. Then the men of Dawid swore to him, saying, You shall go no more out with us to battle, that you quench not the light of Yisrael.
18 And it came to pass after this, that there was again a battle in Gov with the Plishtim: then Sivechai the Hushathite killed Saph, who was of the sons of the giant.
19 And there was again a battle in Gov with the Plishtim, where Elchanan the son of Yaare-Oregim, a Beth-Lechemite, killed the brother of Golyat the Gittite, the staff of whose spear was like a weaver's beam.
20 And there was a battle in Gat again, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, twenty-four in total; and he also was born to the giant.
21 And when he defied Yisrael, Yonathan the son of Shimea the brother of Dawid killed him.
22 These four were born to the giant in Gat, and fell by Shimea the brother of Dawid killed him.
23 And Dawid spoke to the Elohim of his Rock; in Him will I trust: He is my Refuge, my Savior; You save me from violence. And He will be my support.
24 I was also upright before Him, and have kept myself from Torah violations.
25 Therefore He has repaid me according to my tzadakah: according to my cleanness in His eyes.
26 With those showing rachamim, You will show Yourself rachamim; according to my tzadakah, You show Yourself tzadik.
27 With the pure, You will show Yourself pure; and with the perverse You will show Yourself twisted.
28 And the afflicted people you will save: but Your eyes are upon the proud, that You may bring them down.
29 For You are my Lamp, O Elohim: and You will lighten my darkness.
30 For by You I have run through a troop: by my Elohim have I leaped over a wall.
31 As for El, His way is perfect; the word of Elohim is tried: He is a shield to all those that trust in Him.
32 For who is El, except Elohim? And who is a Rock, except our Elohim?
33 El is my strength and power: and He makes my way perfect.
34 He makes my feet like the feet of deer: and sets me upon my high places.
35 He teaches my hands to make war; so that a bow of steel is broken by my arms.
36 You have also given me the shield of Your Yahshua: and Your gentleness has made me great.
37 You have enlarged my steps under me; so that my feet did not slip.
38 I have pursued my enemies, and destroyed them; and returned not again until I had consumed them.
39 And I have consumed them, and wounded them, so that they could not rise: yes, they are fallen under my feet.
40 For You have girded me with strength to battle: them that rose up against me have You subdued under me.
41 You have also given me the necks of my enemies, that I might destroy them that hate me.
42 They looked, but there was none to save; even to Elohim, but He answered them not.
43 Then did I beat them as small as the dust of the earth, I coals of fire lit.
14 Elohim thundered from the shamayim, and the most High uttered His voice.
15 And He sent out arrows, and scattered them; lightning, and thwarted them.
16 And the channels of the sea appeared; the foundations of the olam were discovered, at the rebuking of Elohim, at the blast of the breath of His nostrils.
17 He sent from above, He took me; He drew me out of many mayim; He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.
18 They confronted me in the day of my calamity: but Elohim was my support.
19 He brought me forth also into a large place: He delivered me, because He delighted in me.
20 He rewarded me according to my tzadakah: according to the cleanness of my hands has He repaid me.
21 For I have kept the halacha of Elohim, and have not wickedly departed from my Elohim.
22 For all His mishpatim were before me: and as for His chukim, I did not depart from them.
23 I was also upright before Him, and have kept myself from Torah violations.
24 And the afflicted people you will save: but Your eyes are upon the proud, that You may bring them down.
25 For You are my Lamp, O Elohim: and You will lighten my darkness.
26 For by You I have run through a troop: by my Elohim have I leaped over a wall.
27 As for El, His way is perfect; the word of Elohim is tried: He is a shield to all those that trust in Him.
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31 He teaches my hands to make war; so that a bow of steel is broken by my arms.
32 You have also given me the shield of Your Yahshua: and Your gentleness has made me great.
33 You have enlarged my steps under me; so that my feet did not slip.
34 I have pursued my enemies, and destroyed them; and returned not again until I had consumed them.
35 And I have consumed them, and wounded them, so that they could not rise: yes, they are fallen under my feet.
36 You have also given me the necks of my enemies, that I might destroy them that hate me.
37 They looked, but there was none to save; even to Elohim, but He answered them not.
38 Then did I beat them as small as the dust of the earth, I...
did stamp them as the dirt of the street, and did spread them abroad.
44 You also have delivered me from the strivings of my people. You have kept me to be head of the heathen nations: a people whom I knew not shall serve me.
45 Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me.
46 Strangers shall fade away, and they shall be restrained from their ways.
47 Ṣawāy lives; and blessed be my Rock; and exalted is the Elohim of the Rock of my Yahshua.
48 El who avenge me, and who brings down the peoples under me,
49 And who brings me forth from my enemies: You also have lifted me up on high above them that rose up against me: You have delivered me from the violent man.
50 Therefore I will give hodu to You, O Ṣawāy, among the heathen, and I will sing tehillot to Your Name.
51 He is the Tower of salvation for His melech: and shows rachamim to His anointed, to Dawid, and to his zera le-olam-va-ed.

23 Now these are the last words of Dawid. Dawid the son of Yishai said, and the man who was raised up on high, the anointed of the Elohim of Yaakov, and the sweet psalmist of Yisrael, said,
2 The Ruach of Ṣawāy spoke by me, and His word was on my tongue.
3 The Elohim of Yisrael said, the Rock of Yisrael spoke to me, He that rules over men must be just, ruling in the fear of Elohim.
4 And he shall be as the light of the morning, when the sun rises, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain.
5 Although my bayit be not so with El; yet He has made for this is all for my salvation, and all for my desire; He with me an everlasting brit, ordered me in all sure things:
6 The sons of Beliyaal shall be all of them as thorns thrust away, because they cannot be taken with hands:
7 But the man that shall touch them must be fortified with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.
8 These are the names of the mighty men whom Dawid had: The Tachmonite that sat in the seat, chief among the officers; the same was Adino the Ezmite: he lifted up his spear against eight hundred, whom he killed at one time.
9 And after him was El-Azar the son of Dodo the Carmelite, that was by the gate, and took it, and brought it to Dawid: nevertheless he would not drink it, but poured it out to Ṣawāy.
10 He arose, and smote the Plishtim until his hand was weary, and his hand clung to the sword: and Ṣawāy brought a great victory that day; and the people returned after him only to spoil.
11 And after him was Shammah the son of Yishai said, and the man who was raised up on high above them that rose up against me: You have delivered me from the violent man.
12 These things did Benanyahu of Yahuyadah, and had a name among three. And he lifted up his spear against three hundred, and killed them, and had a name among three.
13 And three of the valiant men went down, and came to Dawid in the harvest time to the cave of Adullam: and the troop of the Plishtim camped in the Valley of Refayim.
14 And Dawid was then in a stronghold, and the watch-post of the Plishtim was then in Beth-Lechem.
15 And Dawid longed, and said, Oh that one would give me drink from the mayim of the well of Beth-Lechem, which is by the gate!
16 And the three mighty men broke through the army of the Plishtim, and drew mayim out of the well of Beth-Lechem, that was by the gate, and took it, and brought it to Dawid: nevertheless he would not drink it, but poured it out to Ṣawāy.
17 And he said, Be it far from me, O Ṣawāy, that I should do this: is not this the dhahm of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.
18 And Avishai, the brother of Yoav, the son of Tzuruayah, was first among three. And he lifted up his spear against three hundred, and killed them, and had a name among three.
19 Was he not most honorable of the three? Therefore he was their captain: but he did not come to the first three.
20 And Benanyahu the son of Yahuayadah, the son of a brave man, of Kavzeel, who had done many acts, he killed two men like lions of Moav: he went down also and killed a lion in the midst of a pit in the time of snow:
21 And he killed a Mitzi, an impressive man: and the Mitzi had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Mitzi’s hand, and killed him with his own spear.
22 These things did Benanyahu of Yahuayadah, and had the name among three mighty men.
23 He was more honorable than the thirty, but he attained not to the first three. And Dawid set him over his guard.
24 Asah-El the brother of Yoav was one of the thirty; Elchanan the son of Dodo of Beth-Lechem,
25 Shammah the Harodite, Elika the Harodite,
26 Helez the Paltite, Eyra the son of Ikkesh the Tekoite,
27 Tzalmon the Ahohite, Maharai the Netophathite,
28 Tzalmon the Ahohite, Maharai the Netophathite,
29 Helev the son of Baanah, a Netophathite, Ittai the son of Riavai out of Givah of the children of Benyamin,
30 Benayahu the Pirathonite, Hiddai of the brooks of Gaash,
31 Avi-Alvon the Arvathite, Azmaveth the Barhumite,
32 Elyahuva the Shaalvonite, of the sons of Yashen, Yonathan,
33 Shammah the Hararite, Ahyam the son of Sharar the Hararite,
34 Eliphelet the son of Ahasvai, the son of the Maachathite, Eliyam the son of Ahithophel the Gilonite,
35 Hetzrai the Carmelite, Paarai the Arvite,
36 Yigal the son of Natan of Tzovah, Bani the Gadite,
37 Tzelek the Ammonite, Nacharai the Be-erethite, armor-bearer to Yoav the son of Tzuruayah,
38 Eyra the Yithrite, Garev a Yithrite,
39 And Uriyah the Hittite: thirty-seven in all.
24 And again the anger of Ṣawāy was lit against Yisrael,
and He moved Dawid against them to say, Go, number Yisrael and Yahudah.

2 For the melech said to Yoav the captain of the army, who was with him, Go now through all the tribes of Yisrael, from Dan even to Be-er-Sheva, and number the people, that I may know the number of the people.

3 And Yoav said to the melech, Now even if you Elohim adds to the people, a hundredfold more than there are, so that the eyes of my master the melech may see it: why does my master the melech delight in this thing?

4 Nevertheless the melech's word prevailed against Yoav, and against the officers of the army. And Yoav and the officers of the army went out from the presence of the melech, to number the people of Yisrael.

5 And they passed over the Yarden River, and camped in Aroer, on the right side of the city that lies in the midst of the river of Gad, and toward Yazer:

6 Then they came to Gilad, and to the land of Tahtim-Hodshi; and they came to Dan-Yaan, and around to Tzidon,

7 And came to the stronghold of Tzor, and to all the cities of the Hivites, and of the Kanaanites: and they went out to the south of Yahudah, even to Be-er-Sheva.

8 So when they had gone through all the land, they came to Yahrushalayim at the end of nine months and twenty days.

9 And Yoav gave the sum of the number of the people to the melech: and there were in Yisrael eight hundred thousand brave men that drew the sword; and the men of Yahudah were five hundred thousand men.

10 And Dawid's lev convicted him after he had numbered the people. And Dawid said to Elohim, I have sinned greatly, because I have done very foolishly.

11 For when Dawid was up in the morning, the word of Elohim came to the navi Gad, Dawid's seer, saying,

12 Go and say to Dawid, This says Elohim, I offer you three things; choose one of them, that I may do it to you.

13 So Gad came to Dawid, and told him, and said to him, Shall seven years of famine come to you in your land? Or, will you flee three months before your enemies, while they pursue you? Or, will you that there be three days' pestilence in your land? Now advise me, and see what answer I shall return to Him that sent me.

14 And Dawid said to Gad, I am in a great trouble now: let us fall now into the hand of man, for His rachamim are great: and let me not fall into the hand of man.

15 So Elohim sent a pestilence upon Yisrael from the morning even to the time appointed: and there died of the people from Dan even to Be-er-Sheva seventy thousand men.

16 And when the Malach stretched out His hand upon Yahrushalayim to destroy it, Elohim relented of the evil, and said to the Malach that destroyed the people, It is enough: now stop Your hand. And the Malach-הומת was by the threshing place of Aravnah the Yevusite.

17 And Dawid spoke to the Malach when he saw the heavenly Malach that smote the people, and said, See, I have sinned, and I have done wickedly: but these sheep, what have they done? 3 Let Your hand, I beg you, be against me, and against my abba's bayit.

18 And Gad came that day to Dawid, and said to him, Go up, raise an altar to Elohim on the threshing floor of Aravnah the Yevusite.

19 And Dawid, according to the saying of Gad, went up as הומת commanded.

20 And Aravnah looked, and saw the melech and his avadim coming toward him: and Aravnah went out, and bowed himself before the melech with his face upon the ground.

21 And Aravnah said, Why is my master the melech come to his eved? And Dawid said, To buy the threshing floor from you, to build an altar to Elohim, that the plague may be stopped from among the people.

22 And Aravnah said to Dawid, Let my master the melech take and offer up what seems tov to him: see, here are cattle for burnt sacrifice, and threshing instruments and other instruments of the cattle for wood.

23 All these things O Melech, Aravnah gives to the melech. And Aravnah said to the melech, May אֲדֹ-נֵי your Elohim accept you.

24 And the melech said to Aravnah, No; but I will surely buy it from you at a price: neither will I offer burnt offerings to אֲדֹ-נֵי my Elohim of that which costs me nothing. So Dawid bought the threshing floor and the cattle for fifty shekels of silver.

25 And Dawid built there an altar to Elohim, and offered burnt offerings and shalom offerings. So Elohim answered the tefillot for the land, and the plague was stopped from Yisrael. 4

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3 A true shepherd of Yisrael would rather have himself disciplined for his own sin, in order to spare the sheep that are often innocent.

4 There is a corresponding account in First Chronicles 21:15-29, and many confuse these two accounts as the purchase of the same field. But Dawid actually bought two fields, from two different persons, for two different amounts of money. The first one was on the Mt. of Olives, which would become the altar of purifying from the red heifer with the ashes placed into the water of purification as per Numbers 19. The other altar was to be built on Mt. Moriah for the sacrifices in the Temple (First Chronicles 21:15-29) when it would be built. Both purchases were done in relation to the plague being lifted from Yisrael for Dawid's sin of numbering the people.

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1 Two-house reference. Another Scripture in First Chronicles 21:1 says s.a.tan moved Dawid. There is no contradiction here, since YHWH caused s.a.tan to move Dawid to achieve His purpose.

2 It is also likely that Dawid wanted to know how many he could actually trust, as he still wasn’t sold on Efraim's loyalty and as such wanted separate totals given to him from both houses.
1 Now melech Dawid was old and advanced in years; and they covered him with clothes, but he could not get warm.
2 Therefore his avadim said to him, Let there be sought for my master the melech a young virgin: and let her stand before the melech, and let her cherish him, and let her lie in your bosom, that my master the melech may be warm.
3 So they sought for a lovely young woman throughout all the borders of Yisrael, and found Avishag a Shunammite, and brought her to the melech.
4 And the young woman was very lovely, and cherished the melech, and was a chaver to him: but the melech knew her not.
5 Then Adoniyah the son of Haggit exalted himself, saying, I will be melech: and he prepared mirkavot and horsemen, and fifty men to run before him.
6 And his abba had not rebuked him at any time in saying, Why have you done this? And he also was a very handsome man; and his eema bore him after Avshalom.
7 And he conferred with Yoav the son of Tzeruyah, and with Aviathar the kohen: and they supported Adoniyah and helped him.
8 But Tzadok the kohen, and Benayahu the son of Yahoyada, and Natan the navi, and Shimei, and Rei, and the mighty men who belonged to Dawid, were not with Adoniyah.
9 And Adoniyah offered sheep and oxen and fat cattle by the stone of Zocolet, which is by En-Rogel, and called all his brothers the melech's sons, and all the men of Yahudah the melech's avadim:
10 But Natan the navi, and Benayahu, and the mighty men, and Shlomo his brother, he did not call.
11 Natan then spoke to Bat-Sheva the eema of Shlomo, and Natan the navi, and Shimei, and Rei, and the mighty men who belonged to Dawid, were not with Adoniyah.
12 Now therefore come, let me, I ask you, give you advice, that you may save your own chayim, and the chayim of your son Shlomo.
13 Go to melech Dawid, and say to him, Did you not, my master, O melech, swear to your female eved, saying, Certainly Shlomo your son shall reign after me, and he shall sit upon my kesay? Why then does Adoniyah reign?
14 See, while you yet talk there with the melech, I also will come in after you, and confirm your words.
15 And Bat-Sheva went in to the melech into the bedroom: and the melech was very old; and Avishag the Shunammite, and brought her to the melech.
16 And Bat-Sheva bowed, and did obeisance to the melech. And the melech said, What do you want?
17 And she said to him, My master, you swore by Elohim to your female eved, saying, Certainly Shlomo your son shall reign after me, and he shall sit upon my kesay.
18 And now, see, Adoniyah reigns; and now, my master the melech, you don’t even know it.
19 And he has sacrificed oxen and fat cattle and sheep in abundance, and has called all the sons of the melech, and Aviathar the kohen, and Yoav the captain of the army: but Shlomo your eved has he not called.
20 And you, my master, O melech, the eyes of kol Yisrael are upon you, that you should tell them who shall sit on the kesay of my master the melech after him.
21 Otherwise it shall come to pass, when my master the melech shall die with his ahvot, that I and my son Shlomo shall be considered as sinners.
22 And, see, while she yet talked with the melech, Nathan the navi also came in.
23 And they told the melech, saying, See Nathan the navi is here. And when he had come in before the melech, he bowed himself before the melech with his face to the ground.
24 And Natan said, My master, O melech, Did you say, Adoniyah shall reign after me, and he shall sit upon my kesay?
25 For he is gone down this day, and has sacrificed oxen and fat cattle and sheep in abundance, and has called all the melech's sons, and the captains of the army, and Aviathar the kohen; and, see, they eat and drink before him, and say, Le-Chayim melech Adoniyah.
26 But me, even me your eved, and Tzadok the kohen, and Benayahu the kohen, and Benayahu the son of Yahoyada, and your eved Shlomo, all of us has he not called.
27 Is this thing done by my master the melech, and you have not shown it to him, who should sit on the kesay of my master the melech after him?
28 Then melech Dawid answered and said, Call Bat-Sheva. And she came into the melech's presence, and stood before the melech.
29 And the melech swore, and said, As Elohim of Yisrael, and over Yahudah and over Yisrael, and over kol Yisrael, that I and my son Shlomo are upon you, that you should tell them who shall sit on the kesay of my master the melech after him.
30 Even as I swore to you by Elohim of Yisrael, and by Yahudah and by Yisrael, and by kol Yisrael, that I and my son Shlomo are upon you, that you should tell them who shall sit on the kesay of my master the melech after him.
31 Then Bat-Sheva bowed with her face to the earth, and did prostrate herself before the melech, and said, Let my master melech Dawid live le-olam-va-ed.
32 And melech Dawid said, Call me Tzadok the kohen, and Natan the navi, and Benayahu the son of Yahoyada, and they came before the melech.
33 The melech also said to them. Take with you the avadim of your master, and have Shlomo my son ride upon my own mule, and bring him down to Gihon:
34 And let Tzadok the kohen and Natan the navi anoint him there melech over Yisrael: and blow with the shofar, and say, Let melech Shlomo live.
35 Then you shall come up after him, that he may come and sit upon my kesay; for he shall be melech in my place: and I have appointed him to be ruler over Yisrael and over Yahudah.
36 And Benayahu the son of Yahoyada answered the

**FIRST KINGS**

1 To continue the uneasy unity that existed.
melech, and said, Amein: יהוה Elohim of my master the melech says so too.
37 As יהוה has been with my master the melech, even so let Him be with Shlomo, and make his kesay greater than the kesay of my master melech Dawid.
38 So Tzadok the kohen, and Natan the navi, and Benayahu the son of Yahoyada, and the Cherethites, and the Pelethites, went down, and had Shlomo to ride upon melech Dawid's mule, and brought him to Gihon.
39 And Tzadok the kohen took a horn of oil out of the Tabernacle, and anointed Shlomo. And they blew the shofar; and all the people said, Let melech Shlomo live.
40 And all the people came up after him, and the people played the flutes, and had gilah with great simcha, so that the earth was split with their noise.
41 And Adoniyah and all the guests that were with him heard it as they had finished eating. And when Yoav heard the sound of the shofar, he said, Why is this noise of the city in an uproar?
42 And while he yet spoke, see, Yonathan the son of Aviathar the kohen came: and Adoniyah said to him, Come in; for you are a brave man, and bring tov news.
43 And Yonathan answered and said to Adoniyah, Truly our master melech Dawid has made Shlomo melech.
44 And the melech has sent with him Tzadok the kohen, and Natan the navi, and Benayahu the son of Yahoyada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the melech's mule: and Tzadok the kohen and Natan the navi have anointed him melech in Gihon: and they have gone up from there having gilah, so that the city rang again. This is the noise that you have heard.
45 And Tzadok the kohen and Natan the navi have anointed him melech in Gihon: and they have gone up from there having gilah, so that the city rang again. This is the noise that you have heard.
46 And now Shlomo sits on the kesay of the malchut. And moreover the melech's avadim came to bless our master melech Dawid, and Elohim make his name of the city in an uproar?
47 And moreover the melech's avadim came to bless our master melech Dawid, and Elohim make his name of the city in an uproar?
48 And also the melech said, Blessed be יהוה Elohim of Yisrael, who has given one to sit on my kesay this day, my eyes even seeing it.
49 And all the guests that were with Adoniyah were afraid, and rose up, and went every man his way.
50 And Adoniyah feared because of Shlomo, and arose, and went, and took hold of the horns of the altar.
51 And it was told Shlomo, saying, See, Adoniyah fears melech Shlomo: for, see, he has caught hold on the horns of the altar, saying, Let melech Shlomo swear to me today that he will not kill his eved with the sword.
52 And Shlomo said, If he will show himself a worthy man, there shall not a hair of his fall to the earth: but if wickedness shall be found in him, he shall die.
53 So melech Shlomo sent, and they brought him down from the altar. And he came and bowed himself to melech Shlomo: and Shlomo said to him, Go to your bayit.

2 Now the days of Dawid's death drew near; and he commanded Shlomo his son, saying,
2 I go the way of all the earth: be strong therefore, and show yourself a man;
3 And shomer the command of יהוה your Elohim, to have your halacha in His halachot, to keep His chukim, and His mishpatim, and His testimonies, as it is written in the Torah of Moshe, that you may prosper in all that you do, and wherever you go:
4 That יהוה may continue His word which He spoke concerning me, saying, If your children take heed to their halacha, to have their halacha before Me in emet with all their lev and with all their being saying, there shall not cease from you a man to sit on the kesay of Yisrael.
5 Moreover you know also what Yoav the son of Tzeruyah did to me, and also what he did to the two captains of the hosts of Yisrael, to Avner the son of Ner, and to Amasa the son of Yhet, whom he killed, and shed the dahm of war in a time of shalom, and put the dahm of war upon his belt that was around his loins, and on his sandals that were on his feet.
6 Do therefore according to your chochmah, and let not his gray hair go down to Sheol in shalom.
7 But show chesed to the sons of Barzillai the Giladi, and let them be of those that eat at your shulchan: for so they came to me when I fled because of Avshalom your brother.
8 And, see, you have with you Shimei the son of Gera, a Benyamite of Bachurim, who cursed me with a hard curse in the day when I went to Machanayim: but he came down to meet me at the River Yarden, and I swore to him by יהוה, saying, I will not put you to death with the sword.
9 So now do not hold him guiltless: for you are a wise man, and know what you ought to do to him; but his gray head bring down to Sheol with dahm.
10 So Dawid slept with his ahvot, and was buried in the city of Dawid.
11 And the days that Dawid reigned over Yisrael were forty years: seven years he reigned in Hevron, and thirty-three years he reigned in Yahrushalayim.
12 Then Shlomo sat upon the kesay of Dawid his abba; and his malchut was established greatly.
13 And Adoniyah the son of Haggit came to Bat-Sheva the eema of Shlomo. And she said, Do you come in shalom? And he said, In shalom.
14 He said moreover, I have something to say to you. And she said, Go ahead.
15 And he said, You know that the malchut was mine, and that kol Yisrael looked to me, that I should reign. But the malchut has turned around, and has become my brother's: for it was his from יהוה.
16 And now I ask one request of you, do not deny me. And she said to him, Say it.
17 And he said, Speak, I ask, to Shlomo the melech, for he will not say no to you, that he give me Avishag the Shunammite as my wife.
18 And Bat-Sheva said, Well; I will speak for you to the melech.
19 Bat-Sheva therefore went to melech Shlomo, to speak to him for Adoniyah. And the melech rose up to meet her, and bowed himself to her, and sat down on his kesay; and had a kesay set for the melech's eema; and she sat on his kesay, and bowed himself to her, and sat down on his kesay; and had a kesay set for the melech's eema; and she sat on his kesay.
Adoniyah your brother to be his wife.

22 And melech Shlomo answered and said to his eema, And why do you ask about Avishag the Shunammite for Adoniyah? Ask for him the malchut also; for he is my elder brother; and why don’t you ask for the malchut for Aviathar the kohen also, and for Yoav the son of Tzruyah.

23 Then melech Shlomo swore by Elohim, saying, Elohim do so to me, and more also, if Adoniyah has not spoken this request against his own chayim.

24 Now therefore, as Elohim lives, who has established me, and set me on the kesay of Dawid my abba, and who has made me a bayit, as He promised, Adoniyah shall be put to death this day.

25 And melech Shlomo sent Benayahu the son of Yahoyada; and he killed him so that he died.

26 And to Aviathar the kohen said the melech, Go to Anathoth, to your own fields; for you are worthy of death: but I will not at this time put you to death, because you bore the Ark of the Master before Dawid my abba, and who has been afflicted in all that my abba was afflicted.

27 So Shlomo expelled Aviathar from being kohen to Hashem; that he might fulfill the word of Elohim, which He spoke concerning the bayit of Eli in Shiloh.

28 Then news came to Yoav: for Yoav had followed after Adoniyah, though he did not follow after Avshalom. And Yoav fled to the Tabernacle of Hashem, and took hold of the horns of the altar.

29 And it was told melech Shlomo that Yoav was fled to the Tabernacle of Hashem; and, see, he is by the altar. Then Shlomo sent Benayahu the son of Yahoyada, saying, Go, and kill him.

30 And Benayahu came to the Tabernacle of Hashem, and said to him, This says the melech, Come out. And he said, No; but I will die here. And Benayahu brought the melech word again, saying, This said Yoav, and so he answered me.

31 And the melech said to him, Do as he has said, and fall upon him, and bury him; that you may take away the innocent dahm, which Yoav shed, from me, and from the bayit of my abba.

32 And Hashem shall return his dahm upon his own head, who fell upon two men more tzadik and better than he, and killed them with the sword, my abba Dawid not knowing about it, Avner the son of Ner, captain of the army of Yisrael, and Amasa the son of Yether, captain of the army of Yahudah. 1

33 Their dahm shall therefore return upon the head of Yoav, and upon the head of his zera le-olam-va-ed: but upon Dawid, and upon his zera, and upon his bayit, and upon his kesay, shall there be shalom le-olam-va-ed from Hashem.

34 So Benayahu the son of Yahoyada went up, and fell upon him, and killed him: and he was buried in his own bayit in the wilderness.

35 And the melech put Benayahu the son of Yahoyada in his place over the army: and Tzadok the kohen did the melech put in the place of Aviathar.

36 And the melech sent and called for Shimei, and said to him, Build a bayit in Yahrushalayim, and dwell there, and go not out from there anywhere.

37 For it shall be, that on the day you go out, and pass over the brook Kidron, you shall know for certain that you shall surely die: your dahm shall be upon your own head.

38 And Shimei said to the melech, The saying is tov: as my master the melech has said, so will your eved do. And Shimei dwelt in Yahrushalayim many days.

39 And it came to pass at the end of three years, that two of the avadim of Shimei ran away to Achish son of Maachah melech of Gat. And they told Shimei, saying, See, your avadim are in Gat.

40 And Shimei arose, and saddled his donkey, and went to Gat to Achish to seek his avadim: and Shimei went out, and brought his avadim from Gat.

41 And it was told Shlomo that Shimei had gone from Yahrushalayim to Gat, and had come back.

42 And the melech sent and called for Shimei, and said to him, Did I not make you to swear by Hashem, and warned you, saying, Know for certain, on the day you go out, and walk abroad anywhere, that you shall surely die? And you said to me, The word that I have heard is tov.

43 Why then have you not kept the oath to Hashem, and the commandment that I have commanded you?

44 The melech said moreover to Shimei, You know all the wickedness that your lev is aware of, that you did to Dawid my abba: therefore Hashem shall return your wickedness upon your own head;

45 And melech Shlomo shall be blessed, and the kesay of Dawid shall be established before Hashem le-olam-va-ed.

46 So the melech commanded Benayahu the son of Yahoyada; who went out, and fell upon him, so that he died. And the malchut was established in the hand of Shlomo.

3 And Shlomo became son in law to Pharaoh melech of Mitzrayim, and took Pharaoh’s daughter, and brought her into the city of Dawid, until he had made an end of building his own bayit, and the Bayit of Hashem, and the wall of Yahrushalayim all around.

2 Only the people sacrificed in the high places, because there was no bayit built for the Name of Hashem, before those days.

3 And Shlomo loved Hashem, walking in the chukim of Dawid his abba: only he sacrificed and burned incense in the high places.

4 And the melech went to Giveon to sacrifice there; for that was the great high place: a thousand burnt offerings did Shlomo offer upon that altar.

5 In Giveon Hashem appeared to Shlomo in a dream by night: and Elohim said, Ask what I shall give you.

6 And Shlomo said, You have shown to Your eved that this abba my abba great chesed, as he had his halacha before You in emet, and in tzadakah, and in uprightness of lev; and You have kept for him this great chesed, that You have given him a son to sit on his kesay, as it is this day.

7 And now, O Hashem my Elohim, You have made Your eved melech instead of Dawid my abba: and I am like a little child: I know not how to go out, or come in.

8 And Your eved is in the midst of Your people that You

1 Two-house reference.
1 The continued increase according to the promise of physical multiplicity.

2 Both houses.

3 History tells us that the united Tabernacle of Dawid that King Solomon inherited was in fact the beginning of global Yisraelite expansion. Yisraelite colonies were established throughout the known world and colonialist Yisraelites began to intermingle with those of other nations producing a Yisraelite empire of...
21 And Shlomo reigned over all malchutim from the river to the land of the Plishtim, and to the border of Mitzrayim: they brought presents, and served Shlomo all the days of his chayim.
22 And Shlomo's provision for one day was thirty measures of fine flour, and sixty measures of meal, 
23 Ten fattened cattle, and twenty cattle out of the pastures, and a hundred sheep, besides deer, and gazelles, and roebucks, and fattened fowl.

24 For he had dominion over the entire region on this side of the river, from Tifshah even to Azzah, over all the melechim on this side of the river: and he had shalom on all sides all round him. 
25 And Yahudah and Yisrael dwelt safely, all sides all round him. 

24 For he had dominion over the entire region on this side of the river, from Tifshah even to Azzah, over all the melechim on this side of the river: and he had shalom on all sides all round him. 
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22 And Shlomo's provision for one day was thirty measures of fine flour, and sixty measures of meal, 
23 Ten fattened cattle, and twenty cattle out of the pastures, and a hundred sheep, besides deer, and gazelles, and roebucks, and fattened fowl.

5 And Chiram melech of Tzor sent his avadim to Shlomo; for he had heard that they had anointed him melech in the place of his abba: for Chiram always had an ahava for Dawid.
2 And Shlomo sent to Chiram, saying, 
3 You know how that Dawid my abba could not build a Bayit to the Name of Elohim for the wars which were around him on every side, until Elohim put them under the soles of his feet. 
4 But now Elohim my Elohim has given me rest on every side, so that there is neither adversary nor evil incident. 
5 And, see, I purpose to build a Bayit to the Name of Elohim, as He promised this day, who has given to Dawid his avadim and his myel for the wars which were around him on every side, until Elohim put them under the soles of his feet. 
6 So now command that they cut me cedar eytzim out of Lebanon; and my avadim shall be with your avadim, and to you will I pay wages for your avadim according to all that you shall appoint. For you know that there is not among us any that has the skill to cut timber like the Tzidonians.
7 And it came to pass, when Chiram heard the words of Shlomo, that he had great gilah, and said, Blessed be Elohim this day, who has given to Dawid a wise son over this great people.
8 And Chiram sent to Shlomo, saying, I have considered the message that you sent to me: and I will do all your desire concerning timber of cedar, and concerning the cypress logs.
9 My avadim shall bring them down from Levanon to the sea: and I will convey them by sea in floats to the place that you shall appoint, and will cause them to be unloaded there, and you shall receive them: and you shall accomplish my desire, by giving food for my household.
10 So Chiram gave Shlomo cedar eytzim and cypress logs according to all his desire.
11 And Shlomo gave Chiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: this Shlomo gave to Chiram every year.
12 And Elohim gave Shlomo chochmah as He promised him: and there was shalom between Chiram and Shlomo, and the two made a brit together.
13 And melech Shlomo raised compulsory labor out of kol Yisrael; and the compulsory labor was thirty thousand men.
14 And he sent them to Levanon ten thousand a month in turns: a month they were in Levanon, and two months at home: and Adoniram was over the compulsory labor.
15 And Shlomo had seventy thousand that bore burdens, and eighty thousand stonecutters in the mountains:
16 Beside the chief of Shlomo's officers who were over

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Global proportions. It was during the time of King Dawid that Yisrael's seed started its global proliferation. This colonialism is confirmed in 1 Kings 4:20-26, which clearly states that the start of this accelerated phase of the "dust of the earth" promise, began when the concept of the two-houses began to emerge. The text states, "Judah and Yisrael were as many as the sand of the sea." Not Judah alone. Even though both kingdoms acknowledged Solomon's reign, we see YHWH's promise to the patriarchs begin to accelerate through unchecked Yisraelite colonialism. What YHWH began via colonialism, He continued later via dispersion and scattering. Second Chronicles 8:2 shows how Hiram deeded Phoenician cities to Solomon, and how Solomon settled Yisraelites there. There were Yisraelites in every nation and city of the earth, since according to 1 Chronicles 9:23-24, all the subjected kings and their subjected empires appeared before Solomon annually to present gifts. The full documentation of Yisrael's global colonialism under the reign of King Solomon is well chronicled and documented by many.

1 Unity and peace to both houses under Solomon.
2 The vine is a symbol of YHWH and the fig tree symbol is national Yisrael.
3 Worldwide Yisraelite empire.
the work, three thousand three hundred, who ruled over the people that labored in the work.

17 And the melech commanded, and they brought great stones, costly stones, and cut stones, to lay the foundation of the Bayit.

18 And Shlomo's builders and Chiram's builders did cut them, and the stonemasons: so they prepared timber and stones to build the Bayit.

6 And it came to pass in the four hundred eightieth year after the children of Yisrael were come out of the land of Mitzrayim, in the fourth year of Shlomo's reign over Yisrael, in the month Ziv, which is the second month, that he began to build the Bayit of YHVH.

2 And the Bayit which melech Shlomo built for YHVH, the length sixty cubits, and the width twenty cubits, and the height thirty cubits.

3 And the porch before the Hekal of the Bayit, twenty cubits was the length, according to the width of the Bayit; and ten cubits was the width in front of the Bayit.

4 And for the Bayit he made windows with narrow frames.

5 And against the wall of the Bayit he built rooms all around, against the walls of the Bayit all around, both of the Hekal and of the Speaking Place: and he made rooms all around:

6 The lowest room was five cubits wide, and the middle was six cubits wide, and the third was seven cubits wide: for outside in the wall of the Bayit he made narrow ledges all around, so that the beams should not be fastened in the walls of the Bayit.

7 And the Bayit, when it was being built, was built of stone made ready before it was brought there: so that there was neither hammer nor axe nor any tool of iron heard in the Bayit, while it was being built.

8 The door for the middle room was on the right side of the Bayit: and they went up with winding stairs into the middle side rooms, and out of the middle into the third.

9 So he built the Bayit, and finished it; and panelled the Bayit with beams and boards of cedar.

10 And then he built side rooms against all the Bayit, five cubits high: and they rested on the Bayit with cedar beams.

11 And the word of YHVH came to Shlomo, saying,

12 Concerning this Bayit which you are building, if you will have your halacha in My chukim, and execute My mishpatim, and keep all My mitzvoth to have your halacha in them, then will I perform My word with you, which I spoke to Dawid your abba:

13 And I will dwell among the children of Yisrael, and will not forsake My people Yisrael.

14 So Shlomo built the Bayit, and finished it.

15 And he built the walls of the Bayit within with boards of cedar, both the floor of the Bayit, and the walls to the ceiling: and he panelled them on the inside with wood, and he paneled the floor of the Bayit with planks of cypress.

16 And he built twenty cubits at the rear of the Bayit, from the floor to the walls with boards of cedar: he even built it inside the partition to be the Most-Kadosh-Place.

17 And the Bayit, that is, the Hekal before it, was forty cubits long.

18 And the cedar of the Bayit within was carved with ornaments and open flowers: all was cedar; there was no stone seen.

19 And the Speaking Place he prepared in the Bayit within, to put there the Ark of the Testimony of YHVH.

20 And the Speaking Place in the front was twenty cubits in length, and twenty cubits in width, and twenty cubits in the height: and he overlaid it with pure gold; and so covered the altar which was of cedar.

21 So Shlomo overlaid the Bayit within with pure gold: and he made a partition by the chains of gold before the Speaking Place; and he overlaid it with gold.

22 And the whole Bayit he overlaid with gold, until he had finished all the Bayit: also the whole altar that was by the Speaking Place he overlaid with gold.

23 And within the Speaking Place he made two cheruvim 1 from olive eytz, 2 each ten cubits high.

24 And five cubits was the one wing of the cheruv, and five cubits the other wing of the cheruv: from the uttermost part of the one wing to the uttermost part of the other were ten cubits.

25 And the other cheruv was ten cubits: both the cheruvim were of one measure and one size.

26 The height of the one cheruv was ten cubits, as was the other cheruv.

27 And he set the cheruvim inside the inner Bayit: and they stretched out the wings of the cheruvim, so that the wing of the one touched one wall, and the wing of the other cheruv touched the other wall; and their wings touched one another in the midst in the middle of the room. 4

1 Each cherub representing one house of Yisrael, each in the Speaking Place symbolizing YHVH’s desire to speak and meet with both houses of Yisrael. The design of each cherub was identical, thus indicating YHVH’s desire for equality to, for and between both houses of Yisrael. The annual Yom Kippur/Day of Atonement ceremony took place before YHVH, and Yisrael’s High Priest, the type and forerunner of Yahshua. The Holy of Holies itself is a detailed plan for Yisrael’s redemption and unity.

2 According to Jeremiah 11 and Romans 11 the olive tree represents both houses of Yisrael. As such, each cherub representing one house of Yisrael was made from olive wood, or olive tree and served as a confirmation of the two trees of Ezekiel 37, becoming one in YHVH’s hands.

3 Equal weights and measures must be used - and were - for both houses of Yisrael.

4 When both houses treat each other with equal weights and measures, centering on the mercy seat and the blood of Yahshua’s atonement, then true unity will occur along with a manifestation of His shekinah (the divine presence). The presence of YHVH filled the Holy of Holies and will fill the restored Tabernacle of Dawid, if we truly put aside all past misunderstandings about Yisrael and adopt Scripture’s admonitions for all Yisrael. Let the two wings touch in your life, as you become a restorer of that bond of unity.
28 And he overlaid the cheruvim with gold. 1
29 And he carved all the walls of the Bayit all around with carved figures of cheruvim and palm eytzim and open flowers, inside and outside. 30 And the floor of the Bayit he overlaid with gold, inside and outside. 31 And for the entrance of the Speaking Place he made doors of olive eytz: 2 the lintel and side posts were a fifth part of the wall. 32 The two doors also were of olive eytz: and he carved upon them carvings of cheruvim and palm eytzim and open flowers, and overlaid them with gold, 5 and spread gold upon the cheruvim, and upon the palm eytzim. 33 So also he made for the door of the Hekal posts of olive eytz, 4 a fourth part of the wall. 34 And the two doors were of cypress eytz: the two leaves of the one door folded, and the two leaves of the other door were folded. 5 35 And he carved on them cheruvim and palm eytzim and open flowers: and covered them with gold laid upon the carved work. 36 And he built the inner court with three rows of cut stone, and a row of cedar beams. 37 In the fourth year was the foundation of the Bayit of יהוה laid, in the month Ziv: 8 38 And in the eleventh year, in the month Bul, which is the eighth month, was the Bayit finished in all its details, and according to all its plans. So he took seven years to build it. 6

7 And Shlomo was building his own bayit for thirteen years, and he finished his bayit. 2 He built also the bayit of the forest of Levanon; the length was a hundred cubits, and the width fifty cubits, and the height thirty cubits, with four rows of cedar pillars, with cedar beams on the pillars. 3 And it was paneled with cedar above the beams that were on forty-five pillars, fifteen in a row. 4 And there were windows in three rows, and window was opposite window in three tiers. 5 And all the doors and doorposts had square frames, and window was opposite window three times. 6 And he made the porch of pillars; the length was fifty cubits, and the width thirty cubits: and the porch was in front of them: and the other pillars and the roof was in front of them. 7 Then he made a hall for the kesay where he might judge, even the hall of mishpat: and it was paneled with cedar from one side of the floor to the other. 8 And his bayit where he lived had another courtyard within the hall, which was of like work. Shlomo also made a bayit for Pharaoh's daughter, whom he had taken as his wife, just like his. 9 All these were of costly stones, according to the measures of cut stones, cut with saws, inside and outside, even from the foundation to the coping, and so on the outside towards the great courtyard. 10 And the foundation was of costly stones, large stones of ten cubits, and stones of eight cubits. 11 And above were costly stones, cut stones to size, and cedars. 12 And the great courtyard all around was with three rows of cut stones, and a row of cedar beams, both for the inner court of the Bayit of יהוה, and for the porch of the Bayit. 13 And melech Shlomo sent and fetched Chiram out of Tzor. 4 14 He was a widow's son of the tribe of Naphtali, and his abba was a man of Tzor, a worker in brass: and he was filled with chochmah, and binah, and skilful to work all works in brass. And he came to melech Shlomo, and did all his work. 15 For he cast two pillars of brass, of eighteen cubits high apiece: 7 and a line of twelve cubits measured the circumference of each one. 16 And he made two capitals of cast brass, to set upon the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits: 17 And a network of carved ornaments and wreaths of chain work, for the capitals that were on the top of the pillars; seven for the one capital, and seven for the other capital. 18 And he made the pillars, and two rows all around above the one network, to cover the capitals that were at the top, with pomegranates: and he did also the same for the other capital. 19 And the capitals that were upon the top of the pillars were of bulging work shaped like lilies in the hall, four cubits. 20 And the capitals upon the two pillars had pomegranates also above, by the bulge next to the network: and the pomegranates were two hundred in rows all around on each of the capitals. 21 And he set up the pillars in the porch of the Hekal: and he set up the right pillar, and called the name of it Yahchin: and he set up the left pillar, and he called the

1 Symbolic of the King Messiah covering both sticks for both houses of Yisrael, as they reach out and touch each other, with His purity and kingly authority.
2 The two doors of olive wood represent both houses, and their entrance back to YHWH. All believers are to see themselves as part of the olive tree and thus that truth lies as the very entrance back into the presence of His mercy and forgiveness.
3 Both doors, or houses, covered with Messiah’s purity.
4 Two olive posts. A two-house symbolic reference.
5 Symbolic of both houses being flexible and led by YHWH’s Spirit, or wind.
6 A type of the 7-year time of Jacob’s Trouble, during which Yisrael’s restoration and rebuilding will be fully completed by King Yahshua.

7 Eighteen in gematria is the numerical value of the word chai, or life. Both pillars of 18 cubits symbolize YHWH’s desire to bring life back to both houses of Yisrael.
8 One cubit for each of the 12 tribes on both pillars, indicating that both houses today contain a remnant of all 12 tribes.
name of it Boaz.  
22 And upon the top of the pillars was lily-work: so the work of the pillars was finished.  
23 And he made a cast basin, ten cubits from the one brim to the other: it was circular all around, and the height was five cubits: and a line of thirty cubits measured around it.  
24 And under the brim of it all around there were ornaments compassing it, ten in a cubit, all around the basin: the ornaments were cast in two rows, 4 when it was cast.  
25 It stood upon twelve oxen, 3 three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the basin was set above upon them, and all their back parts were inward.  
26 And it was a handbreadth thick, and its brim was made like the brim of a cup, with flowers of lilies: it contained two thousand gallons of mayim.  
27 And he made ten stands of brass; four cubits was the length of one base, and four cubits the width, and three cubits the height of it.  
28 And the work of the stands was like this: they had side panels, and the side panels were between the frames:  
29 And on the side panels that were between the frames were lions, oxen, and cheruvim: and upon the frames there was a pedestal above: and beneath the lions and oxen were certain additions made of thin work.  
30 And every base had four bronze wheels, and plates of brass: and the four feet had support; under the laver were cast supports, at the side of every addition.  
31 And the opening of it within the capital above was a cubit: but the opening was round after the work of the base, a cubit and a half: and also on the opening of it were engravings with their panels, foursquare, not round.  
32 And under the side panels were four wheels; and the axe pins of the wheels were joined to the base: and the height of a wheel was a cubit and a half.  
33 And the work of the wheels was like the work of a mirkavah wheel: their axle pins, and their rims, and their hubs, and their spokes, were all cast.  
34 And there were four supports to the four corners of one base: and the supports were of the very base itself.  
35 And at the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges and the side panels were the same.  
36 For on the plates of the ledges, and on the side panels, he engraved cheruvim, lions, and palm eytzim, according to the proportion of every one, and additions all around.  
37 After this manner he made the ten stands: all of them had one casting, one measure, and one size.  
38 Then he made ten basins of brass: one laver contained forty gallons: and every laver was four cubits: and upon every one of the ten stands one laver.  
39 And he put five stands on the right side of the bayit, and five on the left side of the bayit: and he set the basin on the right side of the bayit eastward facing south.  
40 And Chiram made the basins, and the shovels, and the bowls. So Chiram made an end of doing all the work that he made for melech Shlomo for the Bayit of יהוה:  
41 The two pillars, and the two bowls of the capitals that were on the top of the two pillars; and the two networks, to cover the two bowls of the capitals which were upon the top of the pillars;  
42 And four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were on top of the pillars;  
43 And the ten stands, and ten basins on the stands;  
44 And one basin, and twelve oxen under the basin;  
45 And the pots, and the shovels, and the bowls: and all these vessels, which Chiram made for melech Shlomo for the Bayit of יהוה, were of polished brass.  
46 In the plain of the Yarden did the melech cast them, in the clay ground between Sukkot and Tzarthan.  
47 And Shlomo left all the vessels unweighed, because they were too many: neither was the weight of the brass sought for.  
48 And Shlomo made all the vessels that pertained to the Bayit of יהוה: the altar of gold, and the shulchan of gold, on which the Lechem ha Panayim was,  
49 And the menorot of pure gold, five on the right side, and five on the left, before the Speaking Place, 8 with the flowers, and the lamps, and the tongs of gold,  
50 And the bowls, and the saucers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner Bayit, the Most-Kadosh-Place, and for the doors of the Bayit of the Hekal.  
51 So was finished all the work that melech Shlomo made for the Bayit of יהוה. And Shlomo brought in the things which Dawid his abba had dedicated; even the silver, and the gold, and the vessels, did he put in the treasury of the Bayit of יהוה.

8 Then Shlomo assembled the zechanim of Yisrael, and all the heads of the tribes, the chief of the avhot of the children of Yisrael, to melech Shlomo in Yahrushalayim, that they might bring up the Ark of the Testimony of יהוה out of the city of Dawid, which is Tzion.  
2 And all the men of Yisrael assembled themselves to melech Shlomo at the feast in the month Eythanim, which is the seventh month.  
3 And all the zechanim of Yisrael came, and the Kohanim took up the Ark.  
4 And they brought up the Ark of יהוה, and the tent of meeting, and all the kadosh vessels that were in the tent,  
5 One thousand gallons of water, for the cleansing of each house of Yisrael.

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1 Two-house reference. Boaz means “fleeturness,” Yachin means “He will establish,” so combined it means “with swiftness He will establish.” The two pillars indicate just what He will establish. Unity between the two houses of Yisrael to become His renewed Temple, for all those who seek Him.  
2 The ceremonial washing of both houses of Yisrael symbolized by the two rows on the basin of ceremonial water cleansing.  
3 Symbolizing the cleansing for all 12 tribes of Yisrael.  
4 Symbolizing the future exile of all 12 tribes of Yisrael. Yisrael.  
5 One thousand gallons of water, for the cleansing of each house of Yisrael.

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6 The ten tribes of Yisrael, proclaiming the Light of Messiah after His first coming.
even those did the Kohanim and the Lewiym bring up.
5 And melech Shlomo, and all the congregation of Yisrael, that were assembled to him, who were with him before the Ark, sacrificed sheep and oxen, that could not be counted, or numbered for multitude.
6 And the Kohanim brought in the Ark of the Testimony of הושע to its place, into the Speaking Place of the Bayit, to the Most-Kadosh-Place, even under the wings of the cheruvim.
7 For the cheruvim spread out their two wings over the place of the Ark, and the cheruvim covered the Ark and the poles of it above.
8 And the poles extended so that the ends of the poles were seen sticking out into the Kadosh-Place in front of the place of the Ark, and the cheruvim covered the Ark and the poles of it above.
9 There was nothing in the Ark except the two tablets of stone, which Moshe put there at Horev, when יהוה made a brit with the children of Yisrael, when they came out of the land of Mitzrayim.
10 And it came to pass, when the Kohanim were come out of the Kadosh-Place, that the shechinah filled the Bayit of יהוה.
11 So that the Kohanim could not stand to serve because of the shechinah: for the tifereth of יהוה had filled the Bayit of יהוה.
12 Then Shlomo said, יהוה said that He would dwell in the thick dark shechinah.
13 I have surely built You a Bayit to dwell in, a settled place for You to stay in le-olami va-ed.
14 And the melech turned his face around, and blessed all the congregation of Yisrael: while all the congregation of Yisrael stood;
15 And he said, Barchu-et- יהוה Elohim of Yisrael, who spoke with His mouth to Dawid my abba, and has with His hand fulfilled it, saying,
16 Since the day that I brought out My people Yisrael out of Mitzrayim, I chose no city out of all the tribes of Yisrael to build a Bayit, that My Name might be there; but I chose Dawid to be over My people Yisrael.
17 And it was in the lev of Dawid my abba to build a Bayit for the Name of יהוה Elohim of Yisrael.
18 And יהוה said to Dawid my abba, Because it was in your lev to build a Bayit for My Name, you did do well that it was in your lev.
19 Nevertheless you shall not build the Bayit; but your son that shall come out of your loins, he shall build the Bayit to My Name.
20 And יהוה has performed His word that He spoke, and I have risen up in the place of Dawid my abba, and sit on the kesay of Yisrael, as יהוה promised, and have built a Bayit for the Name of יהוה Elohim of Yisrael.
21 And I have set there a place for the Ark, in which is the brit of יהוה, that He made with our ahvot, when He brought them out of the land of Mitzrayim.
22 And Shlomo stood before the altar of יהוה in the presence of all the congregation of Yisrael, and spread out his hands toward the shamayim:

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1 The four wings all symbolized Yisrael being scattered and dwelling in the four corners of the earth.

23 And he said, יהוה Elohim of Yisrael, there is no Elohim like You, in the shamayim above, or on earth beneath, who keeps His brit and chesed with Your avadim that have their halacha before You with all their lev:
24 Who has kept with Your eved Dawid my abba what You promised him: You spoke also with Your mouth, and have fulfilled it with Your hand, as it is this day.
25 Therefore now, יהוה Elohim of Yisrael, keep with Your eved Dawid my abba what You promised him, saying, There shall not fail for you to have a man in My sight to sit on the kesay of Yisrael; so that your children take heed to their halachot, that they have their halacha before Me as you have had your halacha before Me.
26 And now, יהוה Elohim of Yisrael let Your word, I ask You, be verified, which You spoke to Your eved Dawid my abba.
27 But will Elohim indeed dwell on the earth? See, the shamayim and the shamayim of shamayim cannot contain You; how much less this Bayit that I have built?
28 Yet have respect to the tefillah of Your eved, and to his supplication, יהוה my Elohim, to listen to the cry and to the tefillah, which Your eved prays before You today:
29 That Your eyes may be open toward this Bayit night and day, even toward the place of which You have said, My Name shall be there: that You may listen to the tefillah which Your eved shall make towards this place.
30 And listen to the supplication of Your eved, and of Your people Yisrael, when they shall make tefillah towards this place: and listen in the shamayim Your dwelling place: and when You hear, forgive.
31 If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath comes before Your altar in this Bayit:
32 Then hear in the shamayim, and act, and judge Your avadim, condemning the wicked, to bring his halacha upon his head; and justifying the tzadik, to give him his avadim, and day, even toward the place of which You have said, that His Name might be there; then shall the Bayit stand.
33 When Your people Yisrael are smitten down before an enemy, because they have sinned against You, and shall turn again to You, and confess Your Name, and make tefillah, and make supplication to You in this Bayit:
34 Then hear in the shamayim, and forgive the sin of Your people Yisrael, and bring them again to the land which You gave to their avhot.
35 When the shamayim are shut up, and there is no rain, because they have sinned against You; if they make tefillah towards this place, and confess Your Name, and turn from their sin, when You afflict them:
36 Then hear in the shamayim, and forgive the sin of Your avadim, and of Your people Yisrael, so that You teach them the tov halacha in which they should have their halacha, and give rain upon Your land, which You have given to Your people for an inheritance.
37 If there is famine in the land, if there is pestilence,
mildew, blight, locust, or if there are grasshoppers; when their enemy besieges them in the land of their cities; with any plague, or any sickness;
38 If any tefillah, or supplication is made by any man, or by all Your people Yisrael, with every man knowing the plague of his own lev, and shall spread out his hands toward this Bayit: 2
39 Then hear in the shamayim Your dwelling place, and forgive, and act, and give to every man according to his halachot, whose lev You know; for You, even You alone, know the levim of all the children of men;
40 That they may fear You all the days that they live in the land that You gave to our ahvot.
41 Moreover concerning a ger, that is not of Your people Yisrael, but comes out of a far country for Your Name's sake; 3
42 For they shall hear of Your great Name, and of Your strong hand, and of Your outstretched Arm; when he shall come and make tefillah toward this Bayit;
43 Hear in the shamayim Your dwelling place, and do according to all that the ger calls to You for: so all people of the earth may know Your Name, to fear You, as do Your people Yisrael; and that they may know that this Bayit, which I have built, is called by Your Name.
44 If Your people go out to battle against their enemy, wherever You shall send them, and shall make tefillah to יהוה towards the city which You have chosen, and toward the Bayit that I have built for Your Name;
45 Then hear in the shamayim their tefillah and their supplication, and maintain their cause.
46 If they sin against You (for there is no man that sins not) and You are angry with them, and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far and near;
47 Yet if they shall turn back in their lev in the land where they were carried captives, and repent, and make supplication to You in the land of those that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness,
48 And so return to You with all their lev, and with all their being, in the land of their enemies, that led them away captive, and make tefillah to יהוה to You toward their land, which You gave to their ahvot, the city which You have chosen, and the Bayit which I have built for Your Name;
49 Then hear their tefillah and their supplication in the shamayim Your dwelling place, and maintain their cause,
50 And forgive Your people that have sinned against You and all their transgressions in which they have transgressed against You, and give them rahamim before those who carried them captive, that they may have rahamim on them:
51 For they are Your people, and Your inheritance, which You brought out of Mitzrayim, from the midst of the furnace of iron:
52 That Your eyes may be open to the supplication of Your eved, and to the supplication of Your people Yisrael, to listen to them in all that they call for to You.
53 For You did separate them from among all the peoples of the earth, to be Your inheritance, as You spoke by the hand of Moshe Your eved, when You brought our ahvot out of Mitzrayim, O Melech יהוה.
54 And it was so, that when Shlomo had made an end of praying all of this tefillah and supplication to יהוה, he arose from before the altar of יהוה, from kneeling on his knees with his hands spread up to the shamayim.
55 And he stood, and blessed all the congregation of Yisrael with a loud voice, saying,
56 Baruch-et-יהוה, that has given rest to His people Yisrael, according to all that He promised: there has not failed even one word of all His tov promise, which He promised by the hand of Moshe His eved.
57 יהוה our Elohim be with us, as He was with our ahvot: let Him not leave us, nor forsake us:
58 That He may incline our levim to Him, to have our halacha in all His halachot, and to keep His mitzvoth, and His chukkim, and His mishpatim, which He commanded our ahvot.
59 And let these my words, with which I have made supplication before יהוה, be near to יהוה our Elohim day and night, that He maintain the cause of His eved, and the cause of His people Yisrael at all times, as the matters of the future shall require:
60 That all the people of the earth may know that יהוה is Elohim, and that there is none else.
61 Let your lev therefore be perfect with יהוה our Elohim, to have your halacha in His chukkim, and to keep His mitzvoth, as at this day.
62 And the melech, and kol Yisrael with him, offered sacrifices before יהוה.
63 And Shlomo offered a sacrifice of shalom offerings, which he offered to יהוה, twenty two thousand oxen, and one hundred twenty thousand sheep. So the melech and all the children of Yisrael dedicated the Bayit of יהוה.
64 The same day did the melech hallow the middle of the court that was in front of the Bayit of יהוה: for there he offered burnt offerings, and meat offerings, and the fat of the shalom offerings: because the bronze altar that was there he failed even one word of all His tov promise, which He promised by the hand of Moshe His eved.
65 And at that time Shlomo held a feast, and kol Yisrael with him, a great congregation, from the entrance of Hamath to the river of Mitzrayim, before יהוה our Elohim, for fourteen days.
66 On the eighth day he sent the people away: and they blessed the melech, and went to their tents with simcha and gilah of lev for all the tov that יהוה had done for Dawid His eved, and for Yisrael His people.

9 And it came to pass, when Shlomo had finished the building of the Bayit of יהוה, and the melech's bayit, and all Shlomo's desire which he was pleased to do,
2 That יהוה appeared to Shlomo the second time, 1 as He had appeared to him at Giv'e\no.
3 And יהוה said to him, I have heard your tefillah and your supplication, that you have made before Me: I have set-apart this Bayit, which you have built, to put My Name there le-olam-va-ed; and My eyes and My lev shall be there perpetually.
4 And if you will have your halachot before Me, as Dawid your abba had his halacha, in integrity of lev, and in uprightness, to do according to all that I have commanded you, and will keep My chukim and My mishpatim:
5 Then I will establish the kesay of your malchut over Yisrael le-olam-va-ed, as I promised to Dawid your abba, saying, There shall not cease for you a man to sit upon the kesay of Yisrael.
6 But if you shall turn away from following Me, you, or your children, and will not keep My mitzvoth and My chukim which I have set before you, but will go and serve other elohim, and worship them:
7 Then will I cut off Yisrael out of the land which I have given them; and this Bayit, which I have set-apart for My Name, will I cast out of My sight; and Yisrael shall be a other elohim, and worship them: therefore has יהוה cut off Yisrael out of the land which He gave them.
8 And at this Bayit, which is exalted, every one that passes by it shall be astonished, and shall hiss; and they shall say, Why has יהוה done this to this land, and to this Bayit?
9 And they shall answer, Because they forsook יהוה, their Elohim, who brought their avot out of the land of Mitzrayim, and have taken hold of other elohim, and have worshipped them, and served them: therefore has יהוה brought upon them all this evil.
10 And it came to pass at the end of twenty years, when Shlomo had built the two houses, 3 the Bayit of יהוה, and the melech's bayit,
11 Chiram the melech of Tzor had furnished Shlomo with cedar eytzim and cypress eytzim, and with gold, according to all his desire, that melech Shlomo gave Chiram twenty cities in the land of Galil.
12 And Chiram came out from Tzor to see the cities that Shlomo had given him; and they pleased him not.
13 And he said, What cities are these that you have given me, my brother? And he called them the land of Cavul to his daughter, Shlomo's wife.
14 And Chiram sent to the melech one hundred twenty cities in the land of Galil.
15 And he said, What cities are these that you have given me, my brother? And he called them the land of Cavul to his daughter, Shlomo's wife.
16 And Shlomo sent to the melech one hundred twenty talents of gold.
17 And Shlomo built Gezer, and lower Beth-Horon.
18 And Baalath, and Tadmor in the wilderness, in the land,
19 And all the cities of storage that Shlomo had, and cities for his mirkavot, and cities for his horsemen, and that which Shlomo desired to build in Yahrushalayim, and in Lebanon, and in all the land of his dominion.
20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Yevusites, which were not of the children of Yisrael,
21 Their children that were left after them in the land, whom the children of Yisrael were not able utterly to destroy: upon those did Shlomo place in compulsory labor until this day.
22 But of the children of Yisrael did Shlomo make no avadim: but they were men of war, and his avadim, and his rulers, and his captains, and rulers of his mirkavot, and his horsemen.
23 These were the chief of the officers that were over Shlomo's work, five hundred fifty, who had rule over the people that labored in the work.
24 But Pharaoh's daughter came up out of the city of Dawid to her bayit which Shlomo had built for her: then did he build Millo.
25 And three times in a year did Shlomo offer burnt offerings and shalom offerings upon the altar which he built to יהוה, and he burned incense upon the altar that was before יהוה. So he finished the Bayit.
26 And melech Shlomo made a navy of ships in Etzyon-Gever, which is beside Eilat, on the shore of the Sea of Reeds, in the land of Edom.
27 And Chiram sent in the navy his avadim, shipmen that had da'at of the sea, with the avadim of Shlomo.
28 And they came to Ophir, and fetched from there gold, four hundred twenty talents, and brought it to melech Shlomo.

10 And when the Malqa of Sheva heard of the fame of Shlomo concerning the Name of יהוה, 5 she came to test him with hard questions.
29 And she came to Yahrushalayim with a very great company, with camels that bore spices, and very much gold, and precious stones: and when she had come to Shlomo, she communed with him of all that was in her lev.
30 And Shlomo answered all her questions: there was not anything hidden from the melech, which he told her not.
31 And when the Malqa of Sheva had seen all Shlomo's chochmah, and the Bayit that he had built,
32 And the meat at his shulchan, and the sitting of his avadim, and the service of his waiters, and their attire, and his cupbearers, and his burnt offerings which he offered in the Bayit of יהוה; there was no more ruach in her.
33 And she said to the melech, It was an emet report that I heard in my own land of your acts and of your chochmah.

1 Sort of a renewal of the covenant as He did at Mt. Sinai the second time.
2 Exile foretold.
3 A remez, or hint at both houses built strong under Solomon.
4 A three-part alliance, between Hiram of Tyre, or later Phoenicia, Egypt and Yisrael. A real commonwealth.
5 יהוה’s Name draws people to truth. Withholding it keeps them in error and religion.
7 But I believed not the words, until I came, and my eyes have seen it: and, see, not even the half of your greatness was told to me: your chochmah and prosperity exceeds the fame which I heard.
8 Favored are your men, favored are these, your avadim, who stand continually before you, and that hear your chochmah.
9 Barchu-et-who stand continually before you, and that hear your Elohim, who delighted in you, to set you on the kesay of Yisrael: because יהוה loved Yisrael le-olam-va-ed, therefore He made you melech, to do mishpat and justice.
10 And she gave the melech one hundred twenty talents of gold, and of spices very many, and precious stones: there came no more such an abundance of spices as those which the Malqa of Sheva gave to melech Shlomo.
11 And the navy also of Chiram, that brought gold from Ophir, brought in from Ophir a great amount of sandalwood, and precious stones.
12 And the melech made of the sandalwood pillars for the Bayit of יהוה, and for the melech’s bayit, harps also and lyres for singers: there came no such sandalwood before, nor were any seen to this day.
13 And melech Shlomo gave to the Malqa of Sheva all her desire, whatever she asked, besides that which Shlomo gave her of his royal bounty. So she returned and went to her own country, she and her avadim.  
14 Now the weight of gold that came to Shlomo in one year was six hundred sixty six talents of gold.
15 Beside that he had much from the merchants, and from the profit from traders, and from all the melechim of Arabia, and from the governors of the country.
16 And melech Shlomo made two hundred large shields of beaten gold: six hundred shekels of gold went into one shield.
17 And he made three hundred shields of beaten gold: three pounds of gold went into one shield: and the melech put them in the bayit of the forest of Levanon.
18 Moreover the melech made a great kesay of ivory, and overlaid it with the best gold.
19 The kesay had six steps, and the top of the kesay was round in the back: and there were armrests on either side on the place of the seat, and two lions stood beside the armrests.
20 And twelve lions stood one on each side of the six steps: there was not any like it made in any malchut.  
21 And all melech Shlomo’s drinking vessels were of gold, and all the vessels of the Bayit of the forest of Levanon were of pure gold; none were of silver: for silver was counted as nothing in the days of Shlomo.
22 For the melech had at sea a navy of Tarshish with the navy of Chiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.
23 So melech Shlomo exceeded all the melechim of the earth for riches and for chochmah. 
24 And all the earth came to Shlomo, to hear his chochmah, which Elohim had put in his lev.
25 And they brought every man his present, vessels of gold, and vessels of silver, and garments, and armor, and spices, horses, and mules year by year.
26 And Shlomo gathered together mirkavot and horsemen: and he had a thousand four hundred mirkavot, and twelve thousand horsemen, whom he stationed in the cities for mirkavot, and with the melech at Yahrushalayim.
27 And the melech made silver as common in Yahrushalayim as stones, and cedars to be as plenty as the sycamore etzim that are on the plain.
28 And Shlomo had horses brought out of Mitzrayim, and the melech’s merchants received a commission on the items they bought.
29 And a mirkava came up and went out of Mitzrayim for six hundred shekels of silver, and a horse for a hundred fifty: and so for all the melechim of the Hittites, and for the melechim of Aram, did they bring them out by their own trading.

11 But melech Shlomo loved many strange women, together with the daughter of Pharaoh, women of the Moavites, Ammonites, Edomites, Tzidonians, and Hittites:
2 Of the nations concerning which יהוה said to the children of Yisrael, You shall not go in to them, neither shall they come in to you: for surely they will turn away your lev after their elohim:
3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his lev.
4 For it came to pass, when Shlomo was old, that his

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1 “To illustrate a point about Yisraelite ethnicity (or the lack thereof), we look here at 1 Kings 10:1-13. Here, we are told the queen of Sheba, having heard about the fame of Solomon, came to Jerusalem to visit him. And, according to Ethiopian tradition, Sheba (called Makeda) married Solomon, and their son, Menelik the First, founded the royal dynasty of Ethiopia. Let us for a moment assume that Sheba did number among the ‘hundreds’ who were Solomon’s ‘wives’ (1 Kings 11:3), and that a son was born of their union, and that when he was born, he looked just like his dark-skinned Ethiopian mother. Now let us realize that this son, regardless of looks, was, like his father, of the tribe of Judah. Taking this concept a step further, let us assume this son grew up and married an Ethiopian lady and that they had sons, all of whom grew up to marry Ethiopian ladies and to have sons. On and on on the process goes. And while we are asleep at night, He who has in the past both “opened” and “closed” wombs (Gen 20:18, 30:22), could have been turning all of Ethiopia into the tribe of Judah. Descendants of the twelve tribes could be anywhere, and everywhere. And we would never know.” Wootten, Who Is Israel? pp. 73-74.

2 Twelve lions for the twelve tribes, on two sides of the steps symbolizing the future division of the House of Dawid.

3 Spain. Europe.

4 Global empire.

5 Global empire.

6 Strangers to Torah.
wives turned away his lev after other elohim: and his lev was not perfect with יהוה his Elohim, as was the lev of Dawid his abba.

5 For Shlomo went after Ashtoreth the mighty one of the Tzidonians, and after Milcom the abomination of the Ammonites.

6 And Shlomo did evil in the sight of יהוה, and did not follow after יהוה fully, as did Dawid his abba.

7 Then Shlomo built a high place for Chemosh, the abomination of Moav, in the hill that is before Yahrushalayim, and for Molech, the abomination of the children of Ammon.

8 And likewise he did for all his strange wives, who burned incense and sacrificed to their elohim.

9 And יהוה was angry with Shlomo, because his lev was turned from יהוה Elohim of Yisrael, who had appeared to him twice,

10 And had commanded him concerning this thing; that he should not go after other elohim: but he kept not that which יהוה commanded.

11 And יהוה said to Shlomo, Seeing that this is done by you, and you have not kept My brtit and My chukim, which I have commanded you, I will surely tear the malchut from you, and will give it to your eved.

12 Nevertheless, in your days I will not do it for Dawid your abba’s sake: but I will tear it out of the hand of your son.

13 However I will not tear away all the malchut; but will give one tribe to your son for Dawid My eved’s sake, and for Yahrushalayim’s sake, the city which I have chosen out of all the tribes of Yisrael and for Yahrushalayim’s sake, the city which I have chosen out of all the tribes of Yisrael.

14 And יהוה stirred up an adversary to Shlomo, Hadad the Edomite: he was of the melech’s zera in Edom.

15 For it came to pass, when Dawid was in Edom, and Yoav the captain of the army had gone up to bury the dead, after he had smitten every male in Edom that,

16 For six months Yoav remained there with kol Yisrael, until he had cut off every male in Edom:

17 That Hadad fled, he and certain Edomites of his abba’s avadim with him, to go into Mitzrayim; Hadad being yet a little child.

18 And they arose out of Midyan, and came to Paran: and they took men with them out of Paran, and they came to Mitzrayim, to Pharaoh melech of Mitzrayim; who gave him a bayit, and appointed him food, and gave him land.

19 And Hadad found great favor in the sight of Pharaoh, so that he gave him as a wife the sister of his own wife, the sister of Tahpenes the malqa.

20 And the sister of Tahpenes bore him Genuvath his son, whom Tahpenes nursed in Pharaoh’s bayit: and Genuvath was in Pharaoh’s household among the sons of Pharaoh.

21 And when Hadad heard in Mitzrayim that Dawid slept with his ahvot, and that Yoav the captain of the army was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country.

22 Then Pharaoh said to him, But what have you lacked with me, that, see, you seek to go to your own country? And he answered, Nothing: but let me go anyway.

23 And Elohim stirred up another adversary, Rezon the son of El-Yadah, who fled from his master Hadadezer melech of Tzovah:

24 And he gathered men to him, and became captain over a band, when Dawid killed them of Tzovah: and they went to Dameshek, and dwelt there, and reigned in Dameshek.

25 And he was an adversary to Yisrael all the days of Shlomo, beside the mischief that Hadad did: and he abhorred Yisrael, and reigned over Aram.

26 And Yahravam ⁵ the son of Nevat, an Ephrathite from Efrayim of Tzereda, Shlomo’s eved, whose eema’s name was Tzeruah, a widow woman, even he lifted up his hand against the melech.

27 And this was the reason that he lifted up his hand against the melech: Shlomo built Millo, and repaired the breaches of the city of Dawid his abba.

28 And the man Yahravam was a mighty man of valor: and Shlomo seeing the young man that he was industrious, made him ruler over all the compulsory labor of Beit Yoseph.

29 And it came to pass at that time when Yahravam went out of Yahrushalayim, that the navi Achiyah the Shilonite met him on the way; and he had prepared himself with a new garment; and the two were alone in the field:

30 And Achiyah grabbed the new garment that was on him, and tore it into twelve pieces:

31 And he said to Yahravam, Take for yourself ten pieces: for this says יהוה, the Elohim of Yisrael, See, I will tear the malchut out of the hand of Shlomo, and will give ten tribes to you:

32 But he shall have one tribe for My eved Dawid’s sake, and for Yahrushalayim’s sake, the city which I have chosen out of all the tribes of Yisrael:

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⁵ Yehravoam, means “Yah increases the nation.” How true that through the ten tribes to be placed under Yehravoam, all nations would become full of Yisraelite seed.

⁶ Solomon in error divided the Efrayimites from the rest of Yisrael and made them servants in violation of Torah, which forbids Yisraelites from being enslaved to other Yisraelites. This was the seed of discord.

⁷ Symbolizing all 12 tribes.

⁸ YHWH created the impenetrable boundaries between both houses according to His will. As YHWH, He also chose not to fully heal that animosity and division, until after the coming of His beloved Son Yahshua, the Greater and latter-day Dawid.

⁹ Tribe of Judah, including Benjamin and Lewi incorporated within Judah.
33 Because they have forsaken Me, and have worshipped Ashtoreth the false elohim of the Tzidonians, Chemosh the elohim of the Moavites, and Milcom the elohim of the children of Ammon, and have not kept their halacha in My halachot, to do that which is right in My eyes, and to keep My chukim and My mishpatim, as did Dawid his abba.

34 But I will not take the whole malchut out of his hand: but I will make him sar all the days of his chayim for Dawid My eve'd's sake, whom I chose, because he kept My mitzvoth and My chukim:

35 But I will take the malchut out of his son's hand, and will give it to you, even ten tribes. 1

36 And to his son 2 will I give one tribe, that Dawid My eve'd may have a light always before Me in Yahrushalayim, the city which I have chosen for Me to put My Name there.

37 And I will take you, and you shall reign according to all that your being desires, and you shall be melech over Yisrael.

38 And it shall be, if you will listen to all that I command you, and will have your halacha in My halachot, and do what is right in My sight, to keep My chukim and My mitzvoth, as Dawid My eve'd did; that I will be with you, and build you a sure bayit, as I built for Dawid, and will give Yisrael to you. 3

39 And I will for this afflict the zera of Dawid, but not le-olam-va-ed. 4

40 Shlomo sought therefore to kill Yahavam. And Yahavam arose, and fled into Mitzrayim, to Shishak melech of Mitzrayim, and was in Mitzrayim until the death of Shlomo.

41 And the rest of the acts of Shlomo, and all that he did, and his chochmah, are they not written in the Scroll of the Acts of Shlomo? 5

42 And the time that Shlomo reigned in Yahrushalayim over kol Yisrael 6 was forty years.

43 And Shlomo slept with his ahvot, and was buried in the city of Dawid his abba: and Rechavam his son reigned in his place.

12 And Rechavam went to Shechem: for kol Yisrael had come to Shechem to make him melech.

2 And it came to pass, when Yahavam the son of Nevat, who was yet in Mitzrayim, heard of it, because he had fled from the presence of melech Shlomo, and Yahavam dwelt in Mitzrayim, 3

3 That they sent and called him. And Yahavam and all the congregation of Yisrael came, and spoke to Rechavam, saying,

4 Your abba made our yoke hard: now therefore make the compulsory labor of your abba, and his heavy yoke that he put upon us, lighter, and we will serve you.

5 And he said to them, Depart for three days, then come back to me. And the people departed.

6 And melech Rechavam consulted with the zechanim that stood before before Shlomo his abba while he still lived, and said, How do you advise that I may answer this people? 7

7 And they spoke to him, saying, If you will be an eve'd to this people this day, and will serve them, and answer them, and speak tov words to them, then they will be your avadim le-olam-va-ed.

8 But he forsook the counsel of the zechanim, which they had given him, and consulted with the young men with whom he had grown up, and who stood before him:

9 And he said to them, What counsel do you give that we may answer this people, who have spoken to me, saying, Make the yoke which your abba did put upon us lighter? 10 And the young men that had grown up with him spoke to him, saying, This shall you say to this people that spoke to you, saying, Your abba made our yoke heavy, but you make it lighter on us; this shall you say to them, My little finger shall be thicker than my abba's loins. 11 And now my abba did lay on you a heavy yoke, yet I will add to your yoke: my abba has chastised you with whips, but I will chastise you with scorpions.

12 So Yahavam and all the people came to Rechavam the third day, as the melech had appointed, saying, Come back to me again on the third day.

13 And the melech answered the people roughly, and forsook the zechanim’s counsel that they gave him; 14 And spoke to them after the counsel of the young men, saying, My abba made your yoke heavy, and I will add to your yoke: my abba also chastised you with whips, but I will chastise you with scorpions.

15 So the melech did not listen to the people, for the cause was from YHWH that He might perform His saying, which YHWH spoke by Achiyah the Shilonite to Yahavam the son of Nevat. 9

16 So when kol Yisrael saw that the melech listened not to them, the people answered the melech, saying, What portion have we in Beit Dawid? Neither have we an inheritance in the son of Yishai: to your tents, O Yisrael: now see to your own bayit, Dawid.

8 A promise to continue their compulsory labor, in even worse conditions.

9 This was one reason for YHWH allowing the split, but there was a far greater divine purpose as seen in the footnote on verse 24 later in this key chapter.
So Yisrael departed to their tents. 1, 2
17 But as for the children of Yisrael who dwelt in the cities of Yahudah, Rechavam reigned over them. 3
18 Then melech Rechavam sent Adoram, who was over the compulsory labor; and kol Yisrael 4 stoned him with stones, that he died. 5 Therefore melech Rechavam hurried to get into his mirkahav, to flee to Yahrushalayim. 19 So Yisrael rebelled against Beit Dawid to this day. 6
20 And it came to pass, when kol Yisrael heard that Yaharavam had returned, that they sent and called him to the congregation, and made him melech over kol Yisrael: there was none that followed Beit Dawid, except the tribe of Yahudah only.
21 And when Rechavam was come to Yahrushalayim, he assembled all of Beit Yahudah, with the tribe of Benyamin, one hundred eighty thousand chosen men, who were warriors, to fight against Beit Yisrael, to return the malchut again to Rechavam the son of Shlomo. 7
22 But the word of Elohim came to Shemayah the man of Elohim, saying,
23 Speak to Rechavam, the son of Shlomo, melech of Yahudah, and to all of Beit Yahudah and Benyamin, and to the rest of the people, saying,
24 This says יהוה. You shall not go up, nor fight against your brothers the children of Yisrael: return every man to his bayit; for this thing 8 is from Me. 9 They heard and obeyed the word of יהוה, and returned, according to the word of יהוה.
25 Then Yaharavam rebuilt Shechem in Mount Efrayim, and dwelt there; and went out from there, and rebuilt Penu-El.
26 And Yaharavam said in his lev, Now shall the malchut return to Beit Dawid:
27 If this people goes up to do sacrifice in the Bayit of יהוה at Yahrushalayim, then shall the lev of this people return again to their master, even to Rechavam melech of Yahudah, and they shall kill me, and go again to Rechavam melech of Yahudah.
28 So the melech took counsel, and made two calves of gold, and said to them, It is too much for you to go up to Yahrushalayim: see your elohim, O Yisrael, that brought you up out of the land of Mitzrayim.
29 And he set one in Beth-El, and the other he put in Dan.
30 And this thing became a sin: for the people went to worship before one, or the other, even in Dan.
31 And he made a bayit of idols, and made Kohanim from the am-ha-aretz, who were not from the sons of Lewi.
32 And Yaharavam ordained a feast in the eighth month, on the fifteenth day of the month, like the moed that is in Yahudah, 10 and he offered upon the altar. He did the same in Beth-El, sacrificing to the calves that he had made: and he placed and appointed in Beth-El the Kohanim of the idol temples, which he had made.
33 So he offered upon the altar which he had made in Beth-El the fifteenth day of the eighth month, even in the month which he had devised from his own lev; and ordained a moed to the children of Yisrael: and he offered upon the altar, and burned incense.

13 And, see, there came a man of Elohim out of Yahudah by the word of יהוה to Beth-El: and Yaharavam stood by the altar to burn incense.
2 And he cried against the altar by the word of יהוה, and said, O altar, altar, this says יהוה: See, a child shall be born to Beit Dawid, Yoshiyahu by name; and upon you O altar shall he offer the Kohanim of the high places that burn incense upon you, and men's bones shall be burned upon you.
3 And he gave an ot the same day, saying, This is the ot that יהוה has spoken; See, the altar shall be torn, and the ashes that are upon it shall be poured out.
4 And it came to pass, when melech Yaharavam heard the son of Nebat. The primary purpose of this removal was to fill the globe with Yisraelites by gradually dispersing them into and among the nations. Scripture is clear that יהוה Himself allowed this division among the people of Yisrael, to fulfill the covenant promise of global physical multiplicity.
16 A false feast to replace Sukkot (Tabernacles), moving it from the 7th month to the 8th month. A favorite practice of Efrayimites to this day is to change יהוה’s calendar to suit their own pagan twisting of set-apart days, such as the celebration of Easter for Passover and Christmas for Sukkot. Then perhaps the worst of all sins is presenting those days to believers as the true times and seasons of יהוה.

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1 The official split. They saw no future of being part of the House of Dawid, and saw rather a people that were committed to withholding their freedom, and their rights as free citizens of Yisrael. They left the House of Dawid and the breech has been with us to this day.
2 See notes on Second Samuel 20:1.
3 As seen here there was some crossover between the two houses and both houses literally have the blood of all 12 tribes, though Judah has more Jewish blood and Efrayim has more non-Jewish blood, but no one can deny limited crossover periods, or patterns.
4 Efrayim.
5 Anger against injustice.
6 This sad commentary by יהוה still holds true. Efrayim often knowing the errors of Christianity refuses to forsake the comfortable and familiar ways of their fathers, instead clinging to traditions that are abominable in יהוה’s sight. Fortunately Yahshua has started to change that.
7 This is the first of many attempts to reunite the two houses in the flesh. This periodically takes place today by many on both sides of the fence. Oftentimes through the centuries, it has resulted in bloodshed between Efrayimites and Jews in many forms including Jewish and Christian hatred towards each other, such as in the crusades and early first century. All attempts to bring unity are destined to fail without Yahshua opening the hearts of both houses to walk in concern, unity, and forgiveness.
8 This division.
9 Prophetically, after becoming the single tribe of Efrayim, ten of the twelve tribes became known collectively as Efrayim, the ten were being removed from the House of Dawid and given over to Jeroboam,
saying of the man of Elohim, who had cried against the
altar in Beth-El, that he put out his hand from the altar,
saying, Lay hold on him. And his hand, which he put out
against him, dried up, so that he could not pull it in again
to himself.
5 The altar also was torn, and the ashes poured out from
the altar, according to the sign that the man of Elohim had
given by the word of הוהי.
6 And the melech answered and said to the man of
Elohim, Seek for me before the face of Elohim, and
make tefillah for me, that my hand may be restored to
me again. And the man of Elohim besought הוהי, and
the melech's hand was restored to him again, and became as it
was before.
7 And the melech said to the man of Elohim, Come home
with me, and refresh yourself, and I will give you a
reward.
8 And the man of Elohim said to the melech, If you will
give me half your bayit, I will not go in with you, neither
will I eat lechem nor drink mayim in this place:
9 For so was it commanded me by the word of הוהי,
saying, Eat no lechem, nor drink mayim nor return by the
same way that you came.
10 So he went another way, and returned not by the way
that he came to Beth-El.
11 Now there dwelt an old navi in Beth-El; and his sons
came and told him all the works that the man of Elohim
had done that day in Beth-El: the words which he had
spoken to the melech, which they told also to their abba.
12 And their abba said to them, Which way did he go?
For his sons had seen what way the man of Elohim went,
who came from Yahuadah.
13 And he said to his sons, Saddle for me the donkey. So
they saddled the donkey for him: and he rode on it,
14 And went after the man of Elohim, and found him
sitting under an oak: and he said to him, Are you the man
who came from Yahuadah.
15 Then he said to him, Come home with me, and eat
lechem.
16 And he said, I may not return with you, nor go in with
you: neither will I eat lechem nor drink mayim with you
in this place:
17 For it was said to me by the word of הוהי. You shall
eat no lechem nor drink mayim there, or turn again to go
by the derech that you came.
18 He said to him, I am a navi also as you are; and a
heavenly malach spoke to me by the word of הוהי,
saying, Bring him back with you into your bayit, that he
can eat lechem and drink mayim. But he lied to him.
19 So he went back with him, and did eat lechem in his
bayit, and drank mayim.
20 And it came to pass, as they sat at the shulchan, that
the word of הוהי truly came to the navi that brought him
back:
21 And he cried to the man of Elohim that came from
Yahuadah, saying. This says הוהי, Forasmuch as you have
disobeyed the mouth of הוהי, and have not kept the
commandment which הוהי your Elohim commanded you,
22 But came back, and have eaten lechem and drunk
mayim in the place, of which הוהי did say to you, Eat no
lecchem, and drink no mayim; your body shall not come to
the tomb of your ahvot.
23 And it came to pass, after he had eaten lechem, and
after he had drunk, that he saddled the donkey, for the
navi whom he had brought back.
24 And when he had gone, a lion met him in the derech,
and killed him: and his body was cast in the derech, and
the donkey stood by it, the lion also stood by the body.
25 And, see, men passed by, and saw the body cast in the
derech, and the lion standing by the body: and they came
and told it in the city where the old navi dwelt.
26 And when the navi that brought him back from the
derech heard about it, he said, It is the man of Elohim,
who was disobedient to the word of הוהי. Therefore הוהי
has delivered him to the lion, which has torn him, and
slain him, according to the word of הוהי, which He spoke
to him.
27 And he spoke to his sons saying; Saddle for me the
donkey. And they saddled it.
28 And he went and found his body cast in the derech,
and the donkey and the lion standing by the body: the lion
did not eaten the body, nor torn the donkey.
29 And the navi took up the body of the man of Elohim,
and laid it upon the donkey, and brought it back: and the
old navi came to the city, to mourn and to bury him.
30 And he laid his body in his own grave; and they
mourned over him, saying, Oy, oy, my brother!
31 And it came to pass, after he had buried him, that he
spoke to his sons, saying, When I am dead, then bury me
in the tomb in which the man of Elohim is buried; lay my
bones beside his bones:
32 For the saying that he cried by the word of הוהי
against the altar in Beth-El, and against all the houses and
the temples of idols which are in the cities of Shomron,
shall surely come to pass.
33 After this thing Yahravam returned not from his evil
halacha, but made again from the am-ha-aretz, Kohanim
for the high places: whoever wished to be one, he
ordained him, and they became one of the Kohanim of
the temple of idols. 1
34 And this thing became sin to Beit Yahravam, 2 even to
to cut it off, and to destroy it from off the face of the
earth.

1 One of Efrayim's ongoing tendencies is to hand out
easy to acquire ordinations to those who are ignorant
of Torah and YHWH's Name.
2 House of Jeroboam, but not all of Efrayim/Yisrael.
comes to ask a thing from you for her son; for he is sick: this and this shall you say to her: for it shall be, when she comes in, that she shall pretend to be another woman.
6 And it was so, when Achiyah heard the sound of her feet as she came in at the door, that he said, Come in, wife of Yahavam; why do you pretend to be someone else? For I am sent to you with some heavy news.
7 Go, tell Yahavam, This says Elohim of Yisrael, Since I exalted you from among the people and made you ruler over My people Yisrael,
8 And tore the malchat cut away from Beit Dawid, and gave it you: and yet you have not been as My eved Dawid, who kept My mitzvoth, and who followed Me with all his lev, to do that only which was right in My eyes.
9 But have done evil above all that were before you: for you have gone and made other elohim, and molded images, to provoke Me to anger, and have cast Me behind your back:
10 Therefore, see, I will bring evil upon Beit Yahavam, and will cut off from Yahavam every male, and him that possesses authority in Yisrael, and will take away the remnant of Beit Yahavam, as a man takes away dung, until it be all gone.
11 Whoever dies of Yahavam’s bayit in the city shall the dogs eat; and whoever dies in the field shall the fowls of the air eat; and dogs eat; and whoever dies in the field shall the fowls of the air eat.
12 Arise therefore, go to your own bayit: and when your feet enter into the city, the child shall die.
13 And kol Yisrael shall mourn for him, and bury him; for only him from Yahavam’s bayit shall come to Sheol,
14 Moreover kal Elohim of Yisrael in the bayit of Yahavam.
15 And He shall give Yisrael up because of the sins of Yahavam, who shall cut off Beit Yahavam this day. But it does not matter now! 2, 3
16 For kal Elohim shall smite Yisrael, as a reed is shaken in the mayim, and He shall root up Yisrael out of this tov land, which He gave to their ahvot, and shall scatter them beyond the river, 4 because they have made their groves, provoking Elohim to anger.
17 And Yahavam’s wife arose, and departed, and came to Tirtzah; and when she came to the threshold of the door, the child died:
18 And they buried him; and kol Yisrael mourned for him, according to the word of Elohim, which He spoke by the hand of His eved Achiyah the navi.
19 And the rest of the acts of Yahavam, how he waged war, and how he reigned, see, they are written in the Scroll of Divre HaYamim about the melechim of Yisrael.
20 And the days that Yahavam reigned were twenty-two years: and he slept with his ahvot, and Nadav his son reigned in his place.
21 And Rechavam the son of Shlomo reigned in Yehudah. Rechavam was forty-one years old when he began to reign, and he reigned seventeen years in Yahrushalayim, the city that Elohim did choose out of all the tribes of Yisrael, to put His Name there. And his eema’s name was Naamah an Ammonitess.
22 And Yahavam did evil in the sight of Elohim, and they provoked Him to jealousy with their sins which they had committed, above all that their ahvot had done.
23 For they also built themselves temples for idols, and pillars, and Asherim, on every high hill, and under every green eytz.
24 And there were also Sodomites in the land: and they did according to all the abominations of the nations that Elohim cast out before the children of Yisrael.
25 And it came to pass in the fifth year of melech Rechavam, that Shishak melech of Mitzrayim came up against Yahrushalayim:
26 And he took away the treasures of the Bayit of Elohim, and the treasures of the melech’s bayit; he even took away all: and he took away all the shields of gold which Shlomo had made.
27 And melech Rechavam made in their place bronze shields, and committed them to the hands of the chief of the guard, who guarded the door of the melech’s bayit.
28 And it was so, when the melech went into the Bayit of Elohim, that the guard brought them, and brought them back into the guards’ room.
29 Now the rest of the acts of Rechavam, and all that he did, are they not written in the Scroll of Divre HaYamim about the melechim of Yehudah?
30 And there was war between Rechavam and Yahavam all their days.
31 And Rechavam slept with his ahvot, and was buried with his ahvot in the city of Dawid. And his eema’s name was Naamah an Ammonitess. And Aviyam his son reigned in his place.

15 Now in the eighteenth year of melech Yahavam the son of Nevat, Aviyam reigned over Yehudah.
2 Three years he reigned in Yahrushalayim. And his eema’s name was Maachah, the daughter of Avishalom.
3 And he had his halacha in all the sins of his abba, which

7 Even the first official king of the kingdom of Judah was not really Jewish because his mother was an Ammonite; according to traditional Judaism ancestry is traced from the mother. Of course biblically, if we follow the truth of the Commonwealth of Yisrael, we know that ancestry comes through the father. Anyone becomes Yisrael if they want to be by adopting YHWH’s standards, which are trust in Messiah Yahshua and Torah.
8 Judah also was evil and wicked and often was even worse than Efrayim.
9 And continues in various political and religious forms until this day.

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1 To the righteous part known as Abraham’s Bosom, since he was only a child.
3 A secondary reference to the future time when the King of Assyria will end the House of Jeroboam.
4 Euphrates.
5 Their exile in 721 BCE is prophesied to Jeroboam’s wife.
6 To become Lo-Ami and Lo-Ruchamah.
he had done before him: and his lev was not perfect with אשה his Elohim, as the lev of Dawid his abba.
4 Nevertheless for Dawid's sake did אשה Elohim give him a lamp in Yahrushalayim, to set up his son after him, and to establish Yahrushalayim:
5 Because Dawid did that which was right in the eyes of אשה, and turned not aside from anything that He commanded him all the days of his chayim, except only in the matter of Uriyah the Hittite.
6 And there was war between Rechavam and Yahvravam all the days of his chayim.
7 Now the rest of the acts of Aviyam, and all that he did, are they not written in the Scroll of Divre HaYamim about the melechim of Yahudah? And there was war between Aviyam and Yahvravam. 1
8 And Aviyam slept with his ahvot; and they buried him in the city of Dawid: and Asa his son reigned in his place.
9 And in the twentieth year of Yahvravam melech of Yisrael, Asa reigned over Yahudah.
10 And forty-one years he reigned in Yahrushalayim. And his eema's name was Maachah, the daughter of Avishalom.
11 And Asa did that which was right in the eyes of אשה, as did Dawid his abba.
12 And he took away the Sodomites out of the land, and removed all the idols that his ahvot had made.
13 And also Maachah his eema, even her he removed from being malqa, because she had made an idol in a grove; and Asa destroyed her idol, and burned it by the brook Kidron.
14 But the high places were not removed: nevertheless Asa's lev was perfect with אשה all his days.
15 And he brought in the things that his abba had dedicated, and the things which he himself had dedicated, into the Bayit of אשה, silver, and gold, and vessels.
16 And there was war between Asa and Ba-Asha melech of Yisrael all their days. 2
17 And Ba-Asha melech of Yisrael went up against Yahudah, and rebuilt Ramah, that he might not allow any to go out, or come in to Asa melech of Yahudah.
18 Then Asa took all the silver and the gold that were left in the treasures of the Bayit of אשה, and the treasures of the melech's bayit, and delivered them into the hand of his avadim: and melech Asa sent them to Ben-Hadad, the son of Tavrimon, the son of Hetzion, melech of Aram, that dwelt at Dameshek, saying.
19 There is a brit between me and you, and between my abba and your abba: see, I have sent to you a present of silver and gold; come and break your brit with Ba-Asha melech of Yisrael, that he may depart from me.
20 So Ben-Hadad listened to melech Asa, and sent the captains of the armies which he had against the cities of Yisrael, and smote Iyon, and Dan, and Avel-Beth-Maachah, and all Cinneroth, with all the land of Naphtali.
21 And it came to pass, when Ba-Asha heard of it, that he stopped the rebuilding of Ramah, and dwelt in Tirtzah.
22 Then melech Asa made a proclamation throughout all Yahudah; none was exempted: and they took away the stones of Ramah, and the timber, with which Ba-Asha had built; and melech Asa rebuilt with them Geva of Benyamin, and Mitzpah.
23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the Scroll of Divre HaYamim about the melechim of Yahudah? Nevertheless in the time of his old age he was diseased in his feet.
24 And Asa slept with his ahvot, and was buried with his ahvot in the city of Dawid his abba, and Yahushaphat his son reigned in his place.
25 And Nadav the son of Yahvravam began to reign over Yisrael in the second year of Asa melech of Yahudah, and reigned over Yisrael two years.
26 And he did evil in the sight of אשה, and had his halacha in the halacha of his abba, and in his sin that he made Yisrael to sin.
27 And Ba-Asha the son of Achiyah, of the bayit of Yissachar, conspired against him; and Ba-Asha smote him at Givethon, which belonged to the Plishtim; for Nadav and kol Yisrael laid siege to Givethon.
28 Even in the third year of Asa melech of Yahudah did Ba-Asha kill him, and reigned in his place.
29 And it came to pass, when he reigned, that he smote all of Beit Yahvravam; he left not to Yahvravam any offspring that breathed, until he had destroyed him, according to the saying of אשה, which He spoke by His eved Achiyah the Shilonite:
30 Because of the sins of Yahvravam which he sinned, and which he made Yisrael sin, by his provocation by which he provoked אשה Elohim of Yisrael to anger.
31 Now the rest of the acts of Nadav, and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?
32 And there was war between Asa and Ba-Asha melech of Yisrael all their days. 3
33 In the third year of Asa melech of Yahudah began Ba-Asha the son of Achiyah to reign over kol Yisrael in Tirtzah, twenty-four years.
34 And he did evil in the sight of אשה, and had his halacha in the halacha of Yahvravam, and in his sin by which he made Yisrael to sin.

1 Another two-house civil war battle.
2 Another two-house civil war battle.
3 Another two-house civil war.
6 So Ba-Asha slept with his ahvot, and was buried in Tirtzah: and Elah his son reigned in his place.
7 And also by the hand of the navi Yahu the son of Hanani came the word of Elohim against Ba-Asha, and against his bayit, even for all the evil that he did in the sight of Elohim, in provoking Him to anger with the work of his hands, in being like Beit Yahravam; and because he killed him.
8 In the twenty-sixth year of Asa melch of Yahudah began Elah the son of Ba-Asha to reign over Yisrael in Tirtzah, two years.
9 And he eded Zimri, captain of half his mirkavot, conspired against him, as he was in Tirtzah, drinking himself drunk in the bayit of Arza, steward of his bayit in Tirtzah.
10 And Zimri went in and smote him, and killed him, in the twenty-seventh year of Asa melch of Yahudah, and reigned in his place.
11 And it came to pass, when he began to reign, as soon as he sat on his kesay, that he killed all the bayit of Ba-Asha: he left him not one male, neither any of his relatives, nor of his cheverim.
12 So Zimri destroyed all the bayit of Ba-Asha, according to the word of Elohim, which he spoke against Ba-Asha by Yahu the navi.
13 For all the sins of Ba-Asha, and the sins of Elah his son, by which they sinned, and by which they made Yisrael to sin, in provoking Elohim of Yisrael to anger with their worthless deeds.
14 Now the rest of the acts of Elah, and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?
15 In the twenty-seventh year of Asa melch of Yahudah did Zimri reign seven days in Tirtzah. And the people were encamped against Givethon, which belonged to the Plishtim.
16 And the people that were encamped heard it said, Zimri has conspired, and has also slain the melech: therefore kol Yisrael made Omri, the captain of the army, melech over Yisrael that day in the camp.
17 And Omri went up from Givethon, and kol Yisrael with him, and they besieged Tirtzah.
18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the melech's bayit, and burned the melech's bayit over him with fire, and died.
19 For his sins which he sinned in doing evil in the sight of Elohim, in walking in the halacha of Yaharavam, and in his sin which he did, to make Yisrael to sin.
20 Now the rest of the acts of Zimri, and his treason that he made, are they not written in the Scroll of the Divre HaYamim of the melechim of Yisrael?
21 Then were the people of Yisrael divided into two parts: half of the people followed Tivni the son of Ginath, to make him melech; and half followed Omri.
22 But the people that followed Omri prevailed against the people that followed Tivni the son of Ginath: so Tivni died, and Omri reigned.
23 In the thirty-first year of Asa melch of Yahudah began Omri to reign over Yisrael, twelve years: six years he reigned in Tirtzah.
24 And he bought the hill Shomron from Shemer for two talents of silver, and built on the hill, and called the name of the city that he built, after the name of Shemer, owner of the hill, Shomron.
25 But Omri did evil in the eyes of Elohim, and did worse than all that were before him.
26 For he had his halacha in all the halacha of Yaharavam the son of Nevat, and in his sin by which he made Yisrael to sin, to provoke Elohim of Yisrael to anger with their worthless deeds.
27 Now the rest of the acts of Omri that he did, and his might that he showed, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?
28 So Omri slept with his ahvot, and was buried in Shomron: and Achav his son reigned in his place.
29 And in the thirty-eighth year of Asa melch of Yahudah began Achav the son of Omri to reign over Yisrael: and Achav the son of Omri reigned over Yisrael in Shomron twenty-two years.
30 And Achav the son of Omri did evil in the sight of Elohim, above all that were before him.
31 And it came to pass, as if it had been a small thing for him to have his halacha in the sins of Yaharavam the son of Nevat, that he took as his wife Isavel the daughter of Etba'al melech of the Tzidonians, and went and served Ba'al, and worshipped him.
32 And he reared up an altar for Ba'al in the bayit of Ba'al, which he had built in Shomron.
33 And Achav made a grove; and Achav did more to provoke Elohim of Yisrael to anger than all the melechim of Yisrael that were before him.
34 In his days did Hiel of Bethel rebuilt Yericho: he laid the foundation of it with Aviram his bachelor, and set up the gates of it with his youngest son Seguv, according to the word of Elohim, which He spoke by Yahoshua the son of Nun.

17 And Eliyahu the Tishbite, who was of the inhabitants of Gilad, said to Achav, As Elohim Elohim of Yisrael lives, before whom I stand, there shall not be dew nor rain these years, without my word.
2 And the word of Elohim came to him, saying,
3 Get away from here, and turn eastward, and hide yourself by the brook Cherit, that flows into the River Yarden.
4 And it shall be, that you shall drink of the brook; and I have commanded the ravens to feed you there.
5 So he went and did according to the word of Elohim: for he went and dwelt by the brook Cherit, that flows into the River Yarden.
6 And the ravens brought him lechem and meat in the morning, and lechem and meat in the evening; and he drank from the brook.
7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.
8 And the word of Elohim came to him, saying,
9 Arise, go to Tzaraphat, which belongs to Tzidon, and dwell there: see, I have commanded a widow woman

1 “The lord.”
2 One of s.a.tan’s titles.
3 An Efraymite from the ten tribes.
there to sustain you.

10 So he arose and went to Tzaraphat. 1 And when he came to the gate of the city, see, the widow woman was there gathering sticks, 2 and he called to her, and said, Get me, I ask you, a little mayim in a vessel, that I may drink. 11 And as she was going to get it, he called to her, and said, Bring me please, a morsel of lechem in your hand. 12 And she said, As your Elohim lives, I have not lechem, except a handful of flour in a bin, and a little oil in a jar, and I am gathering two sticks, 3 that I may go in and prepare it 4 for my son and me, so that we may eat it, and then die. 13 And Eliyahu said to her, Fear not; go and do as you have said: but make me a little lechem first, and bring it to me, and after that make some for yourself and for your son.

14 For this says Elohim of Yisrael, The bin of flour shall not waste away, neither shall the jar of oil run dry, until the day that Elohim sends rain upon the earth.

15 And she went and did according to the saying of Eliyahu: and she, and he, and her bayit, did eat many days.

16 And the bin of flour wasted not, neither did the jar of oil fail, according to the word of Elohim, which He spoke by Eliyahu.

17 And it came to pass after these things that the son of the woman who owned the bayit, fell sick; and his sickness was so severe, that there was no breath left in him.

18 And she said to Eliyahu, What have I to do with you, O man of Elohim? Have you come to me to call my sin to remembrance, and to kill my son?

19 And he said to her, Give me your son. And he took him out of her bosom, and carried him up into an upper room, where he was staying, and laid him on his own bed.

20 And he cried to Elohim, and said, O Elohim my Elohim; have You also brought evil upon the widow with whom I sojourn, by killing her son?

21 And he stretched himself upon the child three times, and cried to Elohim, and said, O Elohim my Elohim, I make tefillah, let this child's chayim come into him again.

22 And Elohim heard the voice of Eliyahu, and the chayim of the child came into him again, and he revived.

23 And Eliyahu took the child, and brought him down out of the upper room into the bayit, and delivered him to his emma: and Eliyahu said, See, your son lives.

24 And the woman said to Eliyahu, Now; by this, I know that you are a man of Elohim, and that the word of Elohim in your mouth is emet.

18 And it came to pass after many days, that the word of Elohim came to Eliyahu in the third year, 6 saying, Go, show yourself to Achav; and I will send rain upon the earth.

2 And Eliyahu went to show himself to Achav. And there was a severe famine in Shomron.

3 And Achav called Ovadyah, who was the governor of his bayit. Now Ovadyah feared Elohim greatly:

4 For it was, when Isavel cut down the neviim of Elohim, that Ovadyah took a hundred neviim, and hid them by fifty in a cave, and fed them with lechem and mayim.

5 And Achav said to Ovadyah, Go into the land, to all fountains of mayim, and to all brooks: perhaps we may find grass to save the horses and mules alive, that we lose not all the livestock.

6 So they divided the land between them to pass throughout it: Achav went one way by himself, and Ovadyah went another way by himself.

7 And as Ovadyah was on his way, see, Eliyahu met him: and he knew him, and fell on his face, and said, Is that you my master Eliyahu?

8 And he answered him, I am: go, tell your master; See, Eliyahu is here.

9 And he said, What have I sinned, that you would deliver your eved into the hand of Achav, to kill me?

10 As Elohim of Yisrael lives, there is no nation, or malchut, where my master has not sent to seek you: and when they said, He is not there; he made the malchut and nation take an oath, that they did not find you.

11 And now you say, Go, tell your master; See, Eliyahu is here.

12 And it shall come to pass, as soon as I am gone from you, that the Ruach of Elohim shall take you somewhere I know not; and so when I come and tell Achav, and he cannot find you, he shall kill me: but I your eved have feared Elohim from my youth.

13 Was it not told my master what I did when Isavel killed the neviim of Elohim, how I hid a hundred men of Elohim's neviim by fifty in a cave, and fed them with lechem and mayim?

14 And now you say, Go, tell your master; See, Eliyahu is here: and he shall kill me.

15 And Eliyahu said, As Elohim tzevaot lives, before

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2 A Yisraelite surviving among the nations, or a true non-Yisraelite, who has joined Yisrael by choice through faith.
3 The gathering of two sticks, or two houses among the nations in Zarahphath, is highly symbolic of the latter-day move of YHWH working through His quickened bride, the woman, out among the nations. The Hebrew for two sticks here is shenayim eytzim, or literally two trees/sticks, the exact same wording we find in Ezekiel 37:16-17.
4 The woman symbolic of Renewed Covenant Yisrael uses the two sticks to start the flames, or fires of revival, as she awaits the revelation of the ministry of Elijah. She uses the two sticks symbolizing the two houses in the nations. Elijah furthers the work by turning the hearts of the fathers, or Judah back to the children, or Efrayim. Elijah then will give way to the second coming of Messiah, who finishes the task Himself.
5 The fire of two-house revival is not a passing fad, but survives many days until Messiah returns to complete the task.

6 After 2,000 years in the 3rd year, or start of the third millennium since Yahshua, YHWH sends the rains of restoration, after the two sticks are gathered and used to start revival flames for the whole nation of Yisrael.
whom I stand, I will surely show myself to him today. 16 So Ovadyah went to meet Achav, and told him: and Achav went to meet Eliyahu.
17 And it came to pass, when Achav saw Eliyahu, that Achav said to him, Are you he that troubles and disturbs Yisrael? 1
18 And he answered, I have not troubled Yisrael; but you, and your abba's bayit, in that you have forsaken the mitzvoth, the Torah of ה' , and you have followed Ba'alim. 2 3
19 Now therefore send, and gather to me kol Yisrael to Mount Carmel, and the neviim of Ba'al 4 four hundred fifty, and the neviim of the Asherah four hundred, who eat at Isavel's shulchan.
20 So Achav sent to all the children of Yisrael, and gathered the neviim together to Mount Carmel.
21 And Eliyahu came to all the people, and said, How long do you keep hopping between two opinions? If ה' is Elohim, follow Him: but if Ba'al, 5 then follow him.
And the people answered him not a word.
22 Then said Eliyahu to the people, I alone, remain a navi of ה', but Ba'al's neviim are four hundred fifty men.
23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will prepare the other bullock, and lay it on wood, and put no fire under:
24 And you call on the Name of your elohim, and I will call on the Name of ה': and the Elohim that answers by fire; let him be Elohim. And all the people answered and said, It is well spoken.
25 And Eliyahu said to the neviim of Ba'al, Choose one bullock for yourselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will prepare the bullock, and lay it on wood, and put no fire under:
26 And you call on the Name of your elohim, and I will call on the Name of ה': and the Elohim that answers by fire; let him be Elohim. And all the people answered and said, It is well spoken.
27 And Eliyahu said to the neviim of Ba'al, Choose one bullock for yourselves, and prepare it first; for you are many; and call on the name of your elohim, but put no fire under it.
28 And they took the bullock which was given them, and cut it in pieces, and laid them down on the wood, and said, Fill four barrels 12 with mayim, and pour it on the burnt sacrifice, and on the wood.
29 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.
30 And the mayim ran all around the altar; and he filled the trench also with mayim.

8 An “Elijah calling” will focus on repairing the people and altar of YHWH to restore true worship for both houses.
9 True worship after a renunciation of all pagan ways, is the restoration of that worship among all 12 tribes and every altar rebuilt and restored must include all 12 tribes, or both houses of Yisrael, or it cannot be considered a true altar of pure worship. The rebuilding of Dawid's Tabernacle and all the worship in it must be with all 12 foundation stones.
10 When Yisrael is restored with all 12 tribes being repaired, the worship and homage will be done only and exclusively to and in the Name of YHWH. Any other form of worship, or service does not meet the standard of Yisrael restored and rebuilt.
11 The two seahs, or measures of seed are symbolic of the word of YHWH (both the First and Renewed Covenant) and the word of restoration going to both houses involved with restoring the worship of YHWH to all 12 stones, or tribes. Notice that both houses need the seed, or the word of restoration, since both are partially blind and both are in a muddy ditch.
12 Symbolic of the four winds, or corners of the earth from where Yisrael would be restored in their return and the altar (12 tribes) rebuilt in revival flames, through fearless restoration prophets and a return to the true Name of YHWH, as men forsake their generic “lords.”
13 The little revival flame that started with one woman rubbing the two sticks, now leads to the water of revival flowing for all the tribes, symbolized by the trench, or pit where all 12 tribes have been blind and stuck, being filled and overflowing with the full flow of the Set-Apart Spirit and the water of revival and restoration. The water watered the two measures, or seahs, touching both houses of Yisrael. By Biblical
36 And it came to pass at the time of the offering of the ma'ariv sacrifice, that Eliyahu the navi came near, and said, "Elohim is Avraham, Yitzchak, and of Yisrael, let it be known this day that You are Elohim in Yisrael, and that I am Your eved, and that I have done all these things at Your word.

37 Answer me, that this people may know that You are Elohim, and that You have restored their lev back again.

38 Then the fire of Elohim fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the mayim that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, "Elohim, He is the Elohim; He is the Elohim."

40 And Eliyahu said to them, Take the neviim of Ba'al; let not one of them escape. And they took them: and Eliyahu brought them down to the brook Kishon, and killed them there.

41 And Eliyahu said to Achav, Get up, eat and drink, for there is a sound of abundance of rain.

42 So Achav went up to eat and to drink. And Eliyahu went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

43 And said to his eved, Go up now, look toward the sea. And he went up, and looked, and said, There is not a speck of rain. And seven times he said, Go again.

44 And it came to pass the seventh time, that he said, See, there arises a little cloud out of the sea, like a man's hand. And he said, Go up, and say to Achav, Prepare your mirkavah, and go down, before the rain stops you.

45 And meanwhile it came to pass, that the shamayim were black with clouds and wind, and there was a great rain. And Achav rode, and went to Yezreel.

46 And the hand of Elohim was on Eliyahu; and he girded up his loins, and ran before Achav to the entrance of Yezreel.

19 And Achav told Isavel all that Eliyahu had done, and also how he had slain all the neviim with the sword.

2 Then Isavel sent a messenger to Eliyahu, saying, So let elohim do to me, and more also, if I make not your chayim as the chayim of one of them by tomorrow about this time.

3 And when he saw that, he arose, and ran for his chayim, and came to Be-er-Sheva, which belongs to Yahudah, and left his eved there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper eytz: and he requested for himself that he might die; and said, I have had enough; now, O Elohim, take away my chayim; for I am not better than my ahvot.

5 And as he lay and slept under a juniper eytz, see, a heavenly malach touched him, and said to him, Arise and eat.

6 And he looked, and, see, there was a cake of lechem baked on the coals, and a jar of mayim at his head. And he did eat and drink, and lay down again.

7 And the heavenly malach of Elohim came again the second time, and touched him, and said, Arise and eat, because the journey is too great for you.

8 And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights to Horev - Senai the mount of Elohim.

9 And he came there to a cave, and stayed there; and, see, there arises a little cloud out of the sea, like a man's hand. And he said, Go up, and say to Achav, Prepare your mirkavah, and go down, before the rain stops you.

10 And he said, I have been very zealous for Elohim tzevaoth, but the children of Yisrael have forsaken Your brit, thrown down Your altars, and slain Your neviim with the sword. Now I alone am left; and they seek my chayim, to take it away.

11 And He said, Go out, and stand upon the mount before Yehovah. And, see, there came a voice to him, and said, What are you doing here, Eliyahu?

10 Yahshua.
Avel-Mecholah shall you anoint to be navi in your place.
17 And it shall come to pass, that him that escapes the sword of Haza-El shall Yahu kill: and him that escapes from the sword of Yahu shall Elisha kill.
18 Yet I have left for Myself seven thousand in Yisrael, all the knees that have not bowed to Ba’al-the lord, and every mouth that has not kissed him.

20 And Ben-Hadad the melech of Aram gathered all his army together: and there were thirty-two other melechim with him, and horses, and mirkavot: and he went up and besieged Shomron, and warred against it.
2 And he sent messengers to Achav melech of Yisrael into the city, and said to him, This says Ben-Hadad, Your silver and your gold is mine; your wives also and your children, even the best of all, are mine.
3 And the melech of Yisrael answered and said, My master, O melech, according to your saying, I am yours, and all that I have.
4 And the messengers came again, and said, This speaks Ben-Hadad, saying, Although I have sent to you, saying, You shall deliver to me your silver, and your gold, and your wives, and your children;
5 Yet I will send my avadim to you tomorrow about this time, and they shall search your bayit, and the houses of your avadim; and it shall be, that whatever is valued in your eyes, they shall put it in their hand, and take it away.
6 Then the melech of Yisrael called all the zechanim of the land, and said, Please know, and see how this man seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I did not refuse.
7 And all the zechanim and all the people said to him, Listen not to him, nor consent.
8 And he said to the messengers of Ben-Hadad, Tell my master the melech, All that you did send for to your eved the first time I will do: but this thing I may not do. And the messengers departed, and brought him word again.
9 So he said to the messengers of Ben-Hadad, Tell him, Let not him that puts on his armor boast like one that puts it off.
10 And it came to pass, when Ben-Hadad heard this message, as he was drinking, along with the melechim in booths, that he said to his avadim, Set yourselves in array. And they set themselves in array against the city.
11 And, see, there came a navi to Achav melech of Yisrael, saying, This says hāmān, Even by the young men of the rulers of the provinces. Then he said, Who shall order the battle? And he answered, You.
12 Then he numbered the young men of the rulers of the provinces, and they were two hundred thirty-two: and after them he numbered all the people, even all the children of Yisrael, being seven thousand.
13 And they set themselves in array against the city.
14 And Achav said, By whom? And he said, This says hāmān, Even by the young men of the rulers of the provinces. Then he said, Who shall order the battle? And he answered, You.
15 Then he numbered the young men of the rulers of the provinces, and they were two hundred thirty-two: and after them he numbered all the people, even all the children of Yisrael, being seven thousand.
16 And they went out at noon. But Ben-Hadad was drinking himself drunk in the booths, and he and the melechim, the thirty-two melechim that helped him.
17 And the young men of the rulers of the provinces went out first; and Ben-Hadad sent out, and they told him, saying, There are men coming out of Shomron.
18 And he said, If they come out for shalom, take them alive; or if they come out for war, take them alive.
19 So these young men of the rulers of the provinces came out of the city, and the army that followed them.
20 And they killed every one his man: and the Arameans with a great slaughter.
21 And the melech of Yisrael went out, and smote the horses and mirkavot, and killed the Arameans with a great slaughter.
22 And the navi came to the melech of Yisrael, and said to him, Go, strengthen yourself, and know, and see what you do: for at the turn of the year the melech of Aram will come up against you again.
23 And the avadim of the melech of Aram said to him, Their elohim are elohim of the hills; therefore they were stronger than us; but let us fight against them in the plain, and surely we shall be stronger than them.
24 And do this thing, Take the melechim away, every man out of his place, and put officers in their places:
25 And number an army, like the army that you have lost; and horses for horse, and mirkavot for mirkavot: and we will fight against them in the plain, and surely we shall be stronger than them. And he listened to their voice, and did so.
26 And it came to pass at the turn of the year, that Ben-Hadad numbered the Arameans, and went up to Aphek, to fight against Yisrael.
27 And the children of Yisrael were numbered, and were all present, and went against them: and the children of Yisrael camped before them like two little flocks of goats;

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1 Representing all Yisraelites of this age, or 7,000 years years since creation, who have not kissed “the lord,” but serve YHWH and His Son who will all surely enter into the resurrection of the just.
2 True Yisraelites refuse to substitute a generic “lord” for YHWH.
3 Elisha’s calling like that of Elijah, was to be burdened burdened and work with all 12 tribes, symbolized by the 12 yoke of oxen in their return to truth and repentance.
4 Only after seeing Elisha’s willingness to work with all all 12 tribes, as seen in this symbolism.
but the Arameans filled the country.

28 And there came a man of Elohim, and spoke to the melech of Yisrael, and said, This says הוהי, Because the Arameans have said, הוהי is Elohim of the hills, but He is not Elohim of the valleys, therefore will I deliver all this great multitude into your hand, and you shall know that I am הוהי.

29 And they camped opposite each other seven days. And so it was, that in the seventh day the battle was started: and the children of Yisrael killed of the Arameans a hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city, and there a wall fell upon twenty seven thousand of the men that were left. And Ben-Hadad fled, and came into the city, into an inner bedroom.

31 And his avadim said to him, See now, we have heard that the melechim of Beit Yisrael are merciful melechim: let us, I ask you, put sackcloth on our loins, and ropes upon our heads, and go out to the melech of Yisrael: perhaps he will save your chayim.

32 So they girded sackcloth on their loins, and put ropes around their heads, and came to the melech of Yisrael, and said, Your eved Ben-Hadad says, I beg you, let me live. And he said, Is he yet alive? He is my brother.

33 Now the men did diligently observe whether anything would come from him, and quickly grasped it: and they said, Your brother Ben-Hadad. Then he said, Go, bring him. Then Ben-Hadad came out to him; and caused him to come up into the mirkavah.

34 And Ben-Hadad said to him, The cities, which my abba took from your abba, I will restore; and you shall build streets for yourself in Dameshek, as my abba made in Shomron. Then said Achav, I will send you away with this brit. And he made a brit with him, and sent him away.

35 And a certain man of the sons of the neviim said to his avadim, This says הוהי, Because you have not obeyed the word which Navoth the Yezreelite had spoken to him: for he had said, I will not give you the inheritance of my ahvot. And he lay down upon his bed, and turned his face, and would eat no food.

36 Then said he to him, Because you have not obeyed the voice of הוהי, see, as soon as you are departed from me, a lion shall kill you. And as soon as he had departed from him, a lion found him, and killed him.

37 Then he found another man, and said, Smite me, please. And the man smote him, so that in smiting he wounded him.

38 So the navi departed, and waited for the melech on a road, and disguised himself with ashes upon his face.

39 And as the melech passed by, he cried to the melech: and he said, Your eved went out into the midst of the battle; and, see, a man came over, and brought a man to me, and said, Guard this man: if by any means he is missing, then shall your chayim be for his chayim, or else you shall pay a talent of silver.

40 And as your eved was busy here and there, he left. And the melech of Yisrael said to him, Your mishpat is right; you yourself have decided it.

41 And he quickly removed the ashes away from his face; and the melech of Yisrael discerned that he was one of the neviim.

42 And he said to him, This says הוהי, Because you have let go out of your hand a man whom I appointed to utter destruction, therefore your chayim shall go for his chayim, and your people for his people.

43 And the melech of Yisrael went to his bayit bitter and displeased, and came to Shomron.

21 And it came to pass after these things, that Navoth the Yezreelite had a vineyard, which was in Yezreel, near by the palace of Achav melech of Shomron.

2 And Achav spoke to Navoth, saying, Give me your vineyard, that I may have it for a gan of herbs, because it is near to my bayit: and I will give you for it a better vineyard; or if it seems to you, I will give you its worth in silver.

3 And Navoth said to Achav,不准 forbid, that I should give the inheritance of my ahvot to you.

4 And Achav came into his bayit bitter and displeased because of the word which Navoth the Yezreelite had spoken to him: for he had said, I will not give you the inheritance of my ahvot. And he lay down upon his bed, and turned his face, and would eat no food.

5 But Isavel his wife came to him, and said to him, Why is your ruach so sad, that you eat no lechem?

6 And he said to her, Because I spoke to Navoth the Yezreelite, and said to him, Give me your vineyard for money; or else, if it pleases you, I will give you another vineyard for it: and he answered, I will not give you my vineyard.

7 And Isavel his wife said to him, Do you now govern the malchut of Yisrael? Arise, and eat lechem, and let your lev be in simcha: I will give you the vineyard of Navoth the Yezreelite.

8 So she wrote letters in Achav's name, and sealed them with his seal, and sent the letters to the zechanim and to the nobles that were in the city, dwelling with Navoth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Navoth at the head of the people:

10 And set two men, sons of Beliyaal, before him, to bear witness against Navoth. Then said Achav, I will go out to the mirkavah. And the melech of Yisrael discerned that he was one of the faithful believers in YHWH.

12 They proclaimed a fast, and set Navoth at the head of the people.

13 And there came in two men, children of Beliyaal, and sat before him: and the men of Beliyaal witnessed against him, even against Navoth, in the presence of the people, saying, Navoth did blaspheme Elohim and the melech.

1 Here is a beautiful crystal-clear reference to the well-known fact in those days, that Arameans and Yisraelites were the very same people. Most of the congregations Paul planted in Asia Minor were in the land of Aram due north of Yisrael. Rachel and Leah were Arameans. Here Ahab calls Ben-Hadad his physical brother. They certainly couldn't be “spiritual brothers,” since neither he nor Ben-Hadad were true faithful believers in YHWH.

2 s.a.tan.
Then they carried him out of the city, and stoned him with stones, that he died.

14 Then they sent to Isavel, saying, Navoth is stoned, and is dead.

15 And it came to pass, when Isavel heard that Navoth was stoned, and was dead, that Isavel said to Aχav, Arise, take possession of the vineyard of Navoth the Yezreelite, which he refused to give you for money: for Navoth is not alive, but dead.

16 And it came to pass, when Aχav heard that Navoth was dead, that Aχav rose up to go down to the vineyard of Navoth the Yezreelite, to take possession of it.

17 And the word of Ḫayyim came to Eliyahu the Tishbite, saying,

18 Arise, go down to meet Aχav melech of Yisrael, who is in Shomron: see, he is in the vineyard of Navoth, where he has gone down to possess it.

19 And you shall speak to him, saying, This says Ḫayyim, Have you killed, and also taken possession? And you shall speak to him, saying, This says Ḫayyim, In the place where dogs licked the dahm of Navoth shall dogs lick your dahm, even your...............

20 And Aχav said to Eliyahu, Have you found me, O my enemy? And he answered, I have found you: because you have sold yourself to work evil in the sight of Ḫayyim.

21 See, I will bring evil upon you, and will consume your descendants, and will cut off from Aχav every male, both him that is shut up and him that is left in Yisrael.

22 And will make your bayit like Beit Yahravm the son of Yimlah, and like the bayit of Ba-Asha the son of Achiyah, for the provocation by which you have provoked Me to anger, and made Yisrael to sin.

23 And of Isavel also spoke Ḫayyim, saying, The dogs shall eat Isavel by the wall of Yezreel.

24 Him that dies of Aχav in the city the dogs shall eat; and him that dies in the field shall the fowls of the air eat.

25 But there was none like Aχav, who did sell himself to work wickedness in the sight of Ḫayyim, whom Isavel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom Ḫayyim cast out before the children of Yisrael.

27 And it came to pass, when Aχav heard those words, that he tore his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went mourning.

28 And the word of Ḫayyim came to Eliyahu the Tishbite, saying,

29 Do you see how Aχav humbled himself before Me? Because he humbled himself before Me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his bayit

22 And they continued three years without war between Aram and Yisrael.

2 And it came to pass in the third year, that Yahushaphat the melech of Yahuḍah came down to the melech of Yisrael.

3 And the melech of Yisrael said to his avadim, You know that Ramot in Gilad is ours, and we are silent, and yet we do not take it away from the hand of the melech of Aram?

4 And he said to Yahushaphat, Will you go with me to battle to Ramot-Gilad? And Yahushaphat said to the melech of Yisrael, I am as you are, my people as your people, my horses as your horses.

5 And Yahushaphat said to the melech of Yisrael, Inquire, for the word of Ḫayyim today.

6 Then the melech of Yisrael gathered the neviim together, about four hundred men, and said to them, Shall I go against Ramot-Gilad to battle, or shall I refrain? And they said, Go up; for Ḫayyim shall deliver it into the hand of the melech.

7 And Yahushaphat said, Is there not here a navi of Ḫayyim besides these that we might inquire of him also?

8 And the melech of Yisrael said to Yahushaphat, There is yet one man, Michayah the son of Yimlah, by whom we may inquire from Ḫayyim: but I hate him; for he does not prophesy tov concerning me, but only evil. And Yahushaphat said, Let not the melech say so.

9 Then the melech of Yisrael called an officer, and said, Hurry and bring here Michayah the son of Yimlah.

10 And the melech of Yisrael and Yahushaphat the melech of Yahuḍah sat each on his kesay, having put on their robes, in a thrashing floor at the entrance of the Gate of Shomron; and all the neviim prophesied before them.

11 And Tzedkayahu the son of Kenaanah made horns of iron: and he said, This says Ḫayyim, With these shall you push the Arameans, until you have consumed them.

12 And all the neviim prophesied the same, saying, Go up to Ramot-Gilad, and prosper: for Ḫayyim shall deliver it into the melech's hand.

13 And the messenger that was gone to call Michayah spoke to him, saying, See now, the words of the neviim declare tov to the melech with one accord: let your word, I ask you, be like the words of one of them, and speak that which is tov.

14 And Michayah said, As Ḫayyim lives, what Ḫayyim says to me, that will I speak.

15 So he came to the melech. And the melech said to him, Michayah, shall we go against Ramot-Gilad to battle, or shall we refrain? And he answered him, Go, and prosper: for Ḫayyim shall deliver it into the hand of the melech.

16 And the melech said to him, How many times shall I make you swear that you tell me nothing but that which is emet in the Name of Ḫayyim?

1 Missing words probably indicate distasteful descriptions of body parts that apparently YHWH wanted left out.

2 A temporary truce between the two houses to unite against other Aramean-Yisraelites.

3 "Scripture does speak of some intermingling and intermarriage between the two kingdoms, but while men were free to move from their tribal land to that of another, they could not take their land inheritance with them. Land could be sold on a lease basis, but not permanently (Lev 25:13, 29-31). Surely this restriction tended to limit intermingling. But most importantly, if one did move to a different tribal territory, that move would not, could not change one’s tribal lineage." Who Is Israel? Wootten.
17 And he said, I saw kol Yisrael scattered upon the hills, as sheep that have not a shepherd: and אֲדֹנָי said, These have no master: let them return every man to his bayit in shalom.

18 And the melech of Yisrael said to Yahushaphat, Did I not tell you that he would prophesy evil concerning me?

19 And he said, Hear therefore the word of יהולא: I saw יהוה sitting on His kesay, and all the armies of the shaymim standing by Him on His Right Hand and on His Left.

20 And יהוה said, Who shall persuade Achav, that he may go up and fall at Ramot-Gilad? And one said one thing, and another said another thing.

21 And there came forward a ruach, and stood before יהוה, and said, I will entice him.

22 And יהוה said to him, In what way? And he said, I will go out, and I will be a lying ruach in the mouth of all his neviim. And He said, You shall persuade him, and prevail also: go out, and do so.

23 Now therefore, see, יהוה has put a lying ruach in the mouth of all these your neviim, but יהוה has spoken evil concerning you.

24 But Tzedekayahu the son of Kenaanah went near, and smote Michayah on the cheek, and said, Which way did the Ruach of יהוה go from me to speak to you?

25 And Michayah said, See, you shall see in that day, when you shall go into an inner room to hide yourself.

26 And the melech of Yisrael said to Yahushaphat, Take Michayah, and carry him back to Amon the governor of the city, and to Yoash the melech's son, and say, This says the melech, Put this fellow in the prison, and feed him with the lechem of affliction and the dogs licked up his dahm; and the whores washed in it; according to the word of יהוה which He spoke.

27 And יהוה said to him, In what way? And he said, I will go out, and I will be a lying ruach in the mouth of all his neviim. And He said, You shall persuade him, and prevail also: go out, and do so.

28 And יהוה has put a lying ruach in the mouth of all these your neviim, but יהוה has spoken evil concerning you.

29 But Tzedekayahu the son of Kenaanah went near, and smote Michayah on the cheek, and said, Which way did the Ruach of יהוה go from me to speak to you?

30 And Michayah said, See, you shall see in that day, when you shall go into an inner room to hide yourself.

31 But the melech of Aram commanded his thirty-two captains that had rule over his mirkavot, saying, Fight neither with small nor great, but only with the melech of Yisrael.

32 And it came to pass, when the captains of the mirkavot saw Yahushaphat, that they said, Surely it is the melech of Yisrael. And they turned aside to fight against him: and Yahushaphat cried out.

33 And it came to pass, when the captains of the mirkavot perceived that it was not the melech of Yisrael, they turned back from pursuing him.

34 And a certain man drew a bow aimlessly, and smote the melech of Yisrael between the armor and the breastplate; therefore he said to the driver of his mirkavah, Turn around, and carry me out of the battle; for I am wounded.

35 And the battle increased that day: and the melech was propped up in his mirkavah against the Arameans, and died at evening: and the dahm ran out of the wound into the midst of the mirkavah.

36 And there went a proclamation throughout the army at sundown, saying, Every man to his city, and every man to his own country.

37 So the melech died, and was brought to Shomron; and they buried the melech in Shomron.

38 And one washed his mirkavah in the pool of Shomron; and the dogs licked up his dahm; and the whores washed in it; according to the word of יהוה which He spoke.

39 Now the rest of the acts of Achav, and all that he did, and the ivory bayit which he made, and all the cities that he built, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

40 So Achav slept with his ahvot; and Achazyahu his son reigned in his place.

41 And Yahushaphat the son of Asa began to reign over Yahudah in the fourth year of Achav melech of Yisrael.

42 Yahushaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Yahrushalayim. And his eema's name was Azuva the daughter of Shilhi.

43 And he had his halacha in all the ways of Asa his abba; he turned not aside from it, doing that which was right in the eyes of יהוה: nevertheless the temples of idols were not taken away; for the people still offered sacrifices and burned incense in the temples of idols.

44 And Yahushaphat made shalom with the melechim of Yisrael.

45 Now the acts of Yahushaphat, and the might that he showed, and how he waged war, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

46 And the remnant of the Sodomites, which remained in the days of his abba Asa, he took out of the land.

47 There was then no melech in Edom: a deputy was melech.

48 Yahushaphat made ships of Tarshish to go to Ophir for gold: but they went not, for the ships were broken at Etzyon-Gever.

49 Then said Achazyahu the son of Achav to Yahushaphat, Let my avadim go with your avadim in the ships. But Yahushaphat would not consent.

50 So Yahushaphat slept with his ahvot, and was buried with his ahvot in the city of Dawid his abba. And he reigned twenty-five years.

51 Then said Achazyahu the son of Achav to Yahushaphat, Let my avadim go with your avadim in the ships. But Yahushaphat would not consent.

52 So Yahushaphat slept with his ahvot, and was buried with his ahvot in the city of Dawid his abba. And he reigned twenty-five years.

53 For he served Ba’al, and worshipped him, and provoked to anger יהוה Elohim of Yisrael, according to all that his abba had done. ב

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1 Peshitta: “kings.”
2 Solomon’s naval port had crumbled along with the rest of his united kingdom.
1 Then Moav rebelled against Yisrael after the death of Achav.
2 And Achazyahu fell down through a lattice in his upper room that was in Shomron, and was sick: and he sent messengers, and said to them, Go, inquire of Ba’al-Zevuv the elohim of Ekron whether I shall be healed of this disease.
3 But a heavenly malach of Elohim said to Eliyahu the Tishbite, Arise, go up to meet the messengers of the melech of Shomron, and say to them, Is it because there is no Elohim in Yisrael, that you go to inquire of Ba’al-Zevuv the elohim of Ekron?
4 Now therefore this says רוח האל, You shall not come down from that bed on which you have gone up, but shall surely die. And Eliyahu departed.
5 And when the messengers turned back to him, he said to them, Why have you now come back?
6 And they said to him, There came a man up to meet us, and said to us, Go, turn back to the melech that sent you, and say to him, This says רוח האל, Is it because there is no Elohim in Yisrael, that you sent to inquire of Ba’al-Zevuv the elohim of Ekron? Therefore you shall not come down from that bed on which you have gone up, but shall surely die.
7 And he said to them, What kind of man was he who came up to meet you, and told you these words?
8 And they answered him, He was a hairy man, and dressed with a girdle of leather around his loins. And he said, It is Eliyahu the Tishbite.
9 Then the melech sent to him a captain of fifty with his fifty. And he went up to him: and, see, he sat on the top of a hill. And he spoke to him, You man of Elohim, the melech has said, Come down.
10 And Eliyahu answered and said to the captain of fifty, If I be a man of Elohim, then let fire come down from the shamayim, and consume him and your fifty. And fire came down fire from the shamayim, and consumed him and his fifty.
11 Again also he sent to him another captain of fifty with his fifty. And he answered and said to him, O man of Elohim, this has the melech said, Come down quickly.
12 And Eliyahu answered and said to them, If I be a man of Elohim, let fire come down from the shamayim, and consume you and your fifty. And the fire of Elohim came down from the shamayim, and consumed him and his fifty.
13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Eliyahu, and pleaded with him, and said to him, O man of Elohim, I beg you, let my chayim, and the chayim of these fifty of your avadim, be precious in your sight.
14 See, there came fire down from the shamayim, and burned up the two captains of the former fifties with their fifties: therefore let my chayim now be precious in your sight.
15 And the Malach of Elohim said to Eliyahu, Go down with him: be not afraid of him. And he arose, and went down with him to the melech.
16 And he said to him, This says רוח האל, Since you have sent messengers to inquire of Ba’al-Zevuv the elohim of Ekron, is it because there is no Elohim in Yisrael to inquire of His word? Therefore you shall not come down off that bed on which you have gone up, but shall surely die.
17 So he died according to the word of רוח האל which Eliyahu had spoken. And Yahuram reigned in his place in the second year of Yahuram the son of Yahushaphat melech of Yehudah; because he had no son.
18 Now the rest of the acts of Achazyahu that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?

2 And it came to pass, when רוח האל would take up Eliyahu into the shamayim by a whirlwind, that Eliyahu went with Elisha from Gilgal.
2 And Eliyahu said to Elisha, Stay here, I ask you; for רוח לא comes not any more from before your face; but the רוח של יפרון is alive, and in his place; and he said, As רוח לא lives, I will not leave you. So they went down to Beth-El.
3 And the sons of the neviim that were at Beth-El came forth to Elisha, and said to him, Do you know that רוח לא will take away your master from being over you today? And he answered, Ken, I know it; hold you your silence.
4 And Eliyahu said to him, Elisha, stay here, I ask you; for רוח לא has sent me to Beth-El. And Elisha said to him, As רוח לא lives, and as your being lives, I will not leave you. So they came to Elisha.
5 And the sons of the neviim that were at Yericho came to Elisha, and said to him, Do you know that רוח לא will take away your master from being over you today? And he answered, Ken; I know it; be silent!
6 And Eliyahu said to him, Stay here, I ask you, for רוח לא has sent me to Yarden. And he said, As רוח לא lives, and as your being lives, I will not leave you. And the two went on.
7 And fifty men of the sons of the neviim went, and stood far off to view: and the two of them stood by Yarden.
8 And Eliyahu took his mantle, and wrapped it together, and struck the mayim, and they were divided here and there, so that the two of them went over on dry ground.
9 And it came to pass, when they had gone over, that Eliyahu said to Elisha, Ask me what I shall do for you, before I am taken away from you. And Elisha said, I ask you, let a double portion of your ruach be upon me.
10 And he said, You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.
11 And it came to pass, as they still went on, and talked, that, see, there appeared a mirkavah of fire, and horses of fire, and separated them; and Eliyahu went up by a whirlwind into the shamayim.
12 And Elisha saw it, and he cried, My abba, my abba, the Mirkavah of Yisrael, and their horsemen. And he saw him no more: and he took hold of his own clothes, and tore them in two pieces.
13 He took up also the mantle of Eliyahu that fell from him, and went back, and stood by the bank of the Yarden; 14 And he took the mantle of Eliyahu that fell from him, and struck the mayim, and said, Where is Elohim Elohim of Eliyahu? And when he also had struck the mayim, they parted here and there: and Elisha went over. 15 And when the sons of the neviim who were at Yericho saw him, they said, The ruach of Eliyahu does rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. 16 And they said to him, See now, there are with your avadim fifty strong men; let them go, we ask you, and seek your master: if perhaps the Ruach of Elohim has taken him up, and cast him upon some mountain, or into some valley. And he said, You shall not send anyone. 17 And when they urged him until he was ashamed, he relented and said, Send. They sent therefore fifty men; but found him not. 18 And when they came again to him, for he tarried at Yericho, he said to them, Did I not say to you, Go not? 19 And the men of the city said to Elisha, See, We ask you, the situation of this city is pleasant, as my master sees: but the mayim is spoiled, and the ground barren. 20 And he said, Bring me a new bowl, and put salt in it. 21 And they brought it to him. 22 And it came to pass, when he put salt in it, the water was healed to this day, according to the saying of Elisha which he spoke.

2 And he worked evil in the sight of Yahweh; but not like his abba. For he put away the image of Ba’al that his abba had made. 3 Nevertheless he cleaved to the sins of Yahravam the son of Shaphat, who made Yisrael to sin; he departed not from them. 4 And Mesha melech of Moav was a sheep-breeder, and rendered to the melech of Yeisrael a hundred thousand lambs, and a hundred thousand rams, with the wool. 5 But it came to pass, when Achav was dead, that the melech of Moav rebelled against the melech of Yeisrael. 6 And melech Yahuram went out of Shomron the same time, and numbered kol Yisrael. 7 And he went and sent to Yahushaphat the melech of Yahudah, saying, The melech of Moav has rebelled against me: will you go with me against Moav to battle? And he said, I will go up: I am as you are, my people as your people, and my horses as your horses. 8 And he said, Which derech shall we go up? And he answered, The derech that goes through the wilderness of Edom. 9 So the melech of Yeisrael went, and the melech of Yahudah, and the melech of Edom: and they went a journey of seven days; and there was no mayim for the armies, and for the cattle that followed them.

12 And Yahushaphat said, The word of יהוה is with us. So the melech of Yeisrael and Yahushaphat and the melech of Edom went down to him. 13 And Elisha said to the melech of Yeisrael, What have I to do with you? Go to the neviim of your abba, and to the neviim of your eema. And the melech of Yeisrael said to him, No: for יהוה has called these three melechim together, to deliver them into the hand of Moav! 14 And Elisha said, As יהוה tzevaot lives, before whom I stand, surely, were it not that I regard and respect the presence of Yahushaphat the melech of Yahudah, I would not even look at you, nor see you. 15 But now bring me a harpist. And it came to pass, when the harpist played, that the hand of יהוה came upon him. 16 And he said, This says יהוה, Make this valley full of ditches. 17 For this says יהוה, You shall not see wind, neither shall you see rain; yet that valley shall be filled with mayim, that you may drink, both you, and your cattle, and your beasts. 18 And this is but a minor thing in the sight of יהוה: He will also deliver the Moavites into your hand. 19 And you shall kill every fortified city, and every choice city, and shall cut down every toy eytz, and stop all wells of mayim, and ruin every toy piece of land with stones. 20 And it came to pass in the morning, when the grain offering was offered, that, see, there came mayim by the derech of Edom, and the country was filled with mayim. 21 And when all the Moavites heard that the melechim were come up to fight against them, they gathered all that were able to put on armor, and the older ones also, and stood in the border. 22 And they rose up early in the morning, and the sun shone upon the mayim, and the Moavites saw the mayim on the other side as red as dahm:"
23 And they said, This is dahm: the melechim are surely killed, and they have killed one another: now therefore, Moav, go to the spoil.
24 And when they came to the camp of Yisrael, the Yisraelites rose up and killed the Moavites, so that they fled before them: but they went forward smiting the Moavites, even into their country.
25 And they beat down the cities, and on every tov piece of land cast every man his stone, and filled it; and they stopped all the wells of mayim, and cut all the tov eytzim: only in Kir-Haraseth they left the stones; but the stone slingers went around it, and destroyed it.
26 And when the melech of Moav saw that the battle was too heavy for him, he took with him seven hundred men that drew swords, to break through even to the melech of Edom: but they could not.
27 Then he took his eldest son that should have reigned in his place, and offered him as a burnt offering upon the wall. And there was great indignation against Yisrael: and they departed from him, and returned to their own land.

4 Now there cried a certain woman of the wives of the sons of the neviim to Elisha, saying, Your eved my husband is dead; and you know that your eved did fear YHWH; and the creditor has come to take my two sons to be avadim.
2 And Elisha said to her, What shall I do for you? Tell me, what have you in the bayit? And she said, Your female eved has nothing in the bayit, except a pot of oil.
3 Then he said, Go, and borrow vessels everywhere from all your neighbors, even empty vessels; do not get just a few.
4 And when you have returned, you shall shut the door behind you and behind your sons, and shall pour out into all those vessels, and you shall set aside those that are full.
5 So she went from him, and shut the door behind her and behind her sons, who brought the vessels to her; and she poured them out.
6 And it came to pass, when the vessels were full, that she said to her son, Bring me another vessel. And he said to her, There are no more vessels. And the oil ceased.
7 Then she came and told the man of Elohim. And he said, Go, and borrow vessels everywhere from all your neighbors, even empty vessels; do not get just a few.
8 And when you have returned, you shall shut the door behind you and behind your sons, and shall pour out into all those vessels, and you shall set aside those that are full.
9 And she constrained him to eat lechem. And so it was, that as often as he passed by, he turned in there to eat lechem.
10 Let us make a little room, I ask you, on the wall; and let us put for him there a bed, and a shulchan, and a stool, and a candlestick: and it shall be, when he comes to us, that he shall stay there.
11 And he said to Gechazi his eved, Call this Shunammite. And when he had called her, she stood before him.
12 And Elisha said to his eved, Say now to her, See, you have troubled yourself for us with all this care; what is to be done for you? Would you like to be mentioned to the melech, or to the captain of the armies? And she answered; I dwell among my own people.
13 And he said, What then is to be done for her? And Gechazi answered, Truly she has no child and her husband is old.
14 And he said, Call her. And when he had called her, she stood in the door.
15 And he said, About this season, according to the times of chayim, you shall embrace a son. And she said, No, my master, man of Elohim, please do not lie to your female eved.
16 And the woman conceived, and bore a son at that season that Elisha had said to her, according to the times of chayim.
17 And he said to his abba, My head, my head. And he said to a lad, Carry him to his eema.
18 And when he had taken him, and brought him to his eema, he sat on her knees until noon, and then died.
19 And she went up, and laid him on the bed of the man of Elohim, and shut the door behind him, and went out.
20 And she called to her husband, and said, Send me, I tell you, to meet her, and say to her, Is it well with you? Is it well with your husband? Is it well with your being lives? And he arose, and followed her.
21 And when she came to the camp of Yisrael, she saddled a donkey, and said to her eved, Drive, and go forward; and do not slow down, unless I tell you to.
22 Then she said, Did I desire a son from my master? Did I not say, Do not deceive me?
23 Run now, I tell you, to meet her, and say to her, Is it well with you? Is it well with your husband? Is it well with the child? And she answered, All is well.
24 Then she said, Why will you go to him today? It is neither Rosh Chodesh, nor Shabbat. And she said, All shall be well.
25 So she went and came to the man of Elohim to Mount Carmel. And it came to pass, when the man of Elohim saw her far off, that he said to Gechazi his eved, See, over there is that Shunammite:
26 And he said to her, What shall I do for you? Tell me, what have you in the bayit? And she said, Your female eved has nothing in the bayit, except a pot of oil.
27 And when she came to the man of Elohim on the hill, she caught him by the feet: but Gechazi came near to push her away. And the man of Elohim said, Leave her alone; for her being is troubled within her, and יִרְשֵׁהַ has hidden it from me, and has not told me.
28 Then she said, Did I desire a son from my master? Did I not say, Do not deceive me?
29 Then he said to Gechazi, Gird up your loins, and take my staff in your hand, and go your derech: if you meet any man, greet him not; and if any man greet you, do not answer him. Go and lay my staff upon the face of the child.
30 And the eema of the child said, As יִרְשֵׁהַ lives, and as your being lives I will not leave you. And he arose, and followed her.
31 And Gechazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Therefore he went again to meet him, and told him, saying, The child is not awake.
32 And when Elisha had come into the bayit, see, the...
child was dead, and laid upon his bed.
33 He went in therefore, and shut the door behind the two of them, and made teffilah to הוהי.
34 And he went up, and lay on top of the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child grew warm.
35 Then he returned, and walked in the bayit back and forth; and went up again, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.
36 And he called Gechazi, and said, Call this Shunuamite. So he called her. And when she had come in to him, he said, Pick up your son.
37 Then she went in, and fell at his feet, and bowed herself to the ground, and picked up her son, and went out.
38 And Elisha came again to Gilgal: and there was a famine in the land; and the sons of the neviim were sitting before him: and he said to his eved, Put on the large pot, and cook pottage for the sons of the neviim.
39 And one went out into the field to gather herbs, and found a wild vine, and gathered from there wild cucumbers that filled his lap, and came and shredded them into the pot of pottage: for they did not know what they were.
40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of Elohim, there is death in the pot; and he said, Pour it out for the people, that they may eat. And there was no harm in the pot.
41 But he said, Then bring flour. And he cast it into the pot; and he said, Pour it out for the people, that they may eat. And there was no harm in the pot.
42 And there came a man from Ba'al-Shalisha, and said to Elisha, There is famine in the land; and the leper of the bayit is sitting before me.
43 And his eved said, How, should I set this before a hundred men? He said again, Give to the people that they may eat: for this says הוהי that they shall eat, and shall leave leftovers.
44 So he set it before them, and they did eat, and had leave leftovers.

1 The matriarchs of Yisrael (Rivkah, Leah and Rachel) were Arameans and the blood of the Arameans is highly prevalent throughout all 12 tribes. Even though they often lived separate from Yisraeilites, they are one people with Yisrael. Most of Paul’s congregations established in Asia Minor due north of Yisrael, were in modern Turkey, or the former Aramean lands. The Aramaic Peshitta uses Arameans throughout the Renewed Covenant, as opposed to the word references for “Greek,” meaning that non-Jewish Efrayimites had much Aramean blood.

2 A confession made by returning Arameans in the Renewed Covenant as they rejoin the Commonwealth of Yisrael.
given to your eved two mule loads of earth? For your eved will from now on offer neither burnt offering nor sacrifice to any other elohim, but to שמיים.

18 In this thing שמיים pardon your eved, that when my master the melech goes into the bayit of Rimmon to worship there, and he leans on my hand, and I bow myself in the bayit of Rimmon: when I bow down myself in the bayit of Rimmon, let שמיים pardon your eved in this thing.

19 And he said to him, Go in shalom. So he departed from him a little distance.

20 But Gechazi, the eved of Elisha the man of Elohim, said, See, my master has spared Naaman this Aramean, in not receiving from his hands that which he brought: but, as מもら lives, I will run after him, and take something from him.

21 So Gechazi pursued after Naaman. And when Naaman saw him running after him, he got down from the mikravah to meet him, and said, Is all well?

22 And he said, All is well. My master has sent me, saying, See, just now there have come to me from Mount Efrayim two young men from the sons of the neviim: give them, I ask you, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his avadim; and they bore them before him.

24 And when he came to a secret place, he took them from their hand, and stored them in the bayit: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said to him, Where are you coming from Gechazi? And he said, Your eved went nowhere.

26 And he said to him, Did not my lev go with you, when the man turned again from his mikravah to meet you? Is it a time to receive silver, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men avadim, and female avadim?

27 The leprosy therefore of Naaman shall cleave to you, and to your zera le-olam-va-ed. And he went out from his presence a leper as white as snow.

6 And the sons of the neviim said to Elisha, See now, the place where we dwell with you is too small for us.

2 Let us go, we ask you, to the Yarden, and take there every man a beam, and let us make us a place there, where we may dwell. And he answered, Go!

3 And one said, Be content, I ask you, and go with your avadim. And he answered, I will go.

4 So he went with them. And when they came to the Yarden, they cut down wood.

5 But as one was cutting a beam, the axe head fell into the mayim: and he cried, and said, Oy vey! Master! For it was borrowed.

6 And the man of Elohim said, Where did it fall? And he showed him the place. And he cut down a stick, and cast it in there; and the iron did swim.

7 Therefore said he, Pick it up. And he put out his hand, and took it.

8 Then the melech of Aram warred against Yisrael, and took counsel with his avadim, saying, In such and such a place shall be my camp.

9 And the man of Elohim sent to the melech of Yisrael, saying, Beware that you pass not at this place; for there the Arameans have come down.

10 And the melech of Yisrael sent to the place where the man of Elohim told him and warned him of, and saved himself there, more than once, or twice.

11 Therefore the lev of the melech of Aram was very troubled for this thing; and he called his avadim, and said to them, Will you not show me which of us is a traitor for the melech of Yisrael?

12 And one of his avadim said, None, my master, O melech: but Elisha, the navi that is in Yisrael, tells the melech of Yisrael the words that you speak in your bedroom.

13 And he said, Go and spy where he is, that I may send and get him. And it was told him, saying, See, he is in Dothan.

14 Therefore, he sent there horses, and mikravot, and great armies: and they came by night, and surrounded the city.

15 And when the eved of the man of Elohim had risen early, and gone forth, see, armies surrounded the city both with horses and mikravot. And his eved said to him, Oy vey! My master! What shall we do?

16 And he answered, Fear not: for those that are with us are more than those that are with them. 1

17 And Elisha made tefillah, and said, יהוה, I ask open his eyes, that he may see. And יהוה opened the eyes of the young man; and he saw: and, see, the mountain was full of horses and mikravot of fire all around Elisha.

18 And when they came down to him, Elisha made tefillah to יהוה, and said, Destroy this people, I ask you, with blindness. And he destroyed them with blindness according to the word of Elisha.

19 And Elisha said to them, This is not the derech, neither is this the city: follow me, and I will bring you to the man whom you seek. But he led them to Shomron.

20 And it came to pass, when they were come into Shomron, that Elisha said, יהוה, open the eyes of these men, that they may see. And יהוה opened their eyes; and they saw; and, see, they were in the midst of Shomron.

21 And the melech of Yisrael said to Elisha, when he saw them, My abba, shall I kill them? Shall I kill them?

22 And he answered, You shall not kill them: would you kill those whom you have taken captive with your sword and with your bow? Set lechem and mayim before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they ate and drank, he sent them away, and they went to their master. So the bands of Aramean raiders came no more into the land of Yisrael.

24 And it came to pass after this, that Ben-Hadad melech of Aram gathered all his armies, and went up, and besieged Shomron.

25 And there was a great famine in Shomron: and, see, they besieged it, until a donkey's head was sold for eighty

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1 Yisrael is surrounded with legions of YHWH's warring hosts of heaven.
pieces of silver, and the fourth part of a pint of dove's dropping for five pieces of silver.

26 And as the melech of Yisrael was passing by upon the wall, there cried a woman to him, saying, Help, my master, O melech.

27 And he said, If Elohim does not help you, how shall I help you? From the threshing floor, or from the winepress?

28 And the melech said to her, What bothers you? And she answered, This woman said to me, Give me your son, that we may eat him today, and we will eat my son tomorrow.

29 So we boiled my son, and did eat him: and I said to her on the next day, Give your son, that we may eat him: and she has hidden her son.

30 And it came to pass, when the melech heard the words of the woman, that he tore his clothes; and he passed by upon the wall, and the people looked, and, see, he had sackcloth on his body underneath.

31 Then he said, Elohim do so and more also to me, if the head of Elisha the son of Shaphat shall stay on him this day.

32 But Elisha sat in his bayit, and the zechanim sat with him; and the melech sent a man ahead of him: but before the messenger came to him, he said to the zechanim, See this evil is from Elohim: but before the messenger came to him, he said to the zechanim, See, when the messenger comes, shut the door, and hold him back at the door: is not the sound of his head? Look, when the messenger comes, shut the door, and hold him back at the door: is not the sound of his master's feet behind him?

33 And while he yet talked with them, see, the messenger came to him, he said to the zechanim, See, this evil is from Elohim: if the sound of his master's feet behind him, does not help you, how shall I wait for the evil any longer?

7 Then Elisha said, Hear the word of Elohim: This says Elohim tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Shomron.

2 Then a master on whose hand the melech leaned answered the man of Elohim, and said, See, if Elohim would make windows in the shayamim, would this thing be? And he said, See, you shall see it with your eyes, but shall not eat of it.

3 And there were four leprous men at the entrance of the gate: and they said one to another, Why do we sit here until we die?

4 If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall to the camp of the Arameans: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go to the camp of the Arameans: and when they were come to the outskirts of the camp of Aram, see, there was no man there.

6 For Elohim had made the armies of the Arameans to hear a noise of mirkavot, and a noise of horses, even the noise of great armies: and they said one to another, Look, the melech of Yisrael has hired against us the melechim of the Hittites, and the melechim of the Mitzrim, to come upon us.

7 Therefore they arose and fled in the twilight, and left their tents, and their horses, and their donkeys, even the camp as it was, and fled for their chayim.

8 And when these lepers came to the outskirts of the camp, they went into one tent, and did eat and drink, and carried there silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried there also, and went and hid it.

9 Then they said one to another, We do not well: this day is a day of tov tidings, and we hold our silence: if we stay until the morning light, some mischief will come upon us: now therefore come, that we may go and tell the melech's household.

10 So they came and called to the porter of the city: and they told them, saying, We came to the camp of the Arameans, and, see, there was no man there, neither voice of man, but horses tied, and donkeys tied, and the tents as they were.

11 And he called the porters; and they told it to the melech's bayit within.

12 And the melech arose in the night, and said to his avadim, I will now show you what the Arameans have done to us. They know that we are hungry; therefore they have gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his avadim answered and said, Let some take, I ask you, five of the horses that remain, which are left in the city, see, they are as all the multitude of Yisrael that are left in it: see, I say, they are even as all the multitude of the Yisraelites that are consumed: and let us send and see.

14 They took therefore two mirkavot with horses; and the melech sent them in the direction of the Arameans, saying, Go and see.

15 And the melech appointed the officer on whose hand he leaned to have the charge of the gate: and the people trampled him in the gate, and he died, as the man of Elohim had said, who spoke when the melech came down to him.

16 And the people went out, and spoiled the tents of the Arameans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of Elohim.

17 And the melech appointed the officer on whose hand he leaned to have the charge of the gate: and the people trampled him in the gate, and he died, as the man of Elohim had said, who spoke when the melech came down to him.

18 And it came to pass as the man of Elohim had spoken to the melech, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be sent and see.

19 And that master answered the man of Elohim, and said, Now, see, if Elohim should make windows in the shayamim, should such a thing be? And he said, See, you shall see it with your eyes, but shall not eat of it.

20 And so it came to be for him: for the people trampled him in the gate, and he died.

8 Then spoke Elisha to the woman, whose son he had restored to chayim, saying, Arise, and go with your household, and sojourn wherever you can sojourn: for Elohim has called for a famine; and it shall also come upon
the land for seven years.
2 And the woman arose, and obeyed the saying of the man of Elohim: and she went with her household, and sojourned in the land of the Plishtim seven years.
3 And it came to pass at the seven years' end, that the woman returned out of the land of the Plishtim: and she went forth to cry to the melech for her bayit and for her land.
4 And the melech talked with Gechazi the eved of the man of Elohim, saying, Tell me, I ask you, all the great things that Elisha has done.
5 And it came to pass, as he was telling the melech how he had restored a dead body to chayim, that, see, the woman, whose son he had restored to chayim, cried to the melech for her bayit and for her land. And Gechazi said, My master, O melech, this is the woman, and this is her son, whom Elisha restored to chayim.
6 And when the melech asked the woman, she told him. So the melech appointed to her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.
7 And Elisha came to Dameshek; and Ben-Hadad the melech of Aram was sick; and it was told to him, saying, The man of Elohim has come here.
8 And the melech said to Haza-El, Take a present in your hand, and go to Ramot-Gilad, and inquire of the man of Elohim, saying, Tell me, I ask you, all the great things that Elisha has done.
9 So Haza-El went to meet him, and took a present with him, even of every tov thing of Dameshek, forty camels' loads, and came and stood before him, and said, Your son Ben-Hadad melech of Aram has sent me to you, saying, Shall I be healed from this disease?
10 And Elisha said to him, Go, say to him, You will certainly be healed: but יהוה has showed me that he shall surely die.
11 And he stared at him, until he was ashamed: and the man of Elohim wept.
12 And Haza-El said, Why does my master weep? And he answered, Because I know the evil that you will do to the children of Yisrael: their strongholds will you set on fire, and their young men will you slay with the sword, and will dash their children, and rip up their women with child.
13 And Haza-El said, But what, is your eved a dog, that he should do this great thing to Yisrael? And Elisha answered, יהוה has showed me that you shall be melech over Aram.
14 So he departed from Elisha, and came to his master; who said to him, What did Elisha say to you? And he answered; He told me that you should surely be healed.
15 And it came to pass the next day, that he took a thick cloth, and dipped it in mayim, and spread it on his face, so that he died: and Haza-El reigned in his place.
16 And in the fifth year of Yahuram the son of Achav melech of Yisrael, Yahushaphat the son of Nimshi was then melech of Yahuadah, Yahuram the son of Yahushaphat melech of Yahuadah began to reign.
17 Thirty-two years old was he when he began to reign; and he reigned eight years in Yahuadalayim.
18 And he had his halacha in the derech of the melechim of Yisrael, as did Beit Achav: for the daughter of Achav was his wife: 
and he did evil in the sight of יהוה.
19 Yet יהוה would not destroy Yahuadah for Dawid His eved's sake, as He promised him to give him always a light, and his children le-olam-vay-ed.
20 In his days Edom revolted from under the hand of Yahudah, and made a melech over themselves.
21 So Yahuram went over to Tair, and all the mirkavot with him: and he rose by night, and killed the Edomites who surrounded him, and the captains of the mirkavot: and the people fled into their tents.
22 Yet Edom revolted from under the hand of Yahudah to this day. Then Livnah revolted at the same time. 
23 And the rest of the acts of Yahuram, and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?
24 And Yahuram slept with his ahvot, and was buried with his ahvot in the city of Dawid: and Achazyahu his son reigned in his place.
25 In the twelfth year of Yahuram the son of Achav melech of Yisrael did Achazyahu the son of Yahuram melech of Yahudah begin to reign.
26 Achazyahu was twenty-two years of age when he began to reign; and he reigned one year in Yazarshalayim. And his eema's name was Athalyah, the daughter of Omri melech of Yisrael.
27 And he had his halacha in the derech of Beit Achav, and did evil in the sight of יהוה, as did Beit Achav: for he was the son-in-law of Beit Achav.
28 And he went with Yahuram the son of Achav to the war against Haza-El melech of Aram in Ramot-Gilad; and the Arameans wounded Yahuram.
29 And melech Yahuram went back to be healed in Yezreel from the wounds that the Arameans had given him at Ramah, when he fought against Haza-El melech of Aram. And Achazyahu the son of Yahuram melech of Yahuadah went down to see Yahuram the son of Achav in Yezreel, because he was sick.

9 And Elisha the navi called one of the sons of the neviim, and said to him, Gird up your loins, and take this flask of oil in your hand, and go to Ramot-Gilad: and when you come there, look for Yahu the son of Yahushaphat the son of Nimshi, and go in, and make him rise up from among his brothers, and carry him to an inner room;
3 Then take the flask of oil, and pour it on his head, and say, This says יהוה, I have anointed you melech over Yisrael. Then open the door, and flee, and stay not.
4 So the young man, even the young man the navi, went to Ramot-Gilad.
5 And when he came, see, the captains of the armies were sitting; and he said, I have a message for you, O commander. And Yahu said, For which one of us? And he said, For you, O commander.

1 There was some very limited intermingling between the two-houses after the split.
2 See note on Matthew 1:8.
3 As seen here even Jewish-Yisrael is full of Edomite and Aramean blood. How much more is Efrayim's blood mixed among the nations?
And he arose, and went into the bayit; and he poured the oil on his head, and said to him, This says Elohim of Yisrael: I have anointed you melech over the people of Elohim, even over Yisrael.

And you shall destroy Beit Achav your master, that I may avenge the dahm of My avadim the neviim, and the people of Elohim of Yisrael; the oil on his head, and said to him, This says the melech, Is it in shalom, Yahu? And he answered, What have you to do with shalom? Get behind me and follow me.

And they said, That’s a lie! Tell us now. And he said, This and this he spoke to me, saying, This says Elohim, I have anointed you melech over Yisrael.

Then they hurried and took every man his garment, and put it under him on the top of the stairs, and blew with shofars, saying, Yahu is melech.

So Yahu the son of Yahushaphat the son of Nimshi conspired against Yahuram. Now Yahuram had kept Ramot-Gilad, he and kol Yisrael, because of Haza-El melech of Aram.

But melech Yahuram had returned to be healed in the field of Navoth the Yezreelite; for remember how that, when we rode together after Achav his abba, he laid this burden upon him:

Surely I have seen yesterday the dahm of Navoth, and the dahm of his sons, says רֹאשׁ, and I will repay you in this field, says רָע. Now therefore take and cast him into the flat of ground, according to the word of רָע. But when Achazyahu the melech of Yahudah saw this, he fled by the derech of the gan-bayit. And Yahu followed after him, and said, kill him also in the mirkavah. And they did so at the going up to Gur, which is by Yivleam. And he fled to Megiddo, and died there.

And his avadim carried him in a mirkavah to Yahrushalayim, and buried him in his abba's kesay, and fight for your master's sons.

Choose the best and most upright of your master’s sons, and set him on your master’s throne, and fight for your master’s sons; for remember how that, when we rode together after Achav his abba, he laid this burden upon him:

And Achazyahu melech of Yahudah began Achazyahu to reign over Yahudah.

Now when Yahuram had come to Yezreel, Isavel heard of it; and she painted her face, and adorned her head, and looked out a window.

And as Yahu entered in at the gate, she said, Has Zimri shalom, who killed his master?

And he lifted up his face to the window, and said, Who is on my side? Who? And there looked down at him two, or three officers.

And he said, Throw her down. So they threw her down: and some of her dahm was sprinkled on the wall, and on the horses: and he trampled her under foot.

And when he had come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a melech’s daughter.

And they went to bury her; but they found no more than her skull, and the feet, and the palms of her hands.

And they went to bury her: but they found no more than her skull, and the feet, and the palms of her hands.

And Achaziah took his chariot in the field of Yezreel, to bring him into Yahrushalayim, and buried him in his tomb with his ahvot and his bayit and his malkot.

And the dogs shall eat the flesh of Isavel, Isavel the son of Achav, and the dahm of his sons, and the dahm of his wives, in the portion of Yezreel, to the end of time.

And the carcass of Isavel shall be as dung upon the face of the field in the portion of Yezreel; so that they shall not even be able to say, This is Isavel.

And Achav had seventy sons in Shomron. And Yahu wrote letters, and sent to Shomron, to the rulers of Yezreel, to the zechanim, and to them that brought up Achav's children, saying.

Now as soon as this letter comes to you, seeing your master’s sons are with you, and there are with you mirkavot and horses, a fortified city also, and armor:

And you shall destroy Beit Achav your master, that I may avenge the dahm of Navoth, and the dahm of his sons, and the dahm of his wives, in the portion of Yezreel; so that they shall not even be able to say, This is Isavel.

And Achav had seventy sons in Shomron. And Yahu wrote letters, and sent to Shomron, to the rulers of Yezreel, to the zechanim, and to them that brought up Achav's children, saying.

Now as soon as this letter comes to you, seeing your master’s sons are with you, and there are with you mirkavot and horses, a fortified city also, and armor:

Choose the best and most upright of your master's sons, and set him on his abba's kesay, and fight for your master's bayit.

And they were exceedingly afraid, and said, See, two
melechim stood not before him: how then shall we stand?
5 And he that was over the bayit, and he that was over the
city, the zechanim also, and the guardians of the children,
sent to Yahu, saying, We are your avadim, and will do all
that you shall tell us; we will not crown any melech; do
what is tov in your eyes.
6 Then he wrote a letter the second time to them, saying,
If you are for me, and if you will listen to my voice, take
the heads of the men your master's sons, and come to me
to Yezreel tomorrow at this time. Now the melech's sons,
being seventy persons, were with the great men of the
city, who brought them up.
7 And it came to pass, when the letter came to them, that
they took the melech's sons, and killed seventy persons,
and put their heads in baskets, and sent them to Yezreel.
8 And there came a messenger, and told him, saying,
They have brought the heads of the melech's sons. And he
said, Lay them in two heaps at the entrance of the gate
until the morning.
9 And it came to pass in the morning, that he went out,
and stood, and said to all the people, You are tzadik: see,
I conspired against my master, and killed him: but who
killed all these?
10 Now know that there shall fall to the earth nothing of
the word of ה' which ה' spoke concerning Beit Achav: for ה' has done that which He spoke by His
eved Eliyahu.
11 So Yahu killed all that remained of Beit Achav in
Yezreel, and all his great men, and his relatives, and his
Kohanim, until he left him none remaining.
12 And he arose and departed, and came to Shomron.
And on the derech he destroyed the bayit of idols.
13 And Yahu met with the brothers of Achazyahu melech
of Yahudah, and said, Who are you? And they answered,
We are the brothers of Achazyahu; and we go down to
greet the children of the melech and the children of the
queen.
14 And he said, Take them alive. And they took them
alive, and killed them at the pit of the shearing bayit, even
forty-two men; neither did he leave any of them.
15 And when he had departed there, he met Yehonadav
the son of Rechav coming to meet him: and he saluted
him, and said to him, Is your lev right, as my lev is with
the son of Rechav coming to meet him: and he saluted
him, according to the saying of ה', which He spoke by
Eliyahu.
16 And he said, Come with me, and see my zeal for ה'
So they made him ride in his mirkavah.
17 And when he came to Shomron, he killed all that
remained to Achav in Shomron, until he had destroyed
him, according to the saying of ה', which He spoke by
Eliyahu.
18 And Yahu gathered all the people together, and said to
them, Achav served Ba'al a little; but Yahu shall serve
him much.
19 Now therefore call to me all the neviim of Ba'al, all
his avadim, and all his Kohanim; let none be missing: for
I have a great sacrifice to do to Ba'al; whoever shall be
missing, he shall not live. But Yahu did it deceptively, to
the intent that he might destroy the worshippers of Ba'al.
20 And Yahu said, Proclaim a solemn meeting for Ba'al.
And they proclaimed it.
21 And Yahu sent through kol Yisrael: and all the
worshippers of Ba'al came, so that there was not a man
left that did not come. And they came into the bayit of
Ba'al; and the bayit of Ba'al was full from one
to another. 1
22 And he said to him that was over the wardrobe, Bring
forth garments for all the worshippers of Ba'al. And he
brought them forth garments.
23 And Yahu and Yehonadav the son of Rechav, went
into the bayit of Ba'al, and said to the worshippers of
Ba'al, Search, and look that there are here with you none
of the avadim of Ba'al, but the worshippers of Ba'al
only. 2
24 And when they went in to offer sacrifices and burnt
offerings, Yahu appointed eighty men outside, and said, If
any of the men whom I have brought into your hands
escapes, he that lets him go, his chayim shall be in place
of the chayim of him that escaped.
25 And it came to pass, as soon as he had made an end of
offering the burnt offering, that Yahu said to the guard
and to the officers, Go in, and slay them; let none come
forth. And they killed them with the edge of the sword;
and the guard and the officers cast them out, and went to
the city of the bayit of Ba'al.
26 And they brought forth the images out of the bayit of
Ba'al, and burned them.
27 And they broke down the image of Ba'al, and broke
down the bayit of Ba'al, and made it a latrine to this day.
28 In this manner Yahu destroyed Ba'al out of Yisrael.
29 However from the sins of Yaharav the son of Nevat,
who made Yisrael to sin, Yahu departed not from after
them, from the golden calves that were in Beth-El, and
that were in Dan.
30 And ה' said to Yahu, Because you have done well in
executing that which is tzadik in My eyes, and have done
to Beit Achav according to all that was in My lev, your
children until the fourth generation shall sit on the kesay
of Yisrael.
31 But Yahu took no heed to have his halacha in the
Torah of ה' Elohim of Yisrael with all his lev: for he
departed not from after the sins of Yaharavam, who made
Yisrael to sin.
32 In those days ה' began to cut Yisrael short: and
Haza-El killed them in all the borders of Yisrael;
33 From Yarden eastward, all the land of Gilad, the
Gadites, and the Reuvenites, and the Menashshehites,
from Arorer, which is by the River Arnon, even Gilad and
Bashan.
34 Now the rest of the acts of Yahu, and all that he did,
and all his might, are they not written in the Scroll of the
Divre HaYamim about the melechim of Yisrael?
35 And Yahu slept with his avot: and they buried him in
Shomron. And Yahuachaz his son reigned in his place.
36 And the time that Yahu reigned over Yisrael in

1 The "lord's" followers always get large crowds.
YHWH's people on the other hand are a small remnant.
2 YHWH's people are spared from the fate of all "lord"
worshippers.
Shomron was twenty-eight years.

11 And when Athalyah the eema of Achazyahu saw that her son was dead, she arose and destroyed all the royal offspring.
2 But Yehosheva, the daughter of melech Yahuram, sister of Achazyahu, took Yoash the son of Achazyahu and stole him from among the melech’s sons that were killed; and they hid him and his nurse, in the bedroom from Athalyah, so that he was not killed.
3 And he was with her hidden in the Bayit of יהוה הנשיא for six years. And Athalyah did reign over the land.
4 And the seventh year Yahuyadah sent and got the rulers over hundreds, with the captains and the guard, and brought them to him into the Bayit of יהוה הנשיא, and made a brit with them, and took an oath from them in the Bayit of יהוה הנשיא, and showed them the melech’s son.
5 And he commanded them, saying, This is the thing that shall you do: A third part of you that enter in on the Shabbat shall even be guards of the melech’s bayit;
6 And a third part shall be at the Gate of Sur; and a third part at the gate behind the guard: so shall you keep the watch of the bayit; that it is not broken down.
7 And two parts of all that go forth on the Shabbat, even they shall keep the watch of the Bayit of יהוה הנשיא for the melech.
8 And you shall surround the melech all around, every man with his weapons in his hand: and he that comes inside the ranks, let him be killed: and be with the melech as he goes out and as he comes in.
9 And the captains over the hundreds did according to all things that Yahuyadah the kohen commanded: and they took every man his men that were to come in on the Shabbat, with them that should go out on the Shabbat, and came to Yahuyadah the kohen.
10 And to the captains over hundreds did the kohen give melech Dawid’s spears and shields, that were in the Bayit of יהוה הנשיא.
11 And the guard stood, every man with his weapons in his hand, all around the melech, from the right corner of the Bayit to the left corner of the Bayit, along by the altar of the Bayit.
12 And he brought forth the melech’s son, and put the keter upon him, and gave him the testimony; and they made him melech, and anointed him; and they clapped their hands, and said, Le-Chayim to the melech.
13 And when Athalyah heard the noise of the guards and of the people, she came to the people into the Bayit of יהוה הנשיא.
14 And when she looked, see, the melech stood by a pillar, as the manner was, and the princes and the trumpeters by the melech, and all the people of the land rejoiced, and blew with shofars: and Athalyah tore her clothes, and cried, Treason! Treason!
15 But Yahuyadah the kohen commanded the captains of the hundreds, the officers of the armies, and said to them, Take her away outside the ranks: and whoever follows her kill with the sword. For the kohen had said, Let her not be killed in the Bayit of יהוה.
16 And they laid hands on her; and she went by the derech that the horses came into the melech’s bayit: and there was she killed.
17 And Yahuyadah made a brit between יהוה and the melech and the people that they should be יהוה’s people; between the melech also and the people.
18 And all the people of the land went into the bayit of Ba’al, and broke it down; his altars and his images they broke in pieces fully, and killed Mattan the pagan priest of Ba’al before the altars. And the kohen appointed officers over the Bayit of יהוה.
19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the melech from the Bayit of יהוה, and came by the derech of the gate of the guard to the melech’s bayit. And he sat on the kesay of the melechim.
20 And all the people of the land rejoiced, and the city was in shalom: and they killed Athalyah with the sword next to the melech’s bayit.
21 Seven years old was Yoash when he began to reign.

12 In the seventh year of Yahu, Yoash began to reign; and forty years he reigned in Yahrushalayim. And his eema’s name was Tzivyah of Be-er-Sheva.
2 And Yoash did that which was right in the sight of יהוה all his days in which Yahuyadah the kohen instructed him.
3 But the temples of idols were not taken away: the people still sacrificed and burned incense in the temples of idols.
4 And Yoash said to the Kohanim, All the silver of the dedicated things that is brought into the Bayit of יהוה, even the silver of every one’s assessment - the silver that every man has is assessed - and all the silver that comes into any man’s lev to freely bring into the Bayit of יהוה: Let the Kohanim take for themselves, every man from his chaver: and let them repair the damages of the bayit, wherever any damage shall be found.
5 But it was so, that in the twenty-third year of melech Yoash the Kohanim had not repaired the damages of the Bayit.
6 Then melech Yoash called for Yahuyadah the kohen, and the other Kohanim, and said to them, Why did you not repair the damages of the Bayit? Now therefore receive no more silver from your chaverim, but deliver it for the repairing of the Bayit.
8 And the Kohanim consented to receive no more silver from the people, neither to repair the damages of the Bayit.
9 But Yahuyadah the kohen took a chest, and bore a hole in the lid of it, and set it beside the altar, on the right side as one comes into the Bayit of יהוה: and the Kohanim that kept the door put in it all the silver that was brought into the Bayit of יהוה.
10 And it was so, when they saw that there was much silver in the chest, that the melech’s Sopher and the Kohen HaGadol came up, and they put it in bags, and took the silver that was found in the Bayit of יהוה.
11 And they gave the silver, being weighed, into the hands of them that did the work; who had the oversight of the Bayit of יהוה: and they paid it out to the carpenters and builders, who worked upon the Bayit of יהוה.
12 And to masons, and cutters of stone, and to buy timber...
and hewed stone to repair the damages of the Bayit of יהוה, and for all that was laid out for the Bayit to repair it.
13 However there were not made for the Bayit of יהוה bowls of silver, snuffers, basins, shofars, any vessels of gold, or vessels of silver, from the silver that was brought into the Bayit of יהוה:
14 But they gave that to the workmen, and repaired with it the Bayit of יהוה.
15 Moreover they did not ask for an accounting from the men, into whose hand they delivered the silver to be paid to the workmen: for they dealt faithfully.
16 The silver for the trespass offerings and the silver for the sin offerings were not brought into the Bayit of יהוה: it belonged to the Kohanim.
17 Then Haza-El melech of Aram went up, and fought against Gat, and took it: and Haza-El set his face to go up to Yahrushalayim.
18 And Yoash melech of Yahudah took all the kadosh things that Yahushaphat, and Yahuram, and Achazyahu, his ahvot, melechim of Yahudah, had dedicated, and his own kadosh things, and all that was found in the treasures of the Bayit of יהוה and in the melech’s bayit, and sent it to Haza-El melech of Aram: and he went away from Yahrushalayim.
19 And the rest of the acts of Yoash, and all that he did, are they not written in the Scroll of the Divre HaYamim of the melechim of Yahudah?
20 And his avadim arose, and made a conspiracy, and killed Yoash in the bayit of Millo that goes down to Silla.
21 For Yozachar the son of Shimath, and Yahuzavad the son of Shomer, his avadim, killed him, and he died; and they buried him with his ahvot in the city of Dawid: and Amatsyah his son reigned in his place.

13 In the twenty-third year of Yoash the son of Achazyahu melech of Yahudah, Yahuachaz the son of Yahu began to reign over Yisrael in Shomron, and reigned seventeen years.
2 And he did that which was evil in the sight of יהוה, and followed the sins of Yahavam the son of Nevat, who made Yisrael to sin; he departed not from them.
3 And the anger of יהוה was lit against Yisrael, and He delivered them into the hand of Haza-El melech of Aram, and into the hand of Ben-Hadad the son of Haza-El, all their days.
4 And Yahuachaz besought יהוה, and יהוה listened to him: for He saw the oppression of Yisrael, because the melech of Aram oppressed them.
5 And יהוה gave Yisrael a savior, so that they went out from under the hand of the Arameans: and the children of Yisrael dwelt in their tents, as before.
6 Nevertheless they departed not from the sins of Beit Yahavam, who made Yisrael sin, but walked in it: and there remained the Asherah also in Shomron.
7 For He left of Yahuachaz’s army only fifty horsemen, and ten mirkavot, and ten thousand footmen; for the melech of Aram had destroyed them, and had made them like the dust at threshing.
8 Now the rest of the acts of Yahuachaz, and all that he did, and his might, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?
9 And Yahuachaz slept with his ahvot; and they buried him in Shomron: and Yoash his son reigned in his place.
10 In the thirty-seventh year of Yoash melech of Yahudah began Yoash the son of Yahuachaz to reign over Yisrael in Shomron, and reigned sixteen years.
11 And he did that which was evil in the sight of יהוה; he departed not from all the sins of Yahavam the son of Nevat, who made Yisrael, sin: but he had his halacha in it.
12 And the rest of the acts of Yoash, and all that he did, and his might with which he fought against Amatsyah melech of Yahudah, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?
13 And Yoash slept with his ahvot; and Yahavam sat upon his kesay: and Yoash was buried in Shomron with the melechim of Yisrael.
14 Now Elisha had fallen sick and died of his sickness. And Yoash the melech of Yisrael came down to him, and wept over his face, and said, O my abba, my abba, the Mirkavah of Yisrael, and their horsemen.
15 And Elisha said to him, Take bow and arrows. And he took to him bow and arrows.
16 And he said to the melech of Yisrael, Put your hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the melech’s hands.
17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of יהוה’s deliverance, and the arrow of deliverance from Aram: for you shall kill the Arameans in Aphek, until you have consumed them.
18 And he said, Take the arrows. And he took them. And he said to the melech of Yisrael, strike the ground. And he struck it three times, and stopped.
19 And the man of Elohim was angry with him, and said, You should have struck it five, or six times; then you would have smitten Aram until you had consumed it: whereas now you shall smite Aram only three times.
20 And Elisha died, and they buried him. And the bands of the Moavites invaded the land at the spring of the year.
21 And it came to pass, as they were burying a man, that, see, they saw a band of raiding men; and they cast the man into the tomb of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.
22 But Haza-El melech of Aram oppressed Yisrael all the days of Yahuachaz.
23 And יהוה was full of unmerited favor to them, and had compassion on them, and had respect to them, because of His brif with Avraham, Yitzchak, and Yaakov, and would not destroy them, neither cast them from His presence yet.
24 So Haza-El melech of Aram died; and Ben-Hadad his son reigned in his place.
25 And Yoash the son of Yahuachaz took again out of the hand of Ben-Hadad the son of Haza-El the cities, which he had taken out of the hand of Yahuachaz his abba by war. Three times did Yoash beat him, and recovered the cities of Yisrael.

14 In the second year of Yoash son of Yahuachaz melech of Yisrael reigned Amatsyah the son of Yoash
And he did that which was right in the sight of the Lord; yet not like David his father: he did according to all things as Abijam his father did.

However the children of the murderers he killed not: according to that which is written in the scroll of the Torah of Moshe, in which the Lord commanded, saying, The avoh shall not be put to death for the children, nor the children be put to death for the avoh: but every man shall be put to death for his own sin.

He killed of Edom in the Valley of Salt ten thousand, and took Selah by war, and called the name of it Yoktheel this day.

Then Amatsyah sent messengers to Yoash, the son of Yahu, the son of Yahuachaz, the son of Yahu, the melech of Yisrael, saying, Come, let us look one another in the face.

And Yoash the melech of Yisrael sent to Amatsyah melech of Yahudah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give your daughter to my son as a wife: and there passed not from the mouth of the Lord one word but he did.

You have indeed killed Edom, and your lev has lifted you up: be esteemed by this, and stay at home: for why should you meddle to your hurt, that you should fall - you and Yahudah with you?

But Amatsyah would not listen. Therefore Yoash melech of Yisrael went up; and he and Amatsyah melech of Yahudah looked one another in the face.

And Yoash the melech of Yisrael sent to Amatsyah melech of Yahudah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give your daughter to my son as a wife: and there passed not from the mouth of the Lord one word but he did.

You have indeed killed Edom, and your lev has lifted you up: be esteemed by this, and stay at home: for why should you meddle to your hurt, that you should fall - you and Yahudah with you?

But Amatsyah would not listen. Therefore Yoash melech of Yisrael went up; and he and Amatsyah melech of Yahudah looked one another in the face.

And Yoash sent messengers to Amatsyah, and said, Will you come down, that we may talk one with another? And Amatsyah sent to Yoash, and said, I will come down to you: only let Yoash come, and be gathered to his people, and I will come to meet him.

Then Yoash the melech of Yisrael went up to meet Amatsyah the son of Yoash the son of Achazyahu. And the three of them made a conspiracy, and struck down Amatsyah the son of Yoash the son of Achazyahu; and he killed him at Lachish. And they buried him in the bayit of his father Abba.

Now they made a conspiracy against him in Yahrushalayim: and he fled to Lachish; but they sent after him to Lachish, and killed him there.

And they brought him on horses: and he was buried at Yahrushalayim with his avoh in the city of Dawid. And his eema's name was Yeholyah of Yahravam.

And they wounded him, and he died: and they took and buried him in the bayit of his father.

And they made a conspiracy, and they stoned Azaryah the son of Amatsyah, the son of Yoash, the son of Achazyahu, the son of Yahu, the son of Yahuachaz, the son of Yahu, the melech of Yisrael; and he died, and they buried him in the bayit of his father.

And they made a conspiracy, and they stoned Azaryah son of Amatsyah son of Yoash son of Yahu, the son of Yahuachaz, the son of Yahu, the melech of Yisrael; and they buried him in the bayit of his father.

And they made a conspiracy, and they stoned Azaryah son of Amatsyah son of Yoash son of Yahu, the son of Yahuachaz, the son of Yahu, the melech of Yisrael; and they buried him in the bayit of his father.
Shomron six months.
9 And he did that which was evil in the sight of יהוה, as his ahvot had done: he departed not from the sins of Yahravam the son of Nevat, who made Yisrael to sin.
10 And Shallum the son of Yavesh conspired against him, and killed him before the people, and reigned in his place.
11 And the rest of the acts of Zecharyah, see, they are written in the Scroll of the Divre HaYamim of the melechim of Yisrael.
12 This was the word of יהוה which he spoke to Yahu, saying, Your sons shall sit on the kesay of Yisrael to the fourth generation. And so it came to pass.
13 Shallum the son of Yavesh began to reign in the thirty-ninth year of Uziyahu melech of Yahudah; and he reigned a full month in Shomron.
14 For Menachem the son of Gadi went up from Tirtzah, and came to Shomron, and killed Shallum the son of Yavesh in Shomron, and reigned in his place.
15 And the rest of the acts of Shallum, and his conspiracy which he made, see, they are written in the Scroll of the Divre HaYamim about the melechim of Yisrael.
16 Then Menachem destroyed Tifsach, and all that were in it, and the borders from Tirtzah: because they did not open it to him, therefore he killed them; and all the women in it that were with child he ripped open.
17 In the thirty-ninth year of Azaryah melech of Yahudah began Menachem the son of Gadi to reign over Yisrael, and he reigned ten years in Shomron.
18 And he did that which was evil in the sight of יהוה: he departed not all his days from the sins of Yahravam the son of Nevat, who made Yisrael to sin.
19 And Pul the melech of Ashshur came against the land: and Menachem gave Pul a thousand talents of silver, that he might be with him to confirm the malchut in his hand.
20 And Menachem exacted the silver of Yisrael, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the melech of Ashshur. So the melech of Ashshur turned back, and stayed not there in the land.
21 And the rest of the acts of Menachem, and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yisrael?
22 And Menachem slept with his ahvot; and Pekahyah his son reigned in his place.
23 In the fiftieth year of Azaryah melech of Yahudah began Menachem the son of Gadi to reign over Yisrael, and he reigned sixteen years in Shomron.
24 And he did that which was evil in the sight of יהוה: he departed not from the sins of Yahravam the son of Nevat, who made Yisrael to sin.
25 But Pekach the son of Remalyah, a captain of his, conspired against him, and killed him in Shomron, in the palace of the melech's bayit, with Argov and Aryeh, and with him fifty men of the Giladites: and he killed him, and reigned in his place.
26 And the rest of the acts of Pekachyah, and all that he did, see, they are written in the Scroll of the Divre HaYamim of the melechim of Yisrael.
27 In the fifty-second year of Azaryah melech of Yahudah, Pekach the son of Remalyah began to reign over Yisrael in Shomron, and reigned twenty years.
28 And he did that which was evil in the sight of יהוה: he departed not from the sins of Yahravam the son of Nevat, who made Yisrael to sin.
29 In the days of Pekach melech of Yisrael came Tilgath-Pilneser melech of Ashshur, and took Iyon, and Avel-Beth-Maachah, and Yonoah, and Kedesh, and Hatzor, and Gilad, and Galil, all the land of Naphtali, and carried them captive to Ashshur. 1
30 And Hoshea the son of Elah made a conspiracy against Pekach the son of Remalyah, smote him, and killed him, and reigned in his place, in the twentieth year of Yotam the son of Uziyahu.
31 And the rest of the acts of Pekach, and all that he did, see, they are written in the Scroll of the Divre HaYamim about the melechim of Yisrael.
32 In the second year of Pekach the son of Remalyah melech of Yisrael began Yotam the son of Uziyahu melech of Yahudah to reign.
33 Twenty-five years old was he when he began to reign, and he reigned sixteen years in Yahrushalayim. And his eema's name was Yerusha, the daughter of Tzadok.
34 And he did that which was right in the sight of יהוה: he did according to all that his abba Uziyahu had done. 35 But the temple of idols, were not removed: the people sacrificed and burned incense still in the temple of idols. He also built the Higher Gate of the Bayit of יהוה.
36 Now the rest of the acts of Yotam, and all that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?
37 In those days יהוה began to send against Yahudah Retzin the melech of Aram, and Pekach the son of Remalyah.
38 And Yotam slept with his ahvot, and was buried with his ahvot in the city of Dawid his abba: and Achaz his son reigned in his place.

16 In the seventeenth year of Pekach the son of Remalyah, Achaz the son of Yotam melech of Yahudah began to reign.
2 Twenty years old was Achaz when he began to reign, and reigned sixteen years in Yahrushalayim, and did not that which was right in the sight of יהוה his Elohim, unlike Dawid his abba.
3 But he had his halacha in the derech of the melechim of Yisrael, and made his son to pass through the fire, according to the abominations of the heathen, whom יהוה cast out from before the children of Yisrael.
4 And he sacrificed and burned incense in the temple of idols, and on the hills, and under every green eytz.
5 Then Retzin melech of Aram and Pekach son of Remalyah melech of Yisrael came up to Yahrushalayim to war: and they besieged Achaz, but could not overcome him.
6 At that time Retzin melech of Aram recovered Eilat for Aram, and drove the men of Yahudah from Eilat: and the

1 The north fell in stages of Assyrian captivity. This first invasion probably was around 735 BCE under Tilgath-Pilneser the third, with Samaria the capital falling finally in 721 BCE under the attack of Sargon the second.
Arameans came to Eilat, and dwelt there to this day. 1

7 So Achaz sent messengers to Tilgath-Pilneser melech of Ashshur, saying, I am your eved and your son: come up, and save me out of the hand of the melech of Aram, and out of the hand of the melech of Yisrael, who rise up against me.

8 And Achaz took the silver and gold that was found in the Bayit of יהוה, and in the treasures of the melech's bayit, and sent it for a present to the melech of Ashshur.

9 And the melech of Ashshur listened to him: for the melech of Ashshur went up against Damasek, and took it, and carried the people of it captive to Kir, and killed Retzin.

10 And melech Achaz went to Damasek to meet Tilgath-Pilneser melech of Ashshur, and saw an altar that was at Damasek: and melech Achaz sent to Uriyah the kohen a sketch of the altar, and its pattern, according to all its workmanship.

11 And Uriyah the kohen built an altar according to all that melech Achaz had sent from Damasek: so Uriyah the kohen made it before melech Achaz came from Damasek.

12 And when the melech had come from Damasek, the melech saw the altar: and the melech approached the altar, and offered on it.

13 And he burned his burnt offering and his grain offering, and poured his drink offering, and sprinkled the dahn of his shalom offerings, upon the altar.

14 And he brought also the bronze altar, which was before יהוה, from the forefront of the Bayit, from between the altar and the Bayit of יהוה, and put it on the north side of the altar.

15 And melech Achaz commanded Uriyah the kohen, saying, Upon the great altar burn the shachrit burnt offering, and the maariv grain offering, and the melech's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land and their grain offering, and their drink offerings; and sprinkle upon it all the dahn of the burnt offering, and all the dahn of the sacrifice; and the bronze altar shall be for me to inquire by.

16 This did Uriyah the kohen, according to all that melech Achaz commanded.

17 And melech Achaz cut off the borders of the bases, and removed the laver from off them; and took down the huge laver from off the bronze oxen that were under it, and put it upon a pavement of stones.

18 And the shelter for the Shabbat that they had built in the bayit, 2 and the melech's entry outside, he took from the Bayit of יהוה for the melech of Ashshur.

19 Now the rest of the acts of Achaz which he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?

20 And Achaz slept with his ahvot, and was buried with his ahvot in the city of David: and Hizqiyyahu his son reigned in his place.

17 In the twelfth year of Achaz melech of Yahudah began Hoshea the son of Elah to reign in Shomron over Yisrael nine years.

2 And he did that which was evil in the sight of יהוה, but not as the melechim of Yisrael that were before him.

3 Against him came up Shalmaneser melech of Ashshur; and Hoshea became his eved, and gave him presents. 3

4 And the melech of Ashshur found Hoshea in a conspiracy: for he had sent messengers to Sho melech of Mitzrayim, and brought no present to the melech of Ashshur, as he had done year by year: therefore the melech of Ashshur arrested him, and bound him in prison.

5 Then the melech of Ashshur came up throughout all the land, and went up to Shomron, and besieged it three years.

6 In the ninth year of Hoshea, the melech of Ashshur took Shomron, and carried Yisrael away into Ashshur, and placed them in Chalach and in Chavor by the River Gozan, and in the cities of the Medes. 5 6 7

7 For so it was, that the children of Yisrael 8 had sinned against יהוה their Elohim, who had brought them up out of the land of Mitzrayim, from under the hand of Pharaoh melech of Mitzrayim, and had feared other elohim, 8

8 And walked in the chukim of the heathen, whom יהוה cast out from before the children of Yisrael, and of the melechim of Yisrael, which they had made.

9 And the children of Yisrael did secretly those things that were not right against יהוה their Elohim, and they built themselves temples of idols in all their cities, from the watchtower to the walled city.

10 And they set up images and Asherim in every high hill, and under every green eytz:

11 And there they burned incense in all the temples of idols, as did the heathen whom יהוה carried away before them; and worked wicked things to provoke יהוה to anger:

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1 The Arameans lived in Yisrael proper on and off throughout Yisrael’s history and often mixed with Yisrael, becoming Yisrael, as in the case of the Aramean matriarchs of our forefathers.

2 Apparently an added part not ordered by YHWH, made so the priests could observe Shabbat after their morning shift had ended without traveling back home.

3 The final fall of Efraayim-Yisrael under Shalmaneser.

4 Final assault.

5 Fall of the capital.

6 These areas were later key cities of the Medo-Persian Empire. This exile is 200 years before Judah was driven to Babylon. The Efraymite exile was beyond the River Euphrates in a northeast direction, whereas as the Jews went to the area of the River Cheber due east into Babylon. There were two-houses, in two different dispersions, at two different times. They were not the same people at that time.

7 Halah, Habor and Gozan were in the Mesopotamian region of the Assyrian empire, but the cities of the Medes were located southeast of the Caspian Sea in modern Iran. It is likely that the Assyrians settled the Yisraelites in many different areas of their empire (not just Nineveh), in order to prevent them from consolidating their strength. The Lost Ten Tribes Of Yisrael Found; Steven M. Collins, p. 119.

8 House of Yisrael in context.
12 For they served idols, of which יהוה had said to them, You shall not do this thing.
13 Yet יהוה testified against Yisrael, and against יוחנן, by all the neviim, and by all the seers, saying, Make teshuvah from your evil halachot, and keep My mitzvot and My chukim, according to all the Torah which I commanded your ahvot, and which I sent to you by My avadim the neviim.
14 But they would not listen, but hardened their necks, like the necks of their ahvot, that did not believe in their Elohim.
15 And they rejected His chukim, and His brit that He made with their ahvot, and His testimonies which He testified against them; and they followed vanity, and became vain, and went after the heathen who were all around them, concerning whom יהוה had ordered them, that they should not do like them.
16 And they left all the mitzvot of יהוה their Elohim, and made molten images, even two calves, and made an Asherah, and worshipped all the hosts of the shamayim, and made booths.
17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of יהוה, to provoke Him to anger.
18 Therefore יהוה was very angry with Yisrael, and removed them out of His sight, as He had said to them, that they are not like them.
19 Also Yisrael did not guard the mitzvot of יהוה their Elohim, but had their halacha in the chukim of Yisrael that they made.
20 And יהוה rejected all the zera of Yisrael, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.
21 For He tore Yisrael from Beit Dawid; and Yahoram the son of Nevat melech: and Yahoram drove Yisrael away from following יהוה, and made them sin a great sin.
22 For the children of Yisrael had their halacha in all the sins of Yahoram that he did; they departed not from them;
23 Until יהוה removed Yisrael out of His sight, as He had said by all His avadim the neviim. So Yisrael was carried away out of their own land to Ashshur until this day.
24 And the melech of Ashshur brought men from Bavel, and from Cuthah, and from Ava, and from Hamath, and from Sefarvayim, and placed them in the cities of Shomron instead of the children of Yisrael: and they possessed Shomron, and dwelt in the cities thereof.
25 And so it was at the beginning of their dwelling there, that they feared not Elohim: therefore יהוה sent lions among them, that killed some of them.
26 Therefore they spoke to the melech of Ashshur, saying, The nations whom you have removed, and placed in the cities of Shomron, know not the manner of the Elohim of the land: therefore he has sent lions among them, and, see, they are being killed, because they know not the manner of the Elohim of the land.
27 Then the melech of Ashshur commanded, saying, Carry there one of the Kohanim whom you brought from there; and let them go and dwell there, and let him teach them the manner of the Elohim of the land.
28 Then one of the Kohanim whom they had carried away from Shomron came and dwelt in Beth-El, and taught them how they should fear יהוה.
29 Yet every nation made elohim of their own, and put them in the houses of the idol temples that the Shomronim had made, every nation in their cities in which they dwelt.
30 And the men of Bavel made Sukkot-Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.
31 And the Aveites made Nivhaz and Tartak, and the Sefarvites burned their children in fire to Adram-Melech, and all the nations that were in the cities of Shomronim had made, every nation in their cities in which they dwelt.
32 And they feared יהוה, but also made for themselves from the lowest of them priests for the idol temples, who sacrificed for them in the houses of the idol temples.
33 They feared יהוה, but they also served their own elohim, after the manner of the nations who had carried them away.
34 To this day they do after their former customs and behaviors: they fear not יהוה, neither do they follow His chukim, or ordinances, or Torah, or mitzvot that יהוה commanded the children of Yaakov, whom He named Yisrael;
35 With whom יהוה had made a brit, and charged them saying, You shall not fear other elohim, nor bow yourselves to them, nor serve them, nor sacrifice to them:
36 But יהוה, who brought you up out of the land of

5 Their descendants were the much-despised Samaritans of the Renewed Covenant. They were the hybrid offspring of the Efrayimites who remained in the land and the Assyrians settlers, who settled in their lands of victory. The Efrayimites came to Assyria and became Assyrians, and the Assyrians who come to Efrayim in the north of Yisrael became Samaritans.
6 The problem with Yisraelites in exile today and the world’s religions as well, is the deadly mixture of truth and error, where the truth is obscured by the error, and the error chokes the seeker of truth. This deadly combination is far more dangerous and nefarious than benign paganism itself.
7 Until this very day most of the earth’s 3-4 billion blood Yisraelites do not follow His Torah. Judah does not follow the living Torah Yahshua and Efrayim does not follow the written Torah. So both houses continue in partial darkness.
Mitzrayim with great power and an outstretched Arm, Him shall you fear, and Him shall you worship, and to Him shall you do sacrifice. 37 And the chukim, and the mishpatim, and the Torah, and the mitzvot, which He wrote for you, you shall observe to do le-olam-va-ed; and you shall not fear other elohim. 38 And the brit that I have made with you, you shall not forget; neither shall you fear other elohim. 39 But remember your Elohim whom you shall fear; and He shall deliver you out of the hand of all your enemies. 40 But they did not listen, but they did after their former customs and behaviors.

18 Now it came to pass in the third year of Hoshea son of Elah melech of Yisrael, that Hizqiyahu the son of Achaz melech of Yahudah began to reign. 2 Twenty-five years old was he when he began to reign; and he reigned twenty-nine years in Yahrusalayim. His eema’s name also was Avi, the daughter of Zechayah. 3 And he did that which was right in the sight of Elohim, according to all that Dawid his abba did. 4 He removed the idol temples, and broke the images, and cut down the Asherim, and broke in pieces the bronze serpent that Moshe had made: for in those days the children of Yisrael did burn incense to it: and called it Nehushtan. 5 He trusted in the Elohim of Yisrael; so that after him was none like him among all the melechim of Yahudah, nor any that were before him. 6 For he clave to Elohim, and departed not from following Him, but kept His mitzvot, which Elohim commanded Moshe. 7 And Elohim was with him; and prospered him wherever he went: and he rebelled against the melech of Ashshur, and did not serve him. 8 He killed the Plishtim, even to Azah, and the borders of it, from the Tower of The Watchmen to the fortified city. 9 And it came to pass in the fourth year of melech Hizqiyahu, which was the seventh year of Hoshea son of Elah melech of Yisrael, that Shalmaneser melech of Ashshur came up against Shomron, and besieged it. 10 And at the end of three years they took it: 3 even in the the sixth year of Hizqiyahu, that is the ninth year of Hoshea melech of Yisrael, Shomron was taken. 11 And the melech of Ashshur did carry away Yisrael to Mitzrayim, and put them in Chalach and in Chavor by the River Gozan, and in the cities of the Medes: 12 Because they obeyed not the voice of Elohim their Elohim, but transgressed His brit, and all that Moshe the eved of Elohim commanded, and would not listen to them, nor do them. 13 Now in the fourteenth year of melech Hizqiyahu did Sancheriv melech of Ashshur come up against all the fortified cities of Yahudah, and took them. 14 And Hizqiyahu melech of Yahudah sent to the melech of Ashshur to Lachish, saying, I have done wrong; return from me: that which you put on me will I bear. And the melech of Ashshur appointed to Hizqiyahu melech of Yahudah three hundred talents of silver and thirty talents of gold. 15 And Hizqiyahu gave him all the silver that was found in the Bayit of Havdalah, and in the treasures of the melech’s bayit. 16 At that time did Hizqiyahu cut off the gold from the doors of the Hekal of Havdalah, and from the pillars which Hizqiyahu melech of Yahudah had overlaid, and gave it to the melech of Ashshur. 17 And the melech of Ashshur sent Tartan and Rav-Saris and Rav-Shakeh from Lachish to melech Hizqiyahu with great armies against Yahrushalayim. And they went up and came to Yahrushalayim. And when they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the Launderers’ Field. 18 And when they had called to the melech, there came out to them Elyaquim the son of Hilkiyahu, who was over the household, and Shevna the Sopher, and Yoah the son of Asaph the recorder. 19 And Rav-Shakeh said to them, Speak now to Hizqiyahu, This says the great melech, the melech of Ashshur, What confidence is this in which you trust? 20 You say, but they are but vain words, I have counsel and strength for the war. Now on whom do you trust, that you rebel against me? 21 Now, see, you trust upon the staff of this bruised reed, even upon Mitzrayim, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh melech of Mitzrayim to all that trust in him. 22 But if you say to me, We trust in our Elohim: is not that He, whose idol temples and whose altars Hizqiyahu has taken away, and has said to Yahudah and Yahrushalayim, You shall worship before this altar in Yahrushalayim? 23 Now therefore, I ask you, give pledges to my master the melech of Ashshur, and I will deliver you two thousand horses, if you are able to put riders on them. 24 How then will you turn away the face of one captain of the least of my master's avadim, and put your trust in Mitzrayim for mirkavot and for horsemen? 25 Have I now come up without ruah against this place to destroy it? ruah said to me, Go up against this land, and destroy it. 26 Then said Elyaquim the son of Hilkiyahu, and Shevna, and Yoah, to Rav-Shakeh, Speak, I ask you, to your avadim in the Aramaic language; for we understand it: but do not talk with us in the Yahudim’s language in the ears of the people that are on the wall. 4

1 Nations where Yisraelites went and would later fill with mixed worship and Yisraelite seed. 2 An ongoing problem in Yisrael. Mixed worship of truth and error, or the tree of the knowledge of good and evil that brings death. 3 Efreyim fell in stages and the deportations also took place in stages.

4 A clear-cut statement that the people of Yisrael knew and spoke Aramaic, and therefore were later able to pen the Renewed Covenant in Aramaic as well.
27 But Rav-Shakeh said to them, Has my master sent me to your master, and to you, to speak these words? Has he not sent me to the men who sit on the wall, that they may eat their own dung, and drink their own urine with you.

28 Then Rav-Shakeh stood and cried with a loud voice in the Yahudim’s language, and spoke, saying, Hear the word of the great melech, the melech of Ashshur:

29 This says the melech, Let not Hizqiyahu deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hizqiyahu make you trust in the Elohim of his own avadim: for the melech’s commandment said, Answer him not.

31 Listen not to Hizqiyahu: for this says the melech of Ashshur, Make an agreement with me by a present, and come out to me, and then eat every man of his own vine, and every man of his own fig eytz, and drink every man the mayim of his own cistern:

32 Until I come: and take you away to a land like your own land, a land of corn and wine, a land of olive eytzim and of honey, that you may live, and not die: and listen not to Hizqiyahu, when he misleads you, saying, YHVH will deliver us.

33 Have any of the elohim of the nations delivered at all into the hand of the melech of Ashshur?

34 Where are the elohim of Hamath, and of Arpad?

35 Who are they among all the elohim of the countries that have delivered their country out of my hand; that shall deliver Yahushulayim out of the hand of the melech of Ashshur?

36 But the people held their silence, and answered him not.

37 Then came Elyaquim the son of Hilkiyahu, who was over the household, and Shevna the Sopher, and Yoah the son of Asaph the recorder, to Hizqiyahu with their clothes torn, and told him all the words of Rav-Shakeh.

19 And it came to pass, when melech Hizqiyahu heard it, that he tore his clothes, and covered himself with sackcloth, and went into the Bayit of YHVH.

2 And he sent Elyaquim, who was over the household, and Shevna the Sopher, and the zechanim of the Kohanim, covered with sackcloth, to Yeshayahu the navi, the son of Amotz.

3 And they said to him, This says Hizqiyahu, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be יְהֹוָה your Elohim will hear all the words of Rav-Shakeh, whom the melech of Ashshur his master has sent to reproach the living Elohim; and will reprove the words which יְהֹוָה your Elohim has heard. Therefore lift up your tefillah for the remnant that are left.

5 So the avadim of melech Hizqiyahu came to Yeshayahu.

6 And Yeshayahu said to them, This shall you say to your master, This says יְהֹוָה, Be not afraid of the words which you have heard, with which the avadim of the melech of Ashshur have blasphemed Me.

7 See, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rav-Shakeh returned, and found the melech of Ashshur warring against Livnah: for he had heard that he had departed from Lachish.

9 And when the melech heard concerning Tirhakah melech of Ethiopia, See, he has come out to fight against you: he sent messengers again to Hizqiyahu, saying,

10 This shall you speak to Hizqiyahu melech of Yahu: for he had heard that he had departed from Lachish.

11 See, you have heard what the melech of Ashshur have done to all the lands, by destroying them utterly: and shall you be delivered?

12 Have the elohim of the nations delivered them whom my avdot have destroyed: as Gozan, and Charan, and Rezeph, and the children of Aden that were in Thelasar?

13 Where is the melech of Hamath, and the melech of Arpad, and the melech of the city of Sefarvaim, of Hena, and Ivah?

14 And Hizqiyahu received the letter from the hand of the messengers, and read it: and Hizqiyahu went up into the Bayit of YHVH, and spread it before יְהֹוָה.

15 And Hizqiyahu made tefillah before יְהֹוָה, and said, O יְהֹוָה Elohim of Yisrael, who dwells between the cheruvim, You are the Elohim, even You alone, of all the malchutim of the earth: You have made the shamayim and earth.

16 יְהֹוָה, incline Your ear, and listen: open, יְהֹוָה. Your eyes, and see: and hear the words of Sancheriv, which he has sent to reproach the living Elohim.

17 Of an emet, יְהֹוָה, the melechim of Ashshur have destroyed the nations and their lands,

18 And have cast their elohim into the fire: for they were no elohim, but the work of men’s hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O יְהֹוָה our Elohim, I beg You, save us out of his hand, that all the malchutim of the earth may know that You are יְהֹוָה Elohim, even You alone.

20 Then Yeshayahu the son of Amotz sent to Hizqiyahu, saying, This says יְהֹוָה Elohim of Yisrael, That which you have made tefillah to Me against Sancheriv melech of Ashshur I have heard.

21 This is the word that יְהֹוָה has spoken concerning him;

The virgin the daughter of Tzion has despised you, and laughed you to scorn; the daughter of Yahushalayim has shaken her head at you.

22 Whom have you reproached and blasphemed? And against whom have you exalted your voice, and lifted up your eyes on high? Even against the Kadosh-One of Yisrael.

23 By the messengers you have reproached יְהֹוָה, and have said, With the multitude of my mirkavot I am come up to the height of the mountains, to the sides of Levanon, and will cut down the tall cedar eytzim, and the choice cypress eytzim: and I will enter into the lodgings of his borders, and into the forest of Carmel.

24 I have dug and drunk strange mayim, and with the sole of my feet have I dried up all the great rivers.

25 Have you not heard long ago how I have done it, and
MELECHIM BET - SECOND KINGS

of ancient times that I have formed it? Now have I brought it to pass, that you should lay waste fortified cities into ruinous heaps.
26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass blown before it is grown up.
27 But I know your sitting down, and your going out, and your coming in, and your rage against Me.
28 Because your rage against Me and your tumult is come up into My ears, therefore I will put My hook in your nose, and My bridle in your lips, and I will turn you back by the derech by which you came.
29 And this shall be an ot to you, You shall eat this year such things as grow of themselves, and in the second year that which springs of the same; and in the third year sow, and reap, and plant vineyards, and eat the fruits of it.
30 And the remnant that is escaped from Beti Yahuadah shall yet again take root downward, and bear fruit upward.
31 For out of Yahrushalayim shall go forth a remnant, and they that escape out of Har Tzion: the zeal of YHVH shall yet again fill the house of YHVH.
32 Therefore this says YHVH concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.
33 By the derech that he came, by the same derech shall he return, and shall not come into this city, says YHVH.
34 For I will defend this city, to save it, for My own sake, and for My eved Dawid's sake.
35 And it came to pass that night; that the heavenly Malach of YHVH went out, and killed in the camp of the Ashurim one hundred eighty five thousand men: and Esar-Haddon his melech brought mayim into the city.
36 So Sancheriv melech of Ashshur departed, and went and returned, and dwelt at Ninveh.
37 And it came to pass, as he was worshipping in the bayit of Nisroch his elohim, that Adram-Melech and Sharezer his sons killed him with the sword: and they escaped into the land of Armenia. And Esar-Haddon his son reigned in his place.

20 In those days was Hizqiayahu sick and near death. And the navi Yeshayahu the son of Amotz came to him, and said to him, This says YHVH, Set your bayit in order; for you shall die, and not live.
21 Then he turned his face to the wall, and made tefillah to YHVH, saying,
22 I beg You, O YHVH, remember now how I have had my halacha before You in emet and with a perfect lev, and have done that which is tov in Your sight. And Hizqiayahu wept heavily.
23 And it came to pass, before Yeshayahu had gone out into the inner court, that the word of YHVH came to him, saying,
24 Return, and tell Hizqiayahu the leader of My people, This says YHVH, the Elohim of Dawid your abba, I have heard your tefillah, I have seen your tears: see, I will heal you: 
25 on the third day you shall go up to the Bayit of YHVH.
26 And I will add to your days fifteen years; and I will deliver you and this city out of the hand of the melech of Ashshur; and I will defend this city for My own sake, and for My eved Dawid's sake.
27 And Yeshayahu said, Take a lump of figs. And they took and laid it on the boil, and he recovered.
28 And Hizqiayahu said to Yeshayahu, What shall be the ot that YHVH will heal me, and that I shall go up into the Bayit of YHVH the third day?
29 And Yeshayahu said, This ot shall you have of YHVH, that YHVH will do the thing that He has spoken: shall the shadow go forth ten degrees, or go back ten degrees?
30 And Hizqiayahu answered, It would be easy for the shadow to go down ten degrees: no, but let the shadow return backward ten degrees.
31 And Yeshayahu the navi cried to YHVH: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Achaz.
32 At that time Berodach-Baladan, the son of Baladan, melech of Bavel, sent letters and a present to Hizqiayahu: for he had heard that Hizqiayahu had been sick.
33 And Hizqiayahu listened to them, and showed them all the bayit of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the bayit of his armor, and all that was found in his treasures: there was nothing in his bayit, nor in all his dominion, that Hizqiayahu showed them not.
34 Then came Yeshayahu the navi to melech Hizqiayahu, and said to him, What did these men say? And from where did they come to you? And Hizqiayahu said, They are come from a far country, even from Bavel.
35 And he said, What have they seen in your bayit? And Hizqiayahu answered, All the things that are in my bayit have they seen: there is nothing among my treasures that I have not shown them.
36 And Yeshayahu said to Hizqiayahu, Hear the word of YHVH.
37 See, the days come, that all that is in your bayit, and that which your ahvot have laid up in store until this day, shall be carried into Bavel: nothing shall be left, says YHVH.
38 And of your sons that shall issue from you, that you shall beget, shall they take away; and they shall be officers in the palace of the melech of Bavel.
39 Then said Hizqiayahu to Yeshayahu, Tov is the word of YHVH which you have spoken. And he said, Is it not tov, if shalom and emet be in my days?
40 And the rest of the acts of Hizqiayahu, and all his might, and how he made a pool, and a conduit, and brought mayim into the city, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahuadah?
41 And Hizqiayahu slept with his ahvot: and Menashsheh his son reigned in his place.

21 Menashsheh was twelve years old when he began to

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1 Miraculous healing did not start with Yahshua but was and remains the inheritance of righteous Yisra'el.
reign, and reigned fifty-five years in Yahrushalayim. And his eema's name was Hephthzi-Bah.
2 And he did that which was evil in the sight of Yahweh, after the abominations of the heathen, whom he cast out before the children of Israel.
3 For he built up again the idol temples that Hizqiyahu his father had destroyed; and he reared up altars for Ba'al, and worshipped all the hosts of the shamayim, and served them.
4 And he built altars in the Bayit of Yahweh, of which Jeroboam said, In Yahrushalayim will I put My Name. And he built altars for all the hosts of the shamayim in Yahrushalayim, and worshipped them.
5 And he made his son pass through the fire, and commanded them, saying, In this bayit, and in Yahrushalayim, and in the two courts of the Bayit of Yahweh, I will put My Name.
6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar ruachim and mediums: he worked much wickedness in the sight of Yahweh, to provoke Him to anger.
7 And he set a graven image of the Asherah that he had made in the bayit, of which Yahweh said to Dawid, and to Shlomo his son, In this bayit, and in Yahrushalayim, which I have chosen out of all tribes of Yisrael, will I put My Name le-olam-va-ed:
8 Neither will I make the feet of Yisrael move any more out of the land which I gave their ahvot; only if they will observe to do according to all that I have commanded them, and according to all the Torah that My eved Moshe commanded them.
9 But they listened not: and Menashsheh seduced them to do more evil than did the nations whom Yahweh destroyed before the children of Yisrael.
10 And Yahweh spoke by His avadim the neviim, saying,
11 Because Menashsheh melech of Yahudah has done these abominations, and has done wickedly above all that the Amorites did, who were before him, and has made Yahudah to sin with his idols;
12 Therefore this says Elohim of Yisrael, See, I am bringing such evil upon Yahrushalayim and Yahudah that whoever hears of it, both his ears shall tingle.
13 And I will stretch over Yahrushalayim the line of Shomron, and the plummet of Beit Achav; and I will wipe Yahrushalayim as a man wipes a dish, wiping it, and turning it upside down.
14 And I will forsake the remnant of My inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;
15 Because they have done that which was evil in My sight, and have provoked Me to anger, since the day their ahvot came forth out of Mitzrayim, even to this day.
16 Moreover Menashsheh shed much innocent dahm, until he had filled Yahrushalayim from one end to another; beside his sin by which he made Yahudah to sin, in doing that which was evil in the sight of Yahweh.
17 Now the rest of the acts of Menashsheh, and all that he did, and his sin that he sinned, are not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?
18 And Menashsheh slept with his ahvot, and was buried in the gan of his own bayit, in the gan of Uzza: and Amon his son reigned in his place.
19 Amon was twenty-two years old when he began to reign, and he reigned two years in Yahrushalayim. And his eema's name was Meshullemeth, the daughter of Harutz of Yotevah.
20 And he did that which was evil in the sight of Yahweh, as his abba Menashsheh did.
21 And he had his halacha in all the halachot that his abba walked in, and served the idols that his abba served, and worshipped them:
22 And he forsook Elohim of his ahvot, and did not have his halacha in the derech of Yahweh.
23 And the avadim of Amon conspired against him, and killed the melech in his own bayit.
24 And the people of the land killed all them that had conspired against melech Amon; and the people of the land made Yoshiyahu his son melech in his place.
25 Now the rest of the acts of Amon that he did, are they not written in the Scroll of the Divre HaYamim about the melechim of Yahudah?
26 And he was buried in his tomb in the gan of Uzza: and Yoshiyahu his son reigned in his place.

22 Yoshiyahu was eight years old when he began to reign, and he reigned thirty-one years in Yahrushalayim. And his eema's name was Yedidah, the daughter of Adayah of Botscat.
2 And he did that which was right in the sight of Yahweh, and had his halacha in all the derech of Dawid his abba, and turned not aside to the right hand, or to the left.
3 And it came to pass in the eighteenth year of melech Yoshiyahu, that the melech sent Shaphan the son of Azalyah, the son of Meshullam, the Sopher, to the Bayit of Yahweh, saying,
4 Go up to Hilkiyahu the Kohan HaGadol, that he may weigh the silver that is brought into the Bayit of Yahweh, which the doorkeepers have gathered from the people:
5 And let them deliver it into the hand of the doers of the work; that have the oversight of the Bayit of Yahweh: and let them give it to the doers of the work which is in the Bayit of Yahweh, to repair the damages of the bayit,
6 Unto the carpenters, and builders, and masons, and to buy timber and cut stone to repair the bayit.
7 However there was no accounting made with them of the silver that was delivered into their hand, because they acted faithfully.
8 And Hilkiyahu the Kohan HaGadol said to Shaphan the Sopher, I have found the scroll of the Torah in the Bayit of Yahweh. And Hilkiyahu gave the scroll to Shaphan, and he read it.
9 And Shaphan the Sopher came to the melech, and brought the melech word again, and said, Your avadim have gathered the silver that was found in the bayit, and have delivered it into the hand of those that do the work, that have the oversight of the Bayit of Yahweh.
10 And Shaphan the Sopher showed the melech, saying, Hilkiyahu the kohen has delivered to me a scroll. And Shaphan read it before the melech.
11 And it came to pass, when the melech had heard the words of the scroll of the Torah, that he tore his clothes.
12 And the melech commanded Hilkiyahu the kohen, and Ahikam the son of Shaphan, and Achvor the son of Michayah, and Shaphan the Sopher, and Asayah an eved
of the melech, saying,
13 Go, inquire of יהוה for me, and for the people, and for all י יהודה, concerning the words of this scroll that is found: for great is the wrath of יהוה that is lit against us, because our ahvot have not listened to the words of this scroll, to do according to all that which is written concerning us.
14 So Hilkiah the kohen, and Ahikam, and Achvor, and Shaphan, and Asayah, went to Huldah the neviyah, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Yahrushalayim studying Torah), 1 and they communed with her.
15 And she said to them, This says יהוה Elohim of יسرائيل, Tell the man that sent you to Me,
16 This says יהוה, See, I will bring evil upon this place, and upon the inhabitants of it, even all the words of the scroll that the melech of י יהודה has read:
17 Because they have forsaken Me, and have burned incense to other Elohim, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be lit against this place, and shall not be quenched.
18 But to the melech of י יהודה who sent you to inquire of יהוה, this shall you say to him, This says יהוה Elohim of יسرائيل, about the words which you have heard;
19 Because your lev was tender, and you have humbled yourself before יהוה, when you heard what I spoke against this place, and against the inhabitants of it, that they should become a desolation and a curse, and have torn your clothes, and wept before Me; I also have heard you, says יהוה.
20 See therefore, I will gather you to your ahvot, and you shall be gathered into your grave in שלום; and your eyes shall not see all the evil that I will bring upon this place. And they brought the melech word again.

23 And the melech sent, and they gathered to him all the zechanim of י יהודה and of יריחושלחליים.
2 And the melech went up into the בית יהוה, and all the men of י יהודה and all the inhabitants of יריחושלחליים with him, and the קוהanim, and the נביאים, and all the people, both small and great; and he read in their ears all the words of the scroll of the ביט which was found in the בית יהוה.
3 And the melech stood by a pillar, and made a brit before יהוה, to have his halacha in the halachot of יהוה, and to keep His mitzvot and His mishpatim and His chukim with all His lev and all His being, to perform the words of this brit that were written in this scroll. And all the people agreed to the brit.
4 And the melech commanded Hilkiyahu the Kohen HaGadol, and the קוהanim of the second order, and the keepers of the door, to bring forth out of the הפקול all the vessels that were made for Ba’al, and for the Asherah, and for all the hosts of the shamayim: and he burned them outside of יריחושלחליים in the fields of Kidron, and carried the ashes of them to Beth-El.
5 And he put down the idolatrous black robed קוהanim, whom the melechim of י יהודה had ordained to burn incense in the idol temples in the cities of י יהודה, and in the places around יריחושלחליים; those also that burned incense to Ba’al, to the sun, and to the moon and to the planets, and to all the hosts of the shamayim.
6 And he brought out the Asherah from the בית יהוה, outside יריחושלחליים, to the brook Kidron, and burned it at the brook Kidron, and ground it to small powder, and cast the powder upon the graves of the children of the people.
7 And he broke down the houses of the Sodomites that were in the בית יהוה, where the women wore hangings for the Asherah.
8 And he brought all the קוהanim out of the cities of י יהודה, and destroyed the idol temples where the קוהanim had burned incense, from גבע to בֵּא-ר-שֶבַע, and broke down the idol temples of the gates that were in the entrance of the gate of יחשוע the governor of the city, which were on a man’s left hand at the gate of the city.
9 Nevertheless the priests of the idol temples came not up to the altar of יהוה in יריחושלחליים, but they did eat of the המצות among their brothers.
10 And he destroyed Topheth, which is in the Valley of the Children of Hinnom, that no man might make his son, or his daughter to pass through the fire to Molech.
11 And he took away the horses that the melechim of י יהודה had given to the sun, at the entering in of the בית יהוה, by the room of ננת-מלה the officer that was in the court, and burned the mirkavot of the sun with fire.
12 And the altars that were on the top of the upper room of אחצ, which the melechim of י יהודה had made, and the altars which מנהשש had made in the two courts of the בית יהוה, did the melech beat down, and broke them down from there, and cast the dust of them into the brook Kidron.
13 And the idol temples that were before יריחושלחליים, which were on the right hand of the Mount of Corruption, which שלחו the melech of יسرائيل had built for Ashtoreth the abomination of the Tzidonians, and for כהנוש the abomination of the Moavites, and for מלכון the abomination of the children of אמון, did the melech destroy.
14 And he broke in pieces the images, and cut down the Asherim, and filled their places with the bones of men.
15 Moreover the altar that was at Beth-El, and the high place which ירחו the son of Nevat, who made יסראל to sin, had made, both that altar and the idol temple he broke down, and burned the idol temple, and ground it to small powder, and burned the Asherah.
16 And as יושיahu turned, he saw the tombs that were there in the mount and sent and took the bones out of the tombs, and burned them upon the altar, and polluted it, according to the word of יהוה which the man of Elohim 2 said.

2 Chemarims, meaning the priests of Baal who were called Chemarims either because they wore black garments, or else were smoked with burning incense to idols.

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1 Aramaic Peshitta.
proclaimed, who proclaimed these words.
17 Then he said, What tombstone do I see? And the men of
the city told him, It is the tomb of the man of Elohim,
who came from Yahudah, and proclaimed these things
that you have done against the altar of Beth-El.
18 And he said, Leave him alone; let no man move his
bones. So they left his bones alone, with the bones of the
navi that came out of Shimron.
19 And all the houses also of the idol temples that were in
the cities of Shimron, which the melechim of Yisrael had
made to provoke הגדירה to anger. Yoshiyahu took away,
and did to them according to all the things that he had
done in Beth-El.
20 And he killed all the priests of the idol temples that
were there upon the altars, and burned men's bones upon
them, and returned to Yahrushalayim.
21 And the melech commanded all the people, saying,
Keep the Pesach to יהי your Elohim, as it is written in
the scroll of this brit.
22 Surely there was no such Pesach prepared from the
days of the shophtim that gave mishpat to Yisrael, nor in
all the days of the melechim of Yisrael, nor of the
melechim of Yahudah;
23 But in the eighteenth year of melech Yoshiyahu, this
Pesach was held to יהי in Yahrushalayim.
24 Moreover the workers with familiar ruachim, and the
mediums, and the images, and the idols, and all the
abominations that were seen in the land of Yahudah and
in Yahrushalayim, did Yoshiyahu put away, that he might
perform the words of the Torah that were written in the
scroll that Hilkiyahu the kohen found in the Bayit of
יהי.
25 And before him there was no melech like him, that
made teshuvah to יהי with all his lev, and with all his
being, and with all his might, according to all the Torah
of Moshe; and neither after him arose there any like him. 1
26 However יהי turned not from the fierceness of His
great wrath, with which His anger was lit against
Yahudah, because of all the provocations that
Menashsheh had provoked Him with.
27 And יהי said, I will remove Yahudah also out of My
sight, as I have removed Yisrael, and will cast off this city
Yahrushalayim which I have chosen, and the Bayit of
which I said, My Name shall be there.
28 Now the rest of the acts of Yoshiyahu, and all that he
did, are they not written in the Scroll of the Divre
HaYamim about the melechim of Yahudah?
29 In his days Nevuchadnetzar melech of Bavel came
up, and Yahuyakim became his eved three years: then he
turned and rebelled against him.
30 And יהי sent against him raiding bands of the
Chaldeans, and raiding bands of the Arameans, and
raiding bands of the Moavites, and raiding bands of the
children of Ammon, and sent them against Yahudah to
destroy it, according to the word of יהי, which He spoke
by His avadim the neviim.
31 Surely at the commandment of יהי came this upon
Yahudah, to remove them out of His sight, for the sins of
Menashsheh, according to all that he did;
32 And also for the innocent dahm that he shed: for he
filled Yahrushalayim with innocent dahm; which יהי
would not pardon.
33 Now the rest of the acts of Yahuyakim, and all that he
did, are they not written in the Scroll of the Divre
HaYamim about the melechim of Yahudah?
34 And Yahuyakim gave the silver and the gold to
Pharaoh; but he taxed the land to give the silver according
to the commandment of Pharaoh: he exacted the silver
and the gold from the people of the land, of everyone
according to his taxation, to give it to Pharaoh-Nechoh.
35 Yahuyakim was twenty-five years old when he began
to reign; and he reigned eleven years in Yahrushalayim.
36 And he eema's name was Zevidah, the daughter of
Pedayah of Rumah.

1 Perhaps with an even better record of service than Dawid himself.
2 Judah being expelled and exiled for 70 years.
10 At that time the avadim of Nevuchadnetzar melech of Bavel came up against Yahrushalayim, and the city was besieged.
11 And Nevuchadnetzar melech of Bavel came against the city, and his avadim did besiege it.
12 And Yahuyahchin the melech of Yahudah went out to the melech of Bavel, he, and his eema, and his avadim, and his princes, and his officers: and the melech of Bavel took him in the eighth year of his reign.
13 And he carried out from there all the treasures of the Bayit of יהוה, and the treasures of the melech's bayit, and cut in pieces all the vessels of gold which Shlomo melech of Yisrael had made in the Hekal of יהוה, as he had said.
14 And he carried away all Yahrushalayim, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, except the poorest people of the land.
15 And he carried away Yahuyahchin to Bavel, and the melech's eema, and the melech's wives, and his officers, and the mighty of the land, those he carried into captivity from Yahrushalayim to Bavel.
16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and fit for war, even these the melech of Bavel brought captive to Bavel.
17 And the melech of Bavel made Mattanyahu his abba's brother melech in his place, and changed his name to Tsidqiyahu.
18 Tsidqiyahu was twenty-one years old when he began to reign, and he reigned eleven years in Yahrushalayim.
19 And he carried away all Yisrael, and brought the people that were left in the city, and his avadim, and the melech's wives, and his officers, and all the mighty of the land, those he carried into captivity from Yahrushalayim to Bavel.
20 For through the anger of יהוה all this came to pass in Yahrushalayim and Yahudah, until He had cast them out from His presence. And Tsidqiyahu rebelled against the melech of Bavel.

25 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nevuchadnetzar melech of Bavel came, he, and all his armies, against Yahrushalayim, and camped against it; and they built forts against it all around.
2 And the city was besieged to the eleventh year of melech Tsidqiyahu.
3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no lechem for the people of the land.
4 And the city was broken up, and all the men of war fled by night by the derech of the gate between two walls, which is by the melech's gan: now the Chaldeans were against the city all around it: and the melech went the derech toward the plain.
5 And the army of the Chaldeans pursued after the melech, and overtook him in the plains of Yericho: and all his army was scattered from him.
6 So they took the melech, and brought him up to the melech of Bavel to Rivlah; and they gave mishpat upon him.
7 And they killed the sons of Tsidqiyahu before his eyes, and put out the eyes of Tsidqiyahu, and bound him with fetters of bronze, and carried him to Bavel.
8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of melech Nevuchadnetzar melech of Bavel, came Nevuzaradan, captain of the guard, an eved of the melech of Bavel, to Yahrushalayim:
9 And he burned the Bayit of יהוה, and the melech's bayit, and all the houses of Yahrushalayim, and every great man's bayit he burned with fire.
10 And all the army of the Chaldeans, that were with the captain of the guard, broke down the walls of Yahrushalayim all around.
11 Now the rest of the people that were left in the city, and the fugitives that fell away to the melech of Bavel, with the remnant of the multitude, did Nevuzaradan the captain of the guard carry away.
12 But the captain of the guard left the poor of the land to be vine dressers and farmers.
13 And the pillars of bronze that were in the Bayit of יהוה, and the bases, and the huge bronze laver that was in the Bayit of יהוה, did the Chaldeans break in pieces, and carried their bronze to Bavel.
14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of bronze with which they ministered, were taken away.
15 And the firepans, and the bowls, and such things as were of gold, or in gold, and of silver, or in silver, the captain of the guard took away.
16 The two pillars, one huge bronze laver, and the bases which Shlomo had made for the Bayit of יהוה; the bronze of all these vessels was without weight.
17 The height of the one pillar was eighteen cubits, and the capital three cubits; and the network, and pomegranates upon the capital all around, all of bronze:
18 And the capital of the guard took Serayahu the chief kohen, and Tzephanyahu the second kohen, and the three doorkeepers:
19 And out of the city he took an officer that was set over the men of war, and five of them that were in the melech's presence, which were found in the city, and the chief Sopher of the armies, who mustered the people of the land, and sixty men of the people of the land that were found in the city:
20 And Nevuzaradan captain of the guard took these, and brought them to the melech of Bavel to Rivlah:
21 And the melech of Bavel smote them and put them to death at Rivlah in the land of Chamath. So he exiled Yahudah from their own land.
22 And he appointed Gedalyahu son of Achikam, son of Shaphan, governor over the people who were left in the land of Yahudah, whom Nevuchadnetzar melech of Bavel had left.
23 And when all the commanders of the armies, they and their men, heard that the melech of Bavel had appointed Gedalyahu governor, they came to Gedalyahu at Mitzpah, even Yishmael son of Nethanyahu, and Yochanan son of Kareach, and Serayahu son of Tanchumeth the
27 And it came to pass in the thirty-seventh year of the captivity of Yahuyahchin melech of Yahudah, in the twelfth month, on the twenty-seventh day of the month, that Evil-Merodach melech of Bavel in the year that he began to reign released Yahuyahchin melech of Yahudah out of prison;
28 And he spoke kindly to him, and set his kesay above the thrones of the melechim that were with him in Bavel;
29 And changed his prison garments: and he did eat lechem continually before him all the days of his chayim.
30 And his allowance was a continual allowance given to him by the melech, a daily rate every day, all the days of his chayim.
Yeshayahu – ישעיהו – Isaiah

To Our Forefathers Yisrael

1 The vision of Yeshayahu the son of Amotz, which he saw concerning Yehudah and Yahrushalayim in the days of Uziyahu, Yotam, Achaz, and Hizqiyahu, melechim of Yehudah.

2 Hear, O shamayim, and listen, O earth: for יְהוָה has spoken. I have nourished and brought up children, and they have rebelled against Me.

3 The ox knows his owner, and the donkey his master’s crib: but Yisrael does not know Me, My people have not understood Me.  

4 Oy sinful nation, a people loaded with iniquity, a zera of evildoers, children that are corrupt: they have forsaken יָהֲיֵה and they have provoked the Kadosh-One of Yisrael to anger, and they have gone backwards.

5 Why should you be beaten any more? Yet you will continue in apostasy: the whole head is sick, and the whole lev is faint.

6 From the sole of the foot even to the head there is no soundness: but wounds, and bruises, and open sores: they have not been closed, neither bound up, neither soothed with ointment.

7 Your country is desolate, your cities are burned with fire: your land, foreigners devour it, and it is desolate, foreigners overthrow it.

8 And the daughter of Tzion is left as a cottage in a garden of cucumbers, as a besieged city.

9 Except יְהוָה tzevaoth had left to us a very small remnant, 2 we would have become just like Sedom, and we would have been just like Amorah.  

10 Hear the word of יְהוָה, you rulers of Sedom; give ear to the Torah of our Elohim, you people of Amorah.

11 To what purpose is the multitude of your sacrifices to Me? Of a right humble heart, they have not been accepted; nor will I hear: your hands are full of dahm.

12 If you are willing and obedient, you shall eat the tov of the land: 13 You shall eat in satiety and be satisfied, and praise Yah; if you refuse and rebel, you shall be devoured with the sword: for the mouth of יְהוָה has spoken it.

14 Your silver has become dross, your wine mixed with water: your new wine is mixed with blood sacrifices. Bring no more vain offerings; incense is an abomination to Me; the Rosh Chodashim and the Shabbats, the calling of miqra kedoshim.  

15 And when you spread forth your hands, I will hide My eyes from you: even though you make many tefillot, I will not hear: your hands are full of dahm.

16 Wash yourself and make yourself clean; put away the evil of your doings from before My eyes; cease to do evil: 17 Learn to do tov: seek mishpat, relieve the oppressed, defend the fatherless, and plead for the widow.

18 Come now, and let us reason together, says יְהוָה: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool.

19 If you forsake the dahm that is in Me, the dahm of righteous men, and die to it: 20 But if you refuse and rebel, you shall be devoured with the sword: for the mouth of יְהוָה has spoken it.

21 How is it that the faithful city 12 became a harlot! It was full of mishpat; tzedakah lodged in it; but now murderers.

22 Your silver has become dross, your wine mixed with water: your Rosh Chodashim and your moadim My being set-apart meetings.

23 Your rulers are rebellious, and are companions of thieves: everyone loves bribes, and follows after rewards: they do not defend the fatherless, neither does the cause of the widow concern them.

24 Therefore says the Master, יְהוָה tzevaoth, the Mighty One of Yisrael, Ah; I will be eased from My adversaries, and avenged of My enemies:

25 And I will turn My hand against you, and purge away the dross of your rebellious men, and take away all your sin.

26 And I will restore your shophanim as at the first, and set-apart meetings.

2 Since Yisrael’s leadership in Judah is corrupt in heart and full of evil, all the Torah rituals not only become futile and unfruitful religious exercises, they are an abomination to YHWH, whose patience has run out and who takes no delight in their performance, since the worshipper is not loving Him by obeying Him, but seeking Him by mere rote.

3 When Yisrael’s heart is not right, YHWH sees these feasts as a flesh trip, turning “His times” into their “own times” of self indulgence.

4 Oy sinful nation, a people loaded with iniquity, a zera of evildoers, children that are corrupt: they have forsaken יָהֲיֵה and they have provoked the Kadosh-One of Yisrael to anger, and they have gone backwards.

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7 Set-apart meetings.

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9 When Yisrael’s heart is not right, YHWH sees these feasts as a flesh trip, turning “His times” into their “own times” of self indulgence.

10 See note on verse 13.

11 This promise is to all those who reason with YHWH, through the ordained Mediator the Messiah Yahshua.

12 Obedience allows Yisrael to eat the fruits of the land of Yisrael, whereas disobedience removes Yisrael from the fruit of the land, as well as from the fruit of the Spirit.

13 Jerusalem.

14 Through judgment and later through the coming of Messiah.
The City of Tzedakah, the faithful city.

27 Tzion shall be redeemed " with mishpat, and her restored ones " with tzedakah.

28 And the destruction of the transgressors and of the sinners shall be together, and also they that forsake shall be consumed.

29 For they shall be ashamed about the oak eytzim which they have desired, and you shall be embarrassed because of the gardens that you have chosen.

30 For you shall be as an oak whose leaf fades, and as a garden that has no mayim.

31 And the strong shall be for cotton, and his work as a spark, and they shall both burn together, and there shall be none to extinguish it.

2 The word that Yeshayahu the son of Amotz saw concerning Yahudah and Yahushalayim.

2 And it shall come to pass in the yamim acharonim, that the mountain of Yahweh's Bayit shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.

3 And many nations shall go and say, Come, and let us make aliyah to the mountain of Yahweh, to the Bayit of the Elohim of Yaakov; and He will teach us His halachot, and we will have our halacha in His paths: for out of Tzion shall go forth the Torah, and the word of Yahweh from Yahushalayim.

4 And He shall be a shofet between the nations, and shall rebuke many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O Beit Yaakov, come, and let us have our halacha in the Light of Yahweh.

6 Therefore You have forsaken Your people Beit Yaakov, because they are self-satisfied like the old days, and practice magic like the Plishtim, and they please themselves with the children of foreigners.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their mirkavot:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the humble bows down, and the great man humbles himself: You do not forgive them.

10 Enter into the rock, and hide in the dust, for the fear of Yahweh, and for the tifereth of His excellence.

11 The proud looks of man shall be humbled, and the pride of men shall be brought down, and alone shall be exalted in that day.

12 For Yeom tzevaoth shall be upon everyone that is proud and lofty, and upon everyone that is lifted up: and he shall be brought low:

13 And upon all the cedars of Levanon, that are high and lifted up, and upon all the oaks of Bashan.

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fortified wall,

16 And upon all the ships of Tarshish, and upon all desirable sights.

17 And the loftiness of man shall be bowed down, and the pride of men shall be brought low: and alone shall be exalted in that day.

18 And the idols He shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of Yahweh, and for the tifereth of His excellence, when He arises to shake the earth mightily.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of Yahweh, and for the tifereth of His excellence, when He arises to shake the earth mightily.

22 Cease from man, whose breath is in his nostrils: for he doesn’t count for much, does he?

3 For, see, the Master, the tzevaoth, He takes away from Yahushalayim and from Yahudah the stock and the store, the whole supply of lechem, and the whole supply of mayim,

2 The mighty man, and the man of war, the shophet, and the navit, and the diviner, and the elder.

3 The captain of fifty, and the honorable man, and the mighty man, and the man of war, the shophet, and the expert enchanter,

4 And I will give children to be their rulers, and babies shall rule over them.

5 And the people shall be oppressed, each one by another, and each one by his neighbor: the child shall behave
they shall eat the fruit of their doings.

10 For Yahrushalayim is ruined, and Yahudah has fallen; because their tongue and their doings are against Zedem, to provoke the eyes of His tifereth.

9 The look of their faces does witness against them; and they display their sin as Sedom, they do not hide it. Woe to their being! For they have brought evil on themselves.

8 For Yahushua is their King, and the Holy One of Israel is their Redeemer; He is called in the privacy of His throne: Woe to My people, those who lead you astray.

7 As for My people, children are their oppressors, and women rule over them. O My people, those who lead you cause you to go astray, and destroy the derech of your paths.

6 When a man shall take hold of his brother of the bayit of his abba, saying, You have clothing, be our ruler, and let this ruin be your responsibility:

5 In that day shall he swear, saying, I am not a healer; for in my bayit is neither lechem nor clothing: do not make me a ruler of the people.

4 And in that day seven women shall take hold of one man, saying, We will eat our own lechem, and wear our own apparel: only let us be called by your name, to take away our reproach.

3 In that day shall the Branch of Zadik be beautiful and full of tifereth, and the fruit of the land shall be excellent and comely for those that are escaped of Yisrael. And it shall come to pass, that he that is left in Tzion, and he that remains in Yahrushalayim, shall be called kadosh, even everyone that is written among the living in Yahrushalayim:

2 When Zadik shall have washed away the filth of the daughters of Tzion, and shall have purged the bloodguilt of Yahrushalayim from the midst of it by the Ruach of mishpat, and by the Ruach of burning.

1 And the Lord will create upon every dwelling place of Har Tzion, and upon her gatherings, a cloud and smoke by day, and the shining of a flaming of fire by night; for upon all the tifereth shall be an eternal shechinah covering.

Moreover Zadik says, Because the daughters of Tzion are haughty, and have their walk with stretched forth necks and seductive eyes, walking and mincing as they go, and making a jingling with their anklets:

Therefore Zadik will smite the daughters of Tzion with a scab on the keter of their heads, and Zadik will expose their nakedness.

In that day Zadik will take away the finery of their jingling ornaments around their feet, and their headbands, and their crescent shaped ornaments,

The chains, and the bracelets, and the veils,

The head coverings, and the ornaments of the legs, and the headbands, and the string of beads, and the perfume bottles and the earrings,

The rings, and nose jewels,

The expensive robes, and the mantles, and the shawls, and the purses,

The mirrors, and the fine linen, and the turbans, and the large veils.

And it shall come to pass, that instead of a sweet smell there shall be a stink; and instead of a belt a rope; and instead of well set hair baldness; and instead of a nice robe a sackcloth skirt; and burning instead of tifereth.

Your men shall fall by the sword, and your mighty in the war.

And her gates shall lament and mourn; and she being ruined shall sit upon the ground.

Now will I shir to my Beloved a shir of my Beloved touching His vineyard. My well Beloved has a vineyard in a very fruitful hill:

And He fortified it in, and removed the stones, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress in it: and He looked that it should bring forth grapes, but instead it brought forth wild grapes.

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1 An early referenced verse by the Nazarenes to James James the Just/Yaakov according to Eusebius Eccl. History 2:23.

2 To this very day the leaders of Jewish-Yisrael cause the fold to go astray from the King Messiah Yahshua. Do not follow, or chase after their approval, or counsel.

3 A metaphor for Yisrael.

4 Day of Judgment.

5 Age to come.

6 Yahshua.

7 This verse does not support polygamy as some try to to teach. It speaks of the daughter of Zion in her kingdom perfection grabbing hold of the Man-Yahshua, the Branch of Jesse as seen in the next verse.

8 The Messianic redemption always speaks of only the surviving two-house remnant, but never the whole nation as Dual Covenant theology wrongly teaches.

9 Redeemed remnant, after the Day of YHWH.

10 Lamb’s Book of Life.

11 Cleansing through the fire of judgment.

12 The everlasting cloud and fire of kingdom esteem covering all those who are part of the congregation of the redeemed.

13 The Tabernacle, symbolic of YHWH’s covering over His remnant people in Mt. Zion forever.


15 Father YHWH speaks to His Son about the Son’s beloved vineyard Yisrael.

16 Mt. Zion.
And now, O inhabitants of Yahrushalayim, and men of Yahudah, please judge, between Me and My vineyard. What could have been done more for My vineyard that I have not done in it? Why when I looked for grapes, it brought forth only wild grapes? And now; I will tell you what I will do to My vineyard: I will take away the hedge of it, and it shall be eaten up; and break down its walls, and it shall be trampled down: And I will lay it waste: it shall not be pruned, nor dug; but there shall come up weeds and thorn bushes: I will also command the clouds that they do not rain upon it. For the vineyard of הֶגֶּד ְזְבָאָה is Beil Yisrael, and the men of Yahudah. His pleasant plant: and He looked for mishpat, but found oppression; for tzedakah, but found weeping. Woe to them that join bayit to bayit, that add field to field, until there is no room, that they may be placed alone in the midst of the land! In My hearing הֶגֶּד ְזְבָאָה said, Of an emet many houses shall be desolate, even the great and fine ones, without inhabitant. Yes, ten acres of vineyard shall yield one bath, and a homer of zera shall yield an ephah. Woe to them that rise up early in the morning, that they may pursue strong drink: that continue until night, until their wine inflames them! And the posts of the door shook at the voice of him that added field to field, and called to them that there was wine in the young wine press. Above it stood seraphim: each one had six wings; with two he flew. Therefore My people are gone into exile, because they have no da'at: and their honorable men are starved, and their multitude dried up with thirst. And the men of Yahudah please judge, between Me and My vineyard. For mishpat, but found oppression; for tzedakah, but found weeping. And the harp, and the lyre, the tambourine, and flute, and wine, are in their feasts: but they regard not the work of הֶגֶּד ְזְבָאָה, neither consider the operation of His hands. Therefore Ma'aseh HaShem HaKadosh shall be kadosh in tzedakah. And now, O inhabitants of Yahrushalayim, and men of Yahushua, please judge, between Me and My vineyard. For mishpat, but found oppression; for tzedakah, but found weeping. Therefore the anger of הֶגֶּד ְזְבָאָה is on the wall of Babylon, and on Ammon and Moab, and on all the inhabitants of the land: for all the houses are seen as the vineyard. Great lack will come to the vineyard. Efrayim lacking Torah, and Judah lacking Messiah. Heathen.

1 In both the Babylonian siege, and later the Roman siege in 70CE.
2 Both houses are seen as the vineyard.
3 Greed and covetousness found in both houses.
4 Great lack will come to the vineyard. Efrayim lacking Torah, and Judah lacking Messiah.
5 Heathen.

6 Judgment upon the vineyard.
7 Yahshua, since no man has, or can see the Father, either in person, or in vision.
8 The same “house” where the Spirit fell in Acts 2, not in the upper room.
9 Messiah.
touched your lips; and now your iniquity is taken away from you, and your sin is purged.

Also I heard the voice of יהוה, saying, Whom shall I send, and who will go for Us? Then I said, ΒΙΒΛΙΟ ΙΣΑΙΑ, send me.

And He said, Go, and tell this people, You hear indeed, but understand nothing; and you see indeed, but perceive nothing.

For the levim of these people are darkened and their ears are heavy, and their eyes are closed; so that they cannot see with their eyes, and hear with their ears, and understand with their levim, and make teshuvah, to be forgiven and healed. 2 3

Then said I, יהוה, how long? And He answered, Until the cities be wasted without inhabitants, and the houses without a man, and the land be utterly desolate, 4 And יהוה has removed men far away, 5 and there be a great forsaking in the midst of the land.

But yet in it 6 shall be a tenth, 7 and they shall return, return, and shall be eaten: as a pistachio εύζη, and as an oak εύζη, whose stump remains, after they cast their leaves: so the kadosh zera shall be the stump. 8

7 And it came to pass in the days of Achaz the son of Yotam, the son of Uziyahu, melech of Yahudah, that Retzin the melech of Aram, and Pekach the son of Remalyah, melech of Yisrael, went up toward Yahrushalayim to war against it, but could not prevail against it.

And it was told to Beit Dawid, 9 saying, Aram is in alliance with Efrayim. 10 And their lev was moved, and the lev of their people, as the εύζη of the woods are moved with the strong wind.

Then said יהוה to Yeshayahu, Go forth now to meet Achaz, and take Shear-Yahshuv 11 your son, at the end of the channel of the upper pool in the highway of the Launderers’ Field,

And say to him, Take heed, and be quiet; fear not, neither be troubled by these two stubs of smoking firebrands; 12 13 for the fierce anger of Retzin melech of Aram, and by the son of Remalyah.

And the head of Efrayim is Shomron, and the head of Shechem is Dameshek, and the head of Dameshek is Retzin; and within sixty-five years shall Efrayim be broken, that it will be Lo-Ami, not a people. 14

9 And the head of Efrayim is Shomron, and the head of Shomron is Remalyah’s son. If you will not believe Me, surely you shall not be established. 15

Moreover יהוה spoke again to Achaz, saying,

Ask an ot 16 from יהוה your Elohim; ask it in depth, or make the request highly difficult. 17

But Achaz said, I will not ask, neither will I test יהוה.

13 And Yeshayahu said, Hear now, O Beit Dawid; 19 Is it a small thing for you

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1 “Weakening troublemakers” according to the Aramaic Peshitta.

4 This was written in 786 BCE, as this foretells of Efrayim’s exile completed in 721 BCE. The point is for the king of Judah not to worry, since Efrayim won’t be around as a nation for much longer.

15 In Judah’s throne.

16 Hebrew word ot means sign.

17 To fully demonstrate this deliverance of Judah and of her king by YHWH, YHWH has mercy upon King Ahaz’s anxiety disorder and asks him to ask for a sign, or ot (supernatural demonstration) in Hebrew, to verify that YHWH will soon deliver him from this wicked alliance. YHWH tells him to ask big and deep, meaning as specific as Ahaz needs, because YHWH is planning on revealing something far greater than just a limited word for just Ahaz and Judah at that historical hour.

18 False humility since he was not a YHWH-seeker to begin with.

19 King Ahaz in false humility, feigning to be righteous, said to YHWH, I will not ask for a sign, for I am too small to do such a thing. Therefore in verse 13 of Isaiah 7, YHWH bypasses King Ahaz and his false humility, and speaks directly to the whole House of Dawid, or all 12 tribes. He states that they will not weary Him, as He was wearied by King Ahaz, and will speak even if Ahaz does not ask, and even if the whole House of Dawid does not ask, because YHWH is bursting with the revelation of His virgin-born Messiah.

20 The words for “you,” - appearing three times in verses 13 and 14 - are mechem, lachem and lachen, are all in the plural form in the actual Hebrew. That means that the words are no longer addressed to one individual, King Ahaz, but to the entire House of Dawid. What is the sign for all of them, in all the House of Dawid? The almah meaning “the virgin,” or “the young maiden,” (same thing in the time before Yahshua) will conceive and bear a Son and shall call
His Name “Emanu-El,” a metaphor for Messiah, when Elohim dwells with us!

1. Other Yisraelites.
2. The Dead Sea Scrolls have YHWH here, as does the Peshitta, which has MarYah, or Master YHWH. The Masoretic originally had YHWH before they admitted to changing it to Adonai.
3. Ha almah: the definite article ha in Hebrew meaning not “a” but “the.”
4. The Masoretic text uses almah in Isaiah 7:14 which means virgin, but then denies the virgin birth in spite of this word almah, claiming that betulah ought to have been used as if they have right to instruct YHWH. But the LXX (Septuagint) translates this as parthenos, which means untouched virgin woman. The Aramaic Peshitta confirms the LXX understanding with betulah, another synonymous, clear, Aramaic/Hebrew word for “virgin.”
5. The virgin will call his name Emanu-El, or “El with us.” Us in context, is the nation of Yisrael.
6. The unsaved rabbis insist that this prophecy was about King Hezekiah. But this prophecy cannot be talking about Hezekiah, for one overriding reason. If Hezekiah was the promised Messiah “Immanuel,” then why did all the prophets write of the still future coming of the Messiah long after Hezekiah (for the span of 386 years after), who was a contemporary of Isaiah, had died? Malachi, Zechariah, Zephaniah, Jeremiah, Ezekiel and others all wrote well after Hezekiah had come. If Hezekiah was Immanuel, no further future prophesies would have been necessary! More than that, Mrs. Ahaz had already given birth to Hezekiah and Hezekiah was nine years old at this time! The prophecy is about a future birth, through a future maiden, or virgin. At the time this prophecy was given, Mrs. Ahaz was not a virgin and Hezekiah was already born. Rabbi Hillel of Beth Hillel of the first-century school of learning, held to the “Hezekiah is Immanuel” theory and his entire life’s work was held in dispute and in much disgrace by his contemporaries, who saw Rabbi Hillel’s view as an embarrassment to the truth. Then of course when the Hezekiah route does not work, the anti messiah demons try the “Isaiah’s son” routine, stating that Shear-Yahshuv is Immanuel, and Mrs. Isaiah is the almah. The problem with that is that she couldn’t have been an almah, since she already had a son (Shear-Yahshuv), and if it speaks of a future different son, that also wouldn’t matter because she would no longer be a virgin/maiden.
7. Keep in mind that the virgin (almah) versus the young woman (betulah) controversy, began only after Yahshua of Nazareth. Before that there was no dissension at all, since all scholars acknowledged that the terms were interchangeable. There is not a single instance where almah does not refer to a virgin in the First Covenant.
8. In the Hebrew, verse 14 reads “lachen yetain YHWH who la chem ot, henay ha almah harah veyoledet ben vevarat shemoh Emanu-El.”
9. The child in verse 15 is the Messiah, who will always choose good over evil, making this child sinless due to His virgin birth.
10. Verse 16 reverts back to Shear-Yahshuv, who is standing there hearing the prophecy, and YHWH says that before Isaiah’s son grows up, and knows right from wrong, the land of Judah will be free from the attacks of the evil alliance between Efrayim-Yisrael and Syria-Aram. In essence, the son of Isaiah becomes proof of the veracity and surety of the almah/virgin birth prophecy. The virgin birth prophecy is so numbing and so astounding, that YHWH decided to bring little Shear-Yahshuv as a sign that in essence will say to all the House of Dawid that “when you see both enemies of Judah defeated in Ahaz’ days, before Isaiah’s son grows up, then know of a certainty that the almah will conceive, and bring Yisrael their Savior, “Emanu-El,” or “Elohim with us” in human form’. YHWH is in essence challenging all Yisrael to declare that only if Isaiah’s son grows up and Judah’s enemies are not yet defeated at that future time, can this Messianic promise of redemption fail.
11. From the days of the split in the Dawidic monarchy.
13. YHWH promises to send Efrayim (Judah’s enemy) into exile by Assyria, and by their king.
where there were a thousand vines worth a thousand shekels of silver, it shall even be for weeds and thorns.  

24 With arrows and with bows shall men come there; because all the land shall become weeds and thorns.  

25 And on all hills that shall be dug with the hoe, there shall not come there the fear of weeds and thorns: but it shall be for the sending forth of oxen, and a place for sheep to roam.  

8 Moreover הַדָּרֶךְ said to me, Take a large scroll, and write in it with a man’s pen concerning Maher-Shalal-Hash-Baz; the plunder hurries, the prey speeds along.  

2 And I took with me reliable witnesses to record, Uriyahu the kohen, and Zacharyahu the son of Berechiyah.  

3 And I went in to the neviyah; 3 and she conceived, and bore a son. Then said הַדָּרֶךְ to me, Call his name Maher-shalal-hash-baz.  

4 For before the child shall have da’at to cry, My abba, My eema, the riches of Dameshek and the plunder of Shomron shall be taken away before the melech of Ashshur.  

5 הַדָּרֶךְ spoke also to me again, saying,  

6 Forasmuch as this people refuses the mayim of Shiloah that flow softly, and instead have their simcha in Retzin and Remalyah’s son, 5  

7 Now therefore, see, הַדָּרֶךְ brings up upon them the mayim of the river, strong and mighty, even the melech of Ashshur, and all his tifereth: and he shall come up over all his channels, and go over all his banks; 6  

8 And he shall pass through Yahudah; 7 he shall overflow and pass over, he shall reach even to the neck; and by the stretching out of his wings he shall fill the width of your land, O Emmanu-El. 8 9  

9 Be shattered O you people, 10 and you shall be broken in pieces; dress yourselves, and you shall be broken in pieces; dress yourselves, and you shall be broken in pieces. 11  

10 Take counsel together, and it shall come to nothing; speak the word, and it shall not stand: for El is with us.  

11 For הַדָּרֶךְ spoke this to me with a strong hand, and instructed me that I should not follow in the derech of this people, saying:  

12 Do not regard as an alliance what this nation calls an alliance; neither fear what they fear; nor be troubled by them.  

13 Set-Apart הַדָּרֶךְ Himself; Him shall you fear, and let Him be your awe.  

14 And He shall be for a Place of Refuge, 14 but for a Stone of stumbling and for a Rock of offence 15 to both the houses of Yisrael, 16 as a trap and a snare to the inhabitants of Yahrushalayim.  

15 And many amongst both houses shall stumble, 17 and fall, and be broken, and be snared, and be taken.  

16 Seal up the testimony; seal the Torah among My talmidim.  

17 And I will wait upon הַדָּרֶךְ, that hides His face from Beit Yaakov, 20 and I will look for Him.  

18 See, I and the children that הַדָּרֶךְ has given Me 23 are for signs and for wonders 24 in Yisrael from הַדָּרֶךְ.

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1 When Efrayim is taken into exile.  
2 Efrayim’s demise and exile.  
3 Isaiah’s wife.  
4 “Shiloh,” or “Shiloh,” a title of the Messiah. The “water of Shiloh” refers to the Set-Apart Spirit given to those resting and trusting in Messiah Yahshua.  
5 Judah trusted in those who ultimately would do them no good thing.  
6 Efrayim’s impending doom.  
7 Threaten but not capture Judah.  
8 Here the land of Yisrael is called Emanu-El, a title, further proving that this is not the actual name of the coming Messiah, but merely a title.  
9 Speaking of the coming king of Assyria.  
10 By Assyria.  
11 Repeated twice for the eventual exile of both houses.  
12 Efrayim’s alliance will fail, for he does not align himself with YHWH of Hosts.  
13 YHWH should be Efrayim’s Rock.  
14 For those who desire Him to be so.  
15 Messiah-YHWH was that Stumbling Stone according to Acts 4:11, Ephesians 2:20, First Peter 2:4-8.  
16 Both houses have stumbled over the coming of Messiah Yahshua, as prophesied here. Judah rejected the living Torah, YHWH’s Son, and is blind. Efrayim, or non-Jewish Yisrael has rejected their identity as the other house of Yisrael, along with their responsibilities to live in the eternal ways of the written Torah, and are therefore blind as well. In order for Efrayim, or non-Jewish Yisrael to stumble at Messiah Yahshua’s arrival, by definition they had to be in existence to the supernatural eye of YHWH, even though the natural eye had lost track of them some 721 years before the Stumbling Stone arrived.  
17 Many amongst both houses shall stumble.  
18 “Taken away” to judgment. In Hebraic understanding “taken away” does not mean raptured to heaven, but taken away to experience YHWH’s wrath.  
19 In contrast to those of both houses “taken away,” those “left behind” and protected by Messiah Yahshua will have the testimony of His atonement and bodily resurrection, plus the witness of Torah sealed in their hearts and on their lips.  
20 He hides from both houses until they find Him and His truth in the manifested face of Yahshua (20 Cor. 4:6) who then seals His testimony upon us.  
21 Both houses can remove their blindness by seeking Yahshua.  
22 Yahshua speaking in the Spirit of waiting for the right time to be revealed to Yisrael. That time will be chosen by His Father alone.  
23 Yahshua the eternal brought-forth Son of YHWH speaks in the first person, as the Father YHWH gave all His children/disciples to Him, along with all other things such as Yahshua’s power and His authority.  
24 Yahshua’s disciples are ordained to “perform miracles” in Yisrael amongst both houses, as seen in...
tzevaoth, who dwells on Har Tzion.

19 And when they shall say to you, Seek to them that have familiar ruachim, and to sorcerers that whisper and mutter: 1 should not a people seek for their Elohim? Who asks the dead about the living? 2 3

20 To the Torah and to the testimony, 4 if they speak not according to this Word, 5 it is because there is no Light in them.

21 And they shall pass through it, hard pressed and hungry: and it shall come to pass, that when they shall be hungry, they shall be angered, 7 and they will curse their Melech and their Elohim, while looking upward.

22 And they shall look to the earth; and see tribulation and darkness, gloom in anguish; and they shall be driven to darkness.

9 Nevertheless the dimness 10 shall not be such as was in her distress, 11 when at first He lightly afflicted the land of Zevulon and the land of Naphtali, and afterward did more heavily afflict her by the derech of the sea, beyond the Yarden, 12 in Galil of the gentiles. 13 14

Mark 16:15-18 and Luke 10:16 to reveal to the world that they are Yahshua’s Yisraelite children.

1 Both houses have long been involved with various forms of witchcraft.

2 Only the blind.

3 We must never ask the traditional rabbinical leaders who willfully reject Yahshua the risen and living Messiah anything concerning Him, as we are forbidden to seek answers about the living one from the spiritually dead.

4 True Yisraelites run to both the testimony of His resurrection, along with a life grounded in Torah-obedience.

5 Messiah Yahshua and Torah.

6 The blindness of both houses does not allow light to enter, when one of the two key parts of true faith are missing.

7 In Assyrian exile.

8 As houses have often done through the years.

9 Into exile and prolonged blindness and wandering.

10 Blindness.

11 Efrayim’s punishment into exile.

12 The Efraymite exile took place in stages.

13 The last stage was all of Galilee and Samaria the capital of the north.

14 In Luke 1:79 Zechariah promises that Messiah Yahshua will rescue those “who live in the shadow of death,” a clear reference to Isaiah 9:1-3, where Messiah Himself is prophesied to regather Zebulon, Naphtali and other former Yisraelites, in the “dark” Galilee area. His light will shine brightest in the former Yisraelite areas of the north, now occupied by gentiles who are the direct descendants of those tribes. This is the main reason that Yahshua made His home in Capernaum, on the border of Zebulon and Naphtali. Yahshua was also a Nazarene, or a consecrated one to YHWH by virtue of His chosen dwelling location. He settled in Galilee for the same reason, because He was a Nazarene, or a separated Holy One to His Father, and 2 The people that walked in darkness have seen a great Light: they that live in the land of the shadow of death, upon them has the Light shined.

15 You have multiplied the nation, and increased the simcha: 19 they simcha before You like the simcha in harvest, 21 as men simcha when they divide the plunder.

4 For You have broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midyan. 22

5 For every voice, which is heard, brings fear, and garments rolled in dahm; but this shall be with burning and fuel of fire.

6 For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, The Everlasting Abba, The Sar Shalom.

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desired to live separate from the religious order in Jerusalem, that had no care and concern for the welfare of their Efraymite brothers.

15 Efrayim-Yisrael.

16 Messiah Himself is prophesied to regather Zebulon, Naphtali and other former Yisraelites, in the “dark” Galilee area. His Light will shine brightest in the former Yisraelite areas of the north, now occupied by gentiles who are the direct descendants of those tribes.

17 Yahshua.

18 Yahshua increased Yisrael by bringing the northern tribes back into the fold and thereby did fulfill the promise to increase the nation from merely being that of Jewish-Yisrael, to the start of the restoration of both houses. He thus increased the nation numerically, along with the accompanying joy of a nation rebuilt.

19 By bringing forgiveness and salvation, and the beginning of the promised end of the exile.

20 The redeemed remnant of both houses.

21 Like Sukkot, or Tabernacles and the final harvest.

22 Only verse 4 of Isaiah 9 remains to be fulfilled in the pashat, or literal sense and awaits His return to earth. Using remez, or hint, the deliverance from Midianite captivity by a valiant spirit is done by Messiah, in both the Spirit realm (heavenly Tabernacle) and the physical realm (Efrayim’s earthly restoration), whereas the historical deliverance from Midyan has already taken place in the physical realm by Gideon. Messiah Yahshua states in John 8:32-36 that He came to deliver the captive, and those who had been taken captive, who were in bondage under the yoke of sin, from which they could not free themselves. As such, there existed a spiritual yoke over Yisrael, worse than that of Midyan, or Rome. In Isaiah 9:1-4, we have both the literal fulfillment of Yahshua’s restoration of the north, as well as His spiritual destruction of the yoke of sin, in the second level of Hebraic understanding.

23 Yahshua’s victory over Yisrael’s physical Midianite and Edomite enemies, in the Day of YHWH.

24 In the Hebrew: “Ki yeled yulad lanu ben netan lanu va te-he hamisrah al shichmoh va yiqra shemo pele yoetz, el gibor, avi ad, sar shalom.” In Hebrew grammar there exist two types of verbs. One is for a completed action and is known as a “perfect verb.”
The other verb is for an action not yet concluded, which by implication means a future, or an ongoing action, and is known as an “imperfect verb.” These references to “va-te-he” and “va-yiqra’” both are imperfect verbs indicating future fulfillment, at the time of the prophecy in 766 BCE. The verbs “yeled yulad/a child will be born,” an imperfect verb, and “ben netan/a child was given;” a perfect verb, both appear here in Isaiah 9:6. There is yet a third category used here called the “prophetic perfect,” meaning a writing style where the event is yet future, but is written in a past tense, or as a perfect completed action. Many prophecies in the First Covenant that are clearly future events use “prophetic perfect verbs” to describe still-future prophetic events, since YHWH knows the end from the beginning, and is prophetically declaring “a finished action,” even though it hasn’t yet actually taken place. One such example is found in Isaiah 5:13, where both houses of Yisrael are declared to be in exile, even though neither house of Yisrael had been sent out into exile at the time of the prophecy. Yet it is still written using a past perfect verb in a “prophetic perfect” future declaration. Another such example of the “prophetic perfect” is the Suffering Servant chapter of Isaiah 53, where the Suffering Servant is seen as having completed the work of atonement, yet its literal fulfillment is yet some 740 years in the future. Isaiah 9:6 contains the “prophetic perfect” in the words, “ben natan” (a Son has been given). Then later in verse 6 of Isaiah 9, Isaiah takes this “prophetic perfect” and combines it with the imperfect future verbs “va-te-he” and “va-yiqra’,” and the government “will be,” and He “shall be called.” The literal reading is as follows. “Child to be born to us, Son given to us and the government will be on His shoulders (future tense at the time of prophecy in 786 BCE), and He will be called Wonderful Counselor, Mighty-El, Eternal Father, Prince of Peace.” As you’ll carefully note, the references to a future fulfillment are used three times in Isaiah 9:6, thereby disqualifying any possible past fulfillment before Isaiah, as well as any possible immediate fulfillment in King Hezekiah, the son of King Ahaz. If in fact Hezekiah the righteous king of Judah was the “Eternal Father” as some claim, it appears he died prematurely. Not a very “eternal” thing to do.  

1 The Messianic prophecy found here in Isaiah 9:7 is a key piece of evidence from the original Hebrew words, of the veracity of the virgin birth of Isaiah 7:14. In Hebrew the closed mem is always used at the end of a Hebrew word. The only exception in Scripture is where it is found in this prophecy in verse 7. Here, the closed mem is found in the middle of the word, which indicates (according to the modern rabbis) an increase in the Messiah’s government. That word is le-marbe meaning, “to increase.” Normally (as any beginning Hebrew student would have learned) in the middle of a word the reader would find an open mem. The Zohar says, “The closed mem refers to the fact that the

Richard Wurmbrand, a Messianic Jew who survived the Holocaust (commenting on this portion of The Zohar, as he shared this with a Jewish rabbi) said, “Isaiah put a closed mem in the middle of the word to show the reader who was destined to understand it, that the Divine Child of whom this prophecy speaks, would be born of the closed womb of a virgin.”

2 Yahshua will rule forever by divine decree of Father YHWH on Dawid’s throne, as the eternal King Messiah.

3 Yahshua.

4 The Light to remove blindness and death.

5 All 12 tribes.

6 Efrayim.

7 Yisraelites must never follow any leader denying either Yahshua, or Torah, along with the restoration message, which must include the true Names of YHWH and Yahshua.

Messiah would be born from a 'closed womb.'

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21 Menashsheh, Efrayim; and Efrayim, Menashsheh: and they together shall be against Yahudah. 1 For all this His anger is not turned away, but His hand is stretched out still.

10 Woe to them that decree unrighteous decrees, and that write unjust decrees which they have prescribed; 2 To turn aside the needy from My mishpatim, and to take away the rights from the poor of My people, so that widows may be their prey, and so that they may rob the fatherless! 3 And what will you do in the day of your visitation of punishment, and in the ruin that shall come from far? To whom will you run for help? And where will you leave your wealth? 4 Without Me they shall bow among the prisoners, and they shall fall among the slain. For all this His anger is not turned away, but His hand is stretched out still. 5 O Ashshur, the rod of My anger, and the staff in whose hand is My displeasure.

6 I will send him against a hypocritical nation, 2 and against the people of My wrath will I give him a command, to take the plunder, and to take the prey, and to trample them down like the mud of the streets. 7 But he does not intend to do this only, neither does his lev think that; but it is in his lev to destroy and cut off many nations. 8 For he says, Are not my rulers all melechim? 9 Is not Kalno as Karchemish? Is not Hamath as Arphad? Is not Shomron as Dameshek? 10 Just as my hand has found the malchutim of the idols, whose graven images did exceed those of Yahrushalayim and of Shomron; 11 Shall I not, as I have done to Shomron and her idols, do also to Yahrushalayim and her idols? 12 Therefore it shall come to pass, that when הַרַּגֶּשֶׁת has performed His whole work upon Har Tzion and on Yahrushalayim, I will punish the fruit of the proud lev of the melech of Ashshur, and the boasting of his proud looks.

13 For he says, By the strength of my hand I have done it, and by my chochmah; for I am clever: and I have removed the boundaries of the nations, and have robbed their treasures, and I have put down the inhabitants like a brave man: 14 And my hand has found as a nest the riches of the people: and as one gathers eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened their mouth, with even a peep. 15 Shall the axe boast itself against him that cuts with it? Or, shall the saw magnify itself against him that saws with it? As if the rod could wave those that lift it up, or as if the staff could lift that which is not wood. 16 Therefore shall the Master, הַרַּגֶּשֶׁת tzva’oath, send among his rich ones leaness; and instead of His tifereth He shall kindle a burning like the burning of a fire.

17 And the Light of Yisrael 3 shall be for a fire, and His Kadosh-One as a flame: and it shall burn and devour his thorns and his weeds in one day. 4

18 And shall consume the tifereth of his forest, and of his fruitful field, both being and body: and they shall be as when an invalid wastes away. 19 And the rest of the eytzim of his forest shall be few, so that a child may count them. 20 And it shall come to pass in that day, 5 that the restored remnant of Yisrael, 6 and such as have escaped belonging to Beit Yaakov, shall no more again trust him that smote them; 7 but shall trust and lean upon יהוה, the the Kadosh-One of Yisrael, in emet. 8

21 The remnant shall return, 9 even the remnant of Yaakov, 10 to the Mighty-El.

22 For though your people O Yisrael be as the sand of the sea, 11 yet a remnant of them shall return: 12 their numbers decreased yet overflowing with zedakah.

23 For the Master הַרַּגֶּשֶׁת tzva’oath shall make a full end of all that He has determined, in the midst of all the earth. 24 Therefore this says the Master הַרַּגֶּשֶׁת tzva’oath, O My people that live in Tzion, be not afraid of Ashshur: he shall smite you with a rod, and shall lift up his staff against you, after the manner of Mitzrayim. 14

25 For yet a very little while, and the displeasure shall cease, and My anger will be to their destruction. 15

26 And הַרַּגֶּשֶׁת tzva’oath shall stir up a beating for him like the slaughter of Midyant at the rock of Orev: and as His rod was upon the sea, so shall He lift it up after the manner of Mitzrayim. 16

27 And it shall come to pass in that day, that his burden shall be removed from your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of the anointing. 28 He is come to Ayath; he is passed to Migron; at Michmash he has laid up his supplies: 29 They are gone over the passage: they have taken up

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1 There is nothing new about this. The civil war is 2,900 years old and counting. In the alliance against Judah, Efrayim was united in purpose.

2 Efrayim.

3 Yahshua.

4 Efrayim.

5 End of the age.

6 Blood atoned for minority from both houses.

7 Assyria, or any other heathen nation.

8 When Dawid’s throne is established as chief of all the the nations.

9 In context both houses, including Efrayim who used to trust in Assyria.

10 From all 12 tribes.

11 The metaphor referring to the promise of physical multiplicity.

12 This is a clear word that from between 3-4 billion physical Yisraelites, only a remnant, or as seen earlier in Isaiah about 10 percent, or 400 million will return. Their accommodations will be in the “Greater Yisrael,” promised to the patriarchs.

13 The very imputed righteousness of Messiah Yahshua Himself.

14 Speaking to Judah, who will be protected for another 150 years, or so.

15 Egypt will battle them, and later Babylon will consume them.
their lodging at Geva; Ramah is afraid; Givat of Shaul has fled.  
30 Lift up your voice, O daughter of Galliym: cause it to be heard to Laysh, O poor Anathoth.  
31 Madmenah is removed; the inhabitants of Gevim gather themselves to flee.  
32 As yet shall he remain at Nov that day: he shall shake his hand against the mount of the daughter of Tzion, the hill of Yahrushalayim.  
33 See, the Master, אֱלֹהֵי צֶבאוֹת, shall lop off a branch with fear: and the tall ones are cut down, and the haughty shall be humbled.  
34 And He shall cut down the thickets of the forest with iron, and Lebanon shall fall as a mighty one.

11 And there shall come forth a rod out of the stem of Yshai, and a Netzer-Branch shall grow out of His roots:  
2 And the Ruach Hakodesh of ה' shall rest upon Him, the Ruach of chochmah and binah, the Ruach of counsel and might, the Ruach of da'at and of the fear of ה'.  
3 And shall make Him of quick binah in the fear of ה', and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: 
4 But with tzedakah shall He judge the poor, and decide with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.  
5 And tzedakah shall be the belt of His loins, and faithfulness the belt of His waist.  
6 The wolf also shall live with the lamb, and the leopard shall lie down with the young goat, and the calf and the fattened lamb together, and a little child shall lead them.  
7 And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like an ox.  
8 And the nursing child shall play on the hole of the cobra, and the weaned child shall put his hand on the viper's nest.  
9 They shall not do evil nor destroy in My entire kadosh 
10 And in that day there shall be a root of Yshai, which which shall stand as a miraculous banner to the people; to it shall the gentile nations seek, and His rest shall be with tifereth.  
11 And it shall come to pass in that day, that יְהֹוָה shall set His hand again a second time to recover and restore the remnant of His people, who shall be left, from Ashshur, and from Mitzrayim, and from Pathros, and from Kush, and from Elyam, and from Shinar, and from Hamath, and from the coastslands of the sea.  
12 And He shall set up a miraculous Banner for the nations and He shall gather the outcasts of Yisrael, and gather together the dispersed of Yisrael, and restore the ten tribes of Joseph-Efrayim-Yisrael.

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1 This was the prophecy where Yahshua the coming Messiah was called Netzer, and His followers naturally Netzarim, or Nazarenes. Matthew 2:23 speaks of this prophecy.  
2 The rabbis like Rashi teach that the Netzer, or the Nazarene is, Messiah Son of Joseph, called this because He will specifically be sent to find, locate and restore the ten tribes of Joseph/Efrayim-Yisrael.  
3 All these attributes are called sefirot of YHWH’s Spirit Spirit and His Messiah.  
4 He will issue kingdom justice only by what is recorded in Torah.  
5 His words and rulings in Torah.  
6 Set-Apart Spirit without measure.  
7 In the age to come.  
8 In the restored kingdom.

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9 End of this age.  
10 Hebrew word is ness, which can mean either banner, or miracle, or even miraculous banner.  
11 Messiah Yahshua.  
12 The people of Yisrael.  
13 In a latter-day context, this refers to the seed of Efrayim-Yisrael the “fullness of the nations” spoken of in Genesis 48:19 and Romans 11:26.  
14 Established on Dawid's Throne.  
15 Kingdom.  
16 Yahshua.  
17 The first being in 520 BCE when Judah returned. The second time began in 1948, and will conclude with the return of the remnant of both houses.  
18 Or, restore.  
19 Not all Yisrael, but a redeemed returning remnant.  
20 The Messiah’s banner being stretched out over the nations in order to perform a dual rescue of two parts of a scattered nation, in two unique stages.  
21 Remnant.  
22 Efrayim.  
23 Judah.  
24 Both houses.  
25 The Messiah, or “The Banner,” does the regathering back to the land. Not man, or man’s attempts to change immigration laws.  
26 Father YHWH.  
27 Messiah Yahshua.  
28 Yahshua. Not immigration departments nor deals with the unredeemed orthodox.  
29 According to Jeremiah 3:8 and elsewhere, Efrayim was divorced and outcast from the covenant of Torah and the people of Yisrael. This term only can apply to them.  
30 Efrayim mixed with the nations (Hosea 8:9) and became as one with them. Presently they cannot be recognized nor differentiated from the true gentiles. That is why Yahshua’s banner in Isaiah 11:12 is unfurled before all the nations, since verse 12 tells us that both outcast Yisrael and scattered Judah are in the nations. If you were Messiah looking for Yisraelites, you would not unfurl your banner of love, revelation and restoration anywhere else. The natural understanding of the syntax in question is that Yisrael and Judah are the targets of this love.
Yahudah from the four corners of the earth, and the adversaries of Yahudah shall be cut off. Efrayim shall not envy Yahudah, and Yahudah shall not trouble Efrayim.

1 Yahudah on the other hand, was never fully, or totally outcast, but were merely dispersed into all nations, but did manage in many instances to maintain their historical, spiritual, and cultural connections to the people and the land of Yisrael.
2 The blood-washed remnant from both houses return from all four corners of the earth.
3 If the Jews are all Yisrael, then why, when identifying the returnees in this same passage, does YHWH separate Judah and Yisrael into two categories of the “returning scattered” and the “returning outcasts”? If the covenant community concept applies only to modern Jewry, why was the Renewed Covenant promised to the community of all Yisrael, which includes two groupings of Yisraelites at the dawn of the Messianic age?
4 The result of Messiah’s work. Efrayim’s desire to be Yisrael again will be met, and their jealousy towards Judah will cease, as they return as equal heirs in the Commonwealth of Yisrael.
5 This grievous envy is best-seen and illustrated in Yahshua’s declaration of the parable of the prodigal son in Luke 15.
6 Historical enemies such as Edom, Ammon, and Moab. With the help of returning Efrayim, the people of Yisrael will be numerically and militarily stronger, in defense of their national interests.
7 Efrayim’s desire has always been to be part of the House of Dawid, and they have been envious of Judah’s strong sense of national identity and family. Through Yahshua, Efrayim can reclaim their role in the House of Dawid, and receive their full citizenship in the Commonwealth of Yisrael.
8 Historically Judah has troubled, or vexed Efrayim, by relegating them to different roles and tasks, all designed to send the same message of second-class, or second-tier standing in Yisrael. This is seen historically when Efrayimites were identified as traitors from the House of Saul, as well as when they were under compulsory slave labor to Judah in the days before Jeroboam was raised up as king, and down through the centuries where their image as pagan gentiles was reinforced by Judah, as Judah refused to accept them back into the fold, viewing Efrayim as the eternal apostates, or the “black sheep” of the family. This denial, or vexation even resulted in made-up doctrines of men, whereby Efrayim was said to be lost, or the “lost ten tribes,” thereby affording Judah the luxury of not having to extend recognition to Efrayim, since they were allegedly missing in action. This vexing continues to this day as most “Messianic” organizations do not recognize Efrayim, and have not reckoned them as returning Yisrael, but as being merely “Messianic gentiles,” or gentiles with a “Jewish heart.” But when Messiah returns, both houses will be in peace with each other, and Judah will no longer be allowed to vex his brother.
9 Both houses.
10 Arabs in Gaza, the same home of the ancient Philistines. Even without a physical connection to the Philistines, they both live in the same land, and both are led by the same hatred of Zion.
11 Fly them westward.
12 Together both houses will fight the eastern front as well as the west.
13 These verses 14-15, and Obadiah 1:18-19 teach in the simplest possible terms, that the Jewish people will never ever conquer the Palestinians, Arabs, Edomites, or the sons of Esau, until they are reunited to Efrayim with one heart, one Spirit and one accord, into one massive army, through the reconciliation of Jewish-Yisrael with non-Jewish-Yisrael. (believers) will continue to struggle and fight ourselves, over the question of “who is the real Yisrael,” instead of both camps recognizing the other house as also being legitimate heirs in Yisrael. Only a reunited Yisrael in these final last days of humanity will be able to overthrow the nefarious forces of Islam. This can become a reality in our lifetime. Islam cannot stand against a united Yisrael, for greater is He that is in us, than He that is in the world. We must look upon Efrayim in our midst, with great favor and grant them the recognition they deserve, so that they can take their rightful place in national Yisrael as physical, Spirit-filled, co-heirs, who are willing to join in military and spiritual warfare operations against Yisrael’s historic enemies. We will receive the consolation of Jacob, only when we preserve the revelation of Jacob, found in Genesis 30:25.
14 With a reunified Yisrael, the Middle East problem will end according to Scripture, when the west, along with all Yisrael, puts the Palestinians on airplanes and sends them away. Isaiah 11:14 in its most literal translation reads “they shall fly the Philistines away westward.” Those, who in ignorance fight the two-house restoration, are actually postponing the inevitable Yisraelite victory over our enemies. Instead of worrying exclusively about learning Hebrew and keeping kosher, we should be concerned with victory. Biblical victory can be achieved only by a reunified two-house, two-front (spiritual and military) solution to the Arab-Israeli conflict (Obadiah 1:18). The spiritual part is our task as we abide in Him who is Yisrael’s Prince. The military part is His work not ours. This truth by no means suggests that militarism is the answer, or militia-type theology, which is anti-Netsarim and wrought with doctrines of hate and superiority. When both houses are back in the Promised Land
15 And shall utterly destroy the tongue of the Mitzrayim Sea; and with His mighty Ruach shall He shake His hand over the river, and shall break it into seven streams, and shall cause Yisrael to trample it in their sandals. 

16 And there shall be a highway for the remnant of His people, who shall be left, from Ashshur; like as it was for kol Yisrael in the day that they came up out of the land of Mitzrayim.

12 And in that day 7 you shall say, O יהוה, I will hallel You: though You were angry with me, Your anger is turned away, and You have comforted me.
2 See, El is my Yahshua; I will trust, and will not be afraid: for יהוה is my Strength and my Shir; He also has become my Yahshua.
3 Therefore with simcha shall you draw mayim out of the wells of Yahshua.
4 And in that day shall you say, BARUCH HA-SHEM יהוה, call upon His Name, declare His doings among the nations, make mention that His Name is exalted.
5 Sing to יהוה, for He has done excellent things: this is known in all the earth.
6 Cry out and shout, inhabitants of Tzion: for great is the salvation/Yahshua, the Name will be declared along with the Good News. The restoration itself will proclaim the Name.

however, we will be at full force and in our most effective position to finally overcome our enemies.
1 When both houses come together, another enemy that will be subdued are the strange languages that came forth from the Tower of Babel, as Hebrew is restored to the globe, so that the knowledge of YHWH can fill the earth in the language of revelation.
2 Euphrates.
3 YHWH finalizes the restoration with a perfect (7 streams) way of escape for all the seed of Yisrael stuck in countries influenced by the Egyptian tongue, and the pagan manners of that culture.
4 YHWH always deals with only the remnant, while the world and the church systems attempt to deal in large numbers.
5 Efrayim.
6 Efrayim has great hope, as they look back on YHWH’s faithfulness in the historic Egyptian redemption.
7 When a highway of return is made for all Yisrael.
8 There are those who falsely claim that Yahshua’s Name as Savior, or as Yisrael’s salvation, is found nowhere in Tanach/First Covenant Scripture. Yet here in the actual Hebrew it reads, “YHWH my strength, and my song, has become my Yahshua.” That’s what the Good News is all about: YHWH clothing Himself and manifesting as flesh, or YHWH becoming Yahshua.
9 The fulfillment is found in John 7:38, and Isaiah 44:3, where Yisrael’s seed receives the water of YHWH’s Spirit.
10 Where Yisrael is scattered.
11 When both houses are restored as one, in the day of salvation/Yahshua, the Name will be declared along with the Good News. The restoration itself will proclaim the Name.

13 The burden of Bavel, which Yeshayahu the son of Amotz did see.
2 Lift up a banner upon the high mountain, exalt the voice to them, wave the hand that they may go into the gates of the nobles.
3 I have commanded My kadosh ones, I have also called My mighty ones for My anger, even them that simcha in My greatness.
4 The noise of a multitude in the mountains, like a great people; a tumultuous noise of the malchutim of the nations gathered together: יהוה tzevaoth gathers the army for the battle.
5 They come from a far country, from the end of the shamayim, even יהוה, and the weapons of His displeasure, to destroy the whole land.
6 Howl, for Yom יהוה is at hand. It shall come as a destruction from the Almighty.
7 Therefore shall all hands be faint, and every man’s lev shall melt:
8 And they shall be afraid: pains and sorrows shall take hold of them; they shall be in pain as a woman that labors: they shall be amazed at one another; their faces shall be aslame.
9 See, Yom יהוה comes, cruel both with wrath and fierce anger, to lay the earth desolate: and He shall destroy the sinners out of it.
10 For the cochavim of the shamayim and its constellations shall not give their light: the sun shall be darkened in its going forth, and the moon shall not send her light to shine.
11 And I will punish the olam for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the pride of the ruthless.
12 I will make a mortal man scarcer than fine gold; even mankind scarcer than the gold of Ophir.
13 Therefore I will shake the shamayim, and the earth shall move out of its place, in the wrath of יהוה tzevaoth, and in the day of His fierce anger.
14 And man shall be as the hunted gazelle, and as a sheep that no man takes up: every man shall turn to his own people, and flee into his own land.
15 Each one that is found shall be thrust through; and everyone that is joined to them shall fall by the sword.
16 Their children also shall be dashed to pieces before their eyes; their houses shall be plundered, and their wives raped.
17 See, I will stir up the Medes against them, who shall

12 Salvation is the recognition of the fact that the Set-Apart One Himself, came to pitch His Tabernacle among us, in the flesh of mankind.
13 Generally understood as the last seven years of this age, a time of judgment on the nations, or the Babylonian world system, and a time of freedom for Yisrael’s exiles.
14 This grand and unprecedented cosmic disturbance during the Day of YHWH is the actual sign of His soon second coming (Matthew 24:29-30).
not regard silver; and as for gold, they shall not delight in it.  
18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.  
19 And Bavel, the tifereth of all malchutim, the tifereth of the Chaldeans’ pride shall become as when Elohim overthrew Sedom and Amorah.  
20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian tar his tent; neither shall the shepherds rest their folds there.  
21 But wild beasts of the desert shall lie there; and their houses shall be full of owls; ostriches shall live there, and wild goats shall dance there.  
22 And owls shall cry in their palaces, and jackals in their beautiful temples: and her time is near to come, and her days shall not be prolonged.

14 For יִשְׂרָאֵל will have rachamim on Yaakov, and will yet choose Yisrael, and set them in their own land: and the foreigners shall be joined with them, and they shall cleave to Beit Yaakov, and the nations shall take them, and bring them to their place: and Beit Yisrael shall possess them in the land of of יִשְׂרָאֵל as avadam and female avadam; and they shall take them as captives, whose captives they once were; and they shall rule over their oppressors.

3 It shall come to pass in the day that יִשְׂרָאֵל shall give you rest from your sorrow, and from your fear, and from the hard bondage in which you were made to serve others.  
4 So that you shall take up this mishle against the melech of Bavel, and say, How has the oppressor ceased! The golden city ceased!

5 יִשְׂרָאֵל has broken the staff of the wicked, and the scepter of their rulers.  
6 He who smote the people in wrath with continual blows, he that ruled the nations in anger, is persecuted, and none can hinder it.  
7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yes, the cypress eytzim simcha at you, and the cedars of Levanon, saying, Since you were cut down, no woodcutter has come up against us.

9 Sheol from beneath is moved to meet you at your upcoming death: it stirs up the dead for you, even all the ruling ones of the earth; it has raised up from their thrones all the melechim of the nations.  
10 All they shall speak and say to you, Have you also become weak like us? Are you become like us?  
11 Your pride is brought down to Sheol, and the noise of your stringed instruments: the worm is spread under you, and the worms cover you.

12 How are you fallen from the shamayim, O Heilel, son of the morning-ben shachar! How are you cut down to the ground, who did weaken the nations?  
13 For you have said in your lev, I will ascend into the shamayim, I will exalt my kesay above the cochavim of El: I will sit also upon the Mount of the Congregation, on the sides of the north.

14 I will ascend above the heights of the clouds; I will be like El-Elyon.

15 Yet you shall be brought down to Sheol, to the sides of the pit.

16 They that see you shall ponder and stare at you, saying, Is this the man that made the earth to tremble, that shook malchutim:

17 That made the olam as a wilderness, and destroyed its cities; that did not open the bayit of his prisoners?

18 All the melechim of the nations, even all of them, lie in tifereth, every one in his own grave.

19 But you are cast out of your grave like an abominable branch, and as the garment of those that are slain, who have been thrust through with a sword, that go down to the stones of the pit: like a trampled corpse.

20 You shall not be joined with them in burial, because you have destroyed your land, and slain your people: the zera of evildoers shall never be mentioned.

21 Prepare slaughter for his children for the iniquity of 10 Metaphors for the Temple and the nation of Yisrael.  
11 The nations shall say to Babylon and her former greatness.

12 s.a.tan. “Heilel” means “the shining one.”

13 Idiomatic expression for “an angel.” In Aramaic it can also mean falling angel of the crescent.

14 Thrown out from heaven in eternity past.

15 The evil of the Babylonian Empire is personified in s.a.tan. The text therefore goes from one topic in the pashat/literal to the second level in the remez, or hint level, meaning that the first level is spiritually tied into the second level, just as s.a.tan himself is the evil behind the Babylonian Empire, and is tied into that state as its head.

16 Heavenly messengers.

17 In the heavenly assembly.

18 Third heaven.

19 Notice all the usage of “I.” s.a.tan can be seen as having great pride in himself and therefore has “I problems.”

20 YHWH’s response to s.a.tan’s “I problems,” as well as Babylon’s power and pride.
26 For I will rise up against them, says יהוה צוואר, and cut off from Bavel the name, and the remnant, and the son, and the nephew, says יהוה.
27 I will also make it a possession for the owls, and pools of mayim, and I will sweep it with the broom of destruction, says יהוה צוואר.
24 יהוה צוואר has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:
28 In the year that melech Achaz died this following burden was received.
29 Gilah not, O Philistia, because the rod of him that smote you is broken: for out of the serpent’s root shall come forth a viper, and his fruit shall be a fiery flying serpent.
30 And the bacher of the poor shall feed, and the needy shall lie down in safety: and I will kill your root with famine, and shall slay your remnant.
31 Howl, O gate; cry, O city! All of Philistia, shall melt: for there shall come from the north a smoke, and none shall be left at their pagan feasts.
32 What shall one then answer the messengers of the nation? That יהוה has founded Tzion, and the poor of His people shall trust in it.

15 The burden of Moav. Because in the night, Ar of Moav is laid waste, and brought to silence; because in the night, Kir of Moav is laid waste, and brought to silence;
2 He is gone up to the Bayith, and to Divon, the high places, to weep: Moav shall wait over Nevo, and over Medeva: on all their heads shall be baldness, and every beard cut shall be cut off.
3 In their streets they shall put on themselves sackcloth: on the tops of their houses, and in their streets, every one shall wail, weeping abundantly.
4 And Cheshbon shall cry, and in Elealeh: their voice shall be heard even to Yahatz: therefore the armed soldiers of Moav shall cry out; their chayim shall tremble within them.
5 My lev shall cry out for Moav; her fugitives shall flee to Tzoar, like a heifer of three years old: for with weeping shall they go up by the ascending road of Lahith; for in the derech of Horonayim they shall raise up a cry of destruction.
6 For the maxim of Nimrim shall be desolate: for the hay will wither away, the grass fails, there is no green thing.
7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.
8 For the cry has gone all around the borders of Moav; its howling to Eglayim, and its howling to Be-er-Eylim.
9 For the maxim of Dimon shall be full of dahm: for I will bring more upon Dimon, lions upon him that escapes from Moav, and upon the remnant of the land.

16 Send a lamb to the ruler of the land from Sela to the wilderness, to the mountain of the daughter of Tzion.
2 For it shall be, that, as a wandering bird cast out of its nest, so the daughters of Moav shall be at the fords of Arnon.
3 Take counsel, execute mishpat: make your shadow as the night in the middle of the day; hide the outcasts; betray not him that wanders.
4 Let My outcasts live with you, 5 Moav; be a shelter to them from the face of the plunderer: for the extortioner is at an end, the plunderer ceases, the oppressors are consumed out of the land.
5 And in rachamim shall the kesay be established: and He shall sit upon it in emet in the Sukkah of Dawid, judging, and seeking mishpat, and bringing tzedakah speedily.
6 We have heard of the pride of Moav: he is very proud: even proud of his pride, and his arrogance: but his lies shall not be so.
7 Therefore shall Moav wail for Moav, everyone shall wail: for the foundations of Kir-Hareseth shall you mourn; surely they are beaten.
8 For the fields of Cheshbon lose lev, and the vine of Sivmah: the mighty men of the heathen have broken down the choice plants, they are come even to Yazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.
9 Therefore I will bewail with the weeping of Yazer for the vine of Sivmah: I will water you with my tears, O Cheshbon, and Elealeh: for an oppressor has come against your summer fruits and your harvest is fallen.
10 And simcha is taken away, and simcha out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treads shall trample out no wine in their presses; I have made their vine treads to cease.
11 Therefore my inward parts shall sound like a harp for Moav, and my inward parts for Kir-Haresh.
12 And it shall come to pass, when it is seen that Moav is weary on the high place, that she shall come to her kadosh place to make tefillah; but she shall accomplish nothing.

1 Assyria along with Babylon will also be punished for their role in oppressing Yisrael.
2 His hand and purpose.
3 Peshitta.
4 Message, or word.
5 Be a shelter to the wandering Efrayim-Yisraelites in your midst.
6 According to Jeremiah 3:8 and elsewhere, Efrayim was divorced and outcast from the covenant of Torah and the people of Yisrael. This term only can apply to them.
7 By Hezekiah and in the future Yahshua.
13 This is the word that יִהְיֶה has spoken concerning Moav in times past.
14 But now יִהְיֶה has spoken, saying, Within three years, as the years of a hired man, the tifereth of Moav shall be despised, with all that great multitude; and the remnant shall be very small and feeble.

17 The burden of Dameshek. See, Dameshek is taken away from being a city, and it shall be a ruinous heap.
2 The cities of Aror are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.
3 Their stronghold also shall cease from Efrayim, and the malchut from Dameshek, and the remnant of Aram: they shall be as the tifereth of the children of Yisrael, says יִהְיֶה tamevaoth.
4 And in that day shall it come to pass, that the tifereth of Yaakov shall be made thin, and the fatness of his flesh shall be lean.
5 And it shall be as when the harvester gathers the grain, and reapeth the ears with his arm; and it shall be as he that gathers ears in the Valley of Refayim.
6 Yet gleaning grapes shall be left in it, as the shaking of an olive eytz, two, or three olives in the top of the uppermost branch, four, or five in the outmost fruitful branches of it, says יִהְיֶה Elohim of Yisrael.
7 At that day shall a man 5 look to his Maker, and his eyes shall have respect for the Kadosh-One of Yisrael.
8 And he shall not look to the altars, the work of his hands, neither shall he respect that which his fingers have made, neither the Asherim, nor the images.
9 In that day shall his strong cities be as a forsaken forest, and like a sheikdom, which was left destitute because of the children of Yisrael: and there shall be ruin.
10 Because you have forgotten the Elohim of your Yahshua, and have not been mindful of the Rock of your strength, therefore shall you plant pleasant plants, and shall turn out foreign branches.
11 In the day shall you make your plant to grow, and in the morning shall you make your zera to flourish: but the harvest shall be as a heap in the day of grief and desperate pain.

12 Woe to the army of many nations, who make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty mayim!
13 The nations shall roar like the rushing of many mayim: but Elohim shall rebuke them, and they shall flee far away, and shall be chased as the chaff of the mountains before the wind, and like whirling objects in the whirlwind.
14 And see at sundown fear; and before the morning it is gone. This is the portion of them that plunder us, and the lot of them that rob us.

18 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:
2 That sends ambassadors by the sea, even in vessels of reeds upon the mayim, saying, Go, swift messengers, to a nation scattered and peeled, to a people feared from their beginning forward; a nation mighty but trampled down, whose land the rivers have divided.
3 All you inhabitants of the olam, and dwellers on the earth, see, when He lifts up a banner on the mountains; and when He blows a shofar, listen.
4 For this is what יִהְיֶה said to me. I will take My rest, and I will look from My dwelling place like a clear heat upon the river, and like a cloud of dew in the day of harvest.
5 For before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the twigs with pruning hooks, and take away and cut down the spreading branches.
6 They shall be left together to the fowls of the mountains, and to the beasts of the earth: and the fowls shall prey upon them, and all the beasts of the earth shall devour them.
7 In that time shall the present be brought to יִהְיֶה tamevaoth of a people scattered, tall and darkened, and from a people feared from their beginning forward; a nation dishonored and trampled under foot, whose land the rivers have divided, to the place of the Name of יִהְיֶה tamevaoth, to Har Tzion.

19 The burden of Mitzrayim. See, יִהְיֶה rides upon a swift cloud, and He shall come into Mitzrayim: and the idols of Mitzrayim shall tremble at His presence, and the lev of Mitzrayim shall melt in the midst of it.
2 And I will set the Mitzrim against the Mitzrim: and they shall fight every one against his brother, and every one against his neighbor; city against city, and malchut against malchut.

1 Since the Arameans played a large biological part in Yisrael’s beginnings, YHWH will bring them into the covenant in the kingdom.
2 Apparently many Arameans who have many Yisraelite blood lines, will be in the kingdom in large numbers, as through a metaphor we see them enjoying the same kingdom benefits as Yisrael, meaning that they are part of Yisrael.
3 When the olive tree is shaken, Aramean berries will be discovered in it.
4 A remnant will be safe in the olive tree.
5 An Aramean man.
6 Because they went their own pagan ways, and refused to abide with the sons of Jacob.
7 Non-Yisraelite branches. Most Arameans with Yisraelite beginnings became Ishmaelites, and/or Edomites, by assimilation and intermarriage.
8 Even though Arameans have some Yisraelite fruit, most will be punished for their treatment of Judah, and for their league with Efrayim against Judah.
9 Rivers of two-house division and exile.
10 The banner is Yahshua, and the shofar is the trumpet of the final regathering.
11 YHWH will prune His people to determine the remnant.
12 Yisrael.
13 The final ingathering of Yisraelites from Africa, and lands beyond the rivers of Ethiopia like Zimbabwe and South Africa.
3 And the rauch of Mitzrayim shall fail in the midst of it; and I will destroy the counsel of it: and they shall seek their idols, and their charmers, and those that have familiar rauchim, and their sorcerers.

4 And the Mitzrim will I give over into the hand of a cruel master; and a fierce melech shall rule over them, says the Master, הוהי צבאות.

5 And the mayim shall fail from the Nile, and the river 1 shall be wasted and dried up.

6 And they shall turn the rivers far away; and the streams of defense shall be emptied and dried up: the reeds and rushes shall wither.

7 The rushes by the river, by the mouth of the river, and everything sown by the river, shall wither, be driven away, and be no more.

8 The fishermen also shall mourn, and all they that cast their angle into the river shall lament, and they that spread nets upon the mayim shall lose lev.

9 Moreover they that work in fine cotton, and they that weave fine fabric, shall be embarrassed.

10 And its foundations shall be broken; all that work for wages shall be grieved.

11 Surely the rulers of Tzoan are fools, the counsels of the wise counselors of Pharaoh are become brutish: how then do you say to Pharaoh, I am the son of the wise, the son of ancient melechim?

12 Where are they? Where are your wise men? And let them show you now, and let them know what הוהי צבאות has planned for Mitzrayim.

13 The rulers of Tzoan have become fools; the rulers of Noph are deceived; they have also seduced Mitzrayim, even they that are the cornerstone of her tribes.

14 הוהי צבאות has mixed a perverse rauch in the midst of it: and they have caused Mitzrayim to go astray in all her works.

15 Neither shall there be any work to do in Mitzrayim, which the head, or tail, palm branch, or reed, may do.

16 In that day shall Mitzrayim become like women: and it shall be afraid and fear because of the shaking of the hand of הוהי צבאות, which He shakes over it.

17 And the land of Yahudah shall be a fear to Mitzrayim, everyone that makes mention of it shall be afraid within himself, because of the counsel of הוהי צבאות, which He has determined against it.

18 In that day shall five cities in the land of Mitzrayim speak the language of Kanaan, 2 and swear to הוהי צבאות; 3 and one shall be called, The City of Tzedakah. 4

19 In that day shall there be an altar to הוהי צבאות in the midst of the land of Mitzrayim, 5 and a standing column 6 at its border to הוהי צבאות.

20 And it shall be for an ot and for a witness to הוהי צבאות in the land of Mitzrayim: for they shall cry to הוהי צבאות because of the oppressors, and He shall send them a Savior, 7 and a Great One, 8 and He shall deliver them. 9

21 And הוהי צבאות shall be known to Mitzrayim, 10 and the Mitzrim shall know הוהי צבאות in that day, 11 and shall do sacrifice and oblation; they shall vow a vow to הוהי צבאות, and perform it. 12 13

22 And הוהי צבאות shall smite Mitzrayim: He shall smite and heal it: and they shall return even to הוהי צבאות, 14 and He shall be sought by them, and He shall heal them. 15

23 In that day 16 shall there be a highway out of Mitzrayim to Ashshur, and the Ashshurite shall come into Mitzrayim, and the Mitzi into Ashshur, and the Mitzrim shall serve with the Ashshurite. 17 18

24 In that day shall Yisrael be the third with Mitzrayim and with Ashshur, even a bracha in the midst of the earth. 19

25 Whom הוהי צבאות shall bless, by saying, Blessed be Six Dolman, or stone pillars built by the people of Yisrael wherever they wandered as a sign of their presence there.

7 The Savior of Egypt is the same one for Jacob. Yahshua of Nazareth. During their oppression, or Great Tribulation distress, Egypt/Islam will seek YHWH for help.

8 The Mighty El.

Yahshua.

9 By many of them accepting the Good News.

10 Age to come.

11 In the age to come, many scattered Hamites and Ishmaelites will cry out to Yahweh, and He will send them Yahshua the Savior to bring them peace, life and national Yisraelite citizenship. These same redeemed Semites and Hamites will be allowed into the rebuilt millennial Temple to make slaughter offerings, and to perform vows to the Prince and His Father, since they will be considered part of millennial Yisrael.

12 After these individuals from Ham and Ishmael accept Yahshua, they will follow Torah as seen by their vows.

13 After being smitten in the Great Tribulation.

14 The full healing and acceptance of remnant Egypt/Islam into Yisrael.

15 Age to come/millennial kingdom.

16 Both Assyria and Egypt will have remnants that join Yisrael by trust in Messiah.

17 Yisrael’s historic enemies, some in Islam, now join with them. Assyria the future home of anti-moshiach (The Assyrian) and his Islamic armies, will be come a hotbed of redeemed ex Muslims!

18 In verses 23-25 we see some of the greatest glimpses into the “peace plan” amongst Arab/Muslim nations hostile to Jewish-Yisrael. In the days of Ishmael’s ingathering to the rest of Yisrael, there shall be a Torah highway from Egypt to Syria. Assyria and those from Assyria/Syria will go to Egypt, and those from Egypt will go to Assyria. It will be the highway, or path of return and repentance. Ishmaelites/Muslims

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1 Nile.

2 Language of Zion. Hebrew.

3 Trust in YHWH with the Torah oath of “as YHWH lives.”

4 Many believe this to be a prophecy of the composition of the LXX (Septuagint) translated in Alexandria Egypt circa 150 BCE, the basis of the Renewed Covenant.

5 Many from Egypt/Islam will also turn to YHWH in the day when the restoration of all things comes.
Mitzrayim My people, and Ashshur the work of My hands, and Yisrael My inheritance. 1

20 In the year that Tartan came to Ashdod, when Sargon the melech of Ashshur sent him, and fought against Ashdod, and took it; 2 At the same time spoke יִשְׁיָיָהוּ by Yeshayahu the son of Amoz, saying, Go and loose the sackcloth from off your loins, and put off your sandals from your foot. And he did so, walking naked and barefoot.

3 And דִּבֶּר said, Like My eved Yeshayahu has walked naked and barefoot three years for an ot and wonder against Mitzrayim and upon Ethiopia; 4 So shall the melech of Ashshur lead away the Mitzri prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Mitzrayim. 5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Mitzrayim their pride.

6 And the inhabitant of this coastland shall say in that day, See, such is our expectation, wherever we flee for help to be delivered from the melech of Ashshur: and so how then shall we escape?

21 The burden of the desert of the sea. As whirlwinds in the south pass through; so it comes from the desert, from an awesome land. 2 A grievous vision is declared to me; the treacherous dealer deals treacherously, and the plunderer spoils. Go up, O Eylam: besiege it, O Media, all the sighing of it I will make cease. 3 Therefore is my loins filled with pain; pains have taken hold upon me, as the pains of a woman in labor: I was bowed down at the hearing of it; I was dismayed at the seeing of it. 4 My lev panted, fear overwhelmed me: the night of my pleasure has He turned into fear for me.

5 Prepare the shulchan, watch in the watchtower, eat, and drink: arise, you rulers, and anoint the shield. 6 For this has יהוה said to me, Go, set a watchman, and let him declare what he sees. 7 And he saw a mirkavah with a couple of horsemen, a mirkavah of donkeys, and a mirkavah of camels; and he listened attentively, very carefully:

8 And he cried, A lion: my master, I stand continually upon the watchtower in the daytime, and I am set in my place post every night: 9 And, see, here comes a mirkavah of men, with a couple of horsemen. And he answered and said, Bavel is fallen, it is fallen; and all the graven images of her elohim He has broken to the ground.

10 O my threshing, and the grain of my floor: that which I have heard from יהוה zveaath, the Elohim of Yisrael, have I declared to you. 11 The burden 2 of Dumah. He calls to me out of Seir, Watchman, how much of the night? Watchman, how much of the night?

12 The watchman said, morning came and also the night: if you will inquire, inquire and come again. 13 The burden upon Arabia. In the forest in Arabia shall you lodge, O you traveling companies of Dedanites. 14 The inhabitants of the land of Tema brought mayim to the mouth of the thirsty, they met the fugitive with lechem.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the stress of war. 16 For this has יהוה said to me, Within a year, according to the year of a hired worker, all the men of Kedar shall come to an end:

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for יהוה Elohim of Yisrael has spoken it.

22 The burden of the Valley of Vision. What troubles now you that all you have gone up to the housetops? 2 You that are full of turmoil, a tumultuous city, and a noisy city: your slain men are not slain with the sword, nor are dead in battle.

3 All your rulers have fled together, the archers bind them: all that are found in you are bound together, who have fled from far. 4 Therefore said I, Look away from me; I will weep bitterly, don’t bother to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of trampling down, and of

1 In the days of the Semitic/Ishmaelite/Islamic awakening, many of Ishmael's sons scattered in and among the nations, along with a small remnant of Edom/Muslims who willingly denounce falsehood, will be joined together by Messiah's blood, and will move Father Yahweh to pronounce a new bracha/blessing, patterned after the Aaronic Benediction of (Numbers 6:23-27). May Yahweh bless Egypt My people/Ami, May Yahweh bless Assyria, the work of My hands, May Yahweh bless Yisrael/My inheritance (Isaiah 19:25).

And in so doing, all three parts of Yisrael, Judah, Efrayim, and Ishmael, will carry the Name of Yahweh and “I Myself shall bless them, for I have returned them,” says Yahweh (Numbers 6:27,10:36).

2 Message.
perplexity by the Master מָלֵא הָאָרֶץ tzevaoth in the Valley of Vision, breaking down the walls, and of crying to the mountains.

6 And Eylam bore the quiver with mirkavot of men and horsemen, and Kir carried the shield.

7 And it shall come to pass, that your best valleys shall be full of mirkavot, and the horsemen shall set themselves in battle array at the gate.

8 And He removed the covering of Yahudah, and you did look in that day to the armor of the bayit of the forest.

9 You have seen also the breaches of the city of Dawid, that they are many: and you gathered together the mayim of the lower pool.

10 And you have numbered the houses of Yahrushalayim, and the houses have you broken down to fortify the wall.

11 And in that day the Master מָלֵא הָאָרֶץ tzevaoth called for weeping, and for mourning, and for baldness, and for girding with sackcloth:

12 And see simcha upon simcha, slaying oxen, and killing sheep, eating meat, and drinking wine: let us eat and drink; for tomorrow we shall die.

13 And it was revealed in my ears by מָלֵא הָאָרֶץ tzevaoth, Surely this iniquity shall not be purged from you until you die, says the Master מָלֵא הָאָרֶץ tzevaoth.

14 This says the Master מָלֵא הָאָרֶץ tzevaoth, Go, get to this treasurer, even to Shevna, 1 who is over the bayit, and say, 16 What have you here? And who have you here that you have cut out a tomb here, as he that cuts out a tomb on high, and that carves a home for himself in a rock?

17 See, O man, מָלֵא הָאָרֶץ tzevaoth will throw you out, and will surely grab you.

18 He will surely violently turn and toss you like a ball into a large country: there shall you die, and there the mirkavot of your tifereth shall be the shame of your master's bayit.

19 And I will drive you from your office, and from your position מָלֵא הָאָרֶץ shall pull you down.

20 And it shall come to pass in that day, that I will call My eved Eliakim the son of Hilkiyahu:

21 And I will clothe him with your belt, and I will give your government into his hand: and he shall be an abba to the inhabitants of Yahrushalayim, and to Beit Yahudah. 2

22 And the key of Beit Dawid will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open. 3

23 And I will fasten Him as a nail in a sure place; and He shall become a kesay of tifereth to His Abba's Bayit.

24 And they shall hang upon Him all the tifereth of His Abba's Bayit, the honorable and the noble men, and all the vessels of small quantity, from the cups, even to the jars.

25 In that day, says מָלֵא הָאָרֶץ tzevaoth, shall the nail that is fastened in the secure place be removed, and be cut down, and fall: and the burden that was upon it shall be cut off: for מָלֵא הָאָרֶץ has spoken it. 5

23 The burden of Tsor. Howl, you ships of Tarshish; for it is laid waste, so that there is no bayit, no entering in: from the land of Chittim 6 it is revealed to us.

2 Be still, you inhabitants of the coastland; you whom the merchants of Tsidon, that pass over the sea, have replenished.

3 And on great mayim the grain of Sihor, the harvest of the river, is her revenue; and she was a market place of the nations.

4 Be ashamed, O Tsidon: for the sea has spoken, even the strength of the sea, saying, I have not labored, nor brought forth children, neither do I nourish up young men, nor bring up virgins.

5 Like the report concerning Mitzrayim, so shall they be sorely pained at the report of Tsor.

6 Pass over to Tarshish; wail, you inhabitants of the coastland.

7 Is this your joyous city, whose antiquity is from days of old? Whose feet shall carry her far off to sojourn.

8 Who has taken this counsel against Tsor, the crowning city, whose merchants are rulers, whose traders are the honorable men of the earth?

9 מָלֵא הָאָרֶץ tzevaoth has purposed it, to stain the pride of all its tifereth, and to bring into contempt all the honorable of the earth.

10 Pass through your land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out His hand over the sea, He shook the malchutim: מָלֵא הָאָרֶץ has given a commandment against Kanaan, to destroy its strongholds.

12 And He said, You shall no more have your simcha, O oppressed virgin, daughter of Tsidon: arise, pass over to Chittim; there also shall you have no rest.

13 See the land of the Chaldeans; this people did not exist, Ashshur founded it for those wild beasts that live in the wilderness: they set up the towers of it, they raised up the palaces of it; so that it has been made a ruin.

14 Howl, you ships of Tarshish: for your stronghold is laid waste.

15 And it shall come to pass in that day, that Tsor shall be forgotten seventy years, according to the days of one melech: after the end of seventy years shall Tsor shir as a harlot.

16 Take a harp, go around the city, you harlot that has been forgotten; make sweet melodies, shir many shirim, that you may be remembered.

17 And it shall come to pass after the end of seventy years, that מָלֵא הָאָרֶץ will visit Tsor, and she shall turn to her hire, and shall commit fornication with all the malchutim of the olam upon the face of the earth.

18 And her merchandise and her hire shall be kadosh to

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1 A deputy of King Hezekiah.

2 Eliakim will be clothed with Isaiah's authority.

3 Eliakim is a clear type of Yahshua HaMoshiach.

4 A dual prophecy showing that Messiah in the person of Eliakim will oversee all 12 tribes in the restored House of Dawid.

5 Messiah like the House of Dawid before Him, was cut off, or destroyed.

6 China; Aramaic Peshitta. Or Cyprus.
merchandise shall be for them that live before them, to eat sufficiently, and for durable clothing.

24 See, the earth makes the earth empty, and makes it a ruin, and turns it upside down, and scatters abroad its inhabitants.

2 And it shall be, as with the people, so with the kohen; as with the eved, so with his master; as with the female eved, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of interest so with the giver of interest to him.

3 The earth shall be utterly emptied, and utterly plundered: for יָהָה has spoken this word.

4 The earth mourns and fades away, the olam languishes and fades away, and the proud people of the earth lose lever.

5 The earth also is defiled under its inhabitants, because they have transgressed the Torah, changed the chukim, and broken the everlasting brit.

6 Therefore has the curse, ha Allah devoured the earth, and they that live in it are ruined: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourns, the vine languishes, all the glad at lev do sigh.

8 The simcha of tambourines ceases, the noise of them that gilah ends, the simcha of the harp ceases.

9 They shall not drink wine with a shir; strong drink shall be bitter to them that drink it.

10 The city is broken down: every bayit is shut, so that no man may enter.

11 There is a crying for wine in the streets; all simcha is at lev do sigh.

12 In the city is left ruin, and the gate is smitten with destruction.

13 When this shall be in the midst of the earth among the nations, there shall be like the shaking of an olive eytz, and as, the gleaning grapes when the grape harvest is done.

14 They shall lift up their voice, they shall shir for the excellency of יָהָה, they shall cry aloud from the sea.

15 Therefore lift up יָהָה in the east, even the Name of יָהָה Elohim of Yisrael in the coastlands of the sea.

16 From the farthest parts of the earth we have heard shirim, even tifereth to the Tzadik One. But I said, I am wasting away, woe to me! The treacherous have dealt treacherously; yes, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the trap, are upon you, O inhabitants of the earth.

18 And it shall come to pass, that he who flies from the noise of the fear shall fall into the pit; and he that comes up out of the midst of the pit shall be taken in the trap: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is utterly removed, and the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and it shall fall, and not rise again.

21 And it shall come to pass in that day, that הָגִי יְهوָה shall punish the army of the high ones that are on high, and the melechim of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited with mishpat.

23 Then the moon shall blush, and the sun shall be ashamed, when יָהָה izveaot shall reign in Har Tzion, and in Yahrushalayim, before His esteemed zecharim.

25 O יָהָה, You are my Elohim; I will exalt You, I will hallel Your Name; for You have done wonderful things; Your eternal counsels are faithfulness and emet.

2 For You have made of a city a heap; a defended city a ruin: a palace of foreigners to be a city no more; it shall never be built.

3 Therefore the strong people will give You tifereth;

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1 Even Tyre and Zidon will be renewed in the millennial kingdom, as YHWH will appoint them, as food and supply centers for the kingdom of Messiah.

2 During the awesome Day of YHWH. A day of dread and fear for all those who remain unclaimed by the blood of Messiah. Yisrael will be protected through preservation, or through martyrdom.

3 The current earth.

4 The chukim/statutes and everlasting covenant that were broken, in light of chronology, is the seventh-day Shabbat, since the everlasting covenant of Messiah was still some 700 years in the future.

5 The current earth has an appointment with the cleansing fire of YHWH, as the first one had with water for 40 days and nights. A few will remain, as did 8 in Noah’s days.

6 While the world burns, the olive tree of Yisrael is merely shaken.

7 While the world mourns, the remnant of Yisrael sings the songs of deliverance.

8 Since Yahshua returns to the Eastern Gate to deliver Yisrael.

9 We must all learn to adore not only YHWH, but also His very Name.

10 Efayim’s dwellings.

11 Efayim’s music to Yahshua in the midst of the “Day of YHWH” judgments.

12 The world will not rise, but will be renewed.

13 Fallen heavenly messengers.

14 Both fallen messengers and fallen kings, will be put in the pit, or the Lake of Fire, with the messengers being in eternal torment, and the wicked kings being put to the second death.

15 In the millennium His elders, or saints will be immortal, which is what the Hebrew indicates here.

16 All these verses are a description of the kingdom restored to Yisrael.

17 Yisrael.
the cities of the ruthless nations shall fear You.  
4 For You have been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the ruach of the ruthless is as a storm against the wall.  
5 You shall bring down the noise of foreigners, as the heat in a dry place; even the heat with the shadow of a cloud: the heirs of the ruthless shall be brought low.  
6 And in this mountain shall been redeemed, tzevaoth make for all people a feast of choice pieces, a feast of old wines, of choice things full of marrow, of old wines, well refined.  
7 And He will destroy in this mountain the covering cast over all nations, and the veil that is spread over all nations.  
8 He will swallow up death in victory; and the Master will wipe away tears from off all faces; and the reproach of His people shall He take away from off all the earth: for has spoken it.  
9 And it shall be said in that day, See, this is our Elohim; we have waited for Him, and He will save us; this is : we have waited for Him, we will be in glah and simcha in His Yahshua.  
10 For in this mountain shall the hand of rest, and Moav shall be trampled down under Him, even as straw is trampled down for the dunghill.  
11 And He shall spread forth His hands in their midst, as he that swims spreads forth his hands to swim: and He shall bring down their pride together with the spoils of their hands.  
12 And the high stronghold of your walls shall He bring down, laid low, leveled to the ground, even to the dust.  
13 O our Elohim, other masters besides You have had rule over us; but only in You will we make mention of Your Name.  
14 They are dead, they shall not live; they are deceased, they shall not rise: therefore have You visited and destroyed them, and made all their memory to perish.  
15 You shall increase the nation, O ; You shall increase the nation: You are lifted up: You had removed the nation far to all the ends of the earth.  
16 , in trouble have they visited You, they poured out a tefillah when Your chastening was upon them.  
17 Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pains; so have we been in Your sight, O .  
18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not worked out any deliverance in the earth; neither have the inhabitants of the olam fallen.  
19 Your dead men shall live; together with my dead body shall they arise.  
20 Come, my people, enter into your rooms, and shut

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9 All born-again children must develop a love for the Name, not merely the character that the Name represents, but the very Name itself.  
10 Philippians 2:13.  
11 Only when YHWH does His full ruling over you, will you make frequent mention of His Name.  
12 The names of all false rulers and elohim will perish.  
13 Mentioned two times, one for the increase of each house.  
14 YHWH is not only regathering Yisrael from all four corners through His Son, He is also adding and increasing the nation through the two houses and all those joining the nation.  
15 Fully to come to pass in the Great Tribulation, when both houses will call on Him anew.  
16 Righteous Yisrael will all be raised from the dead at the end of the Great Tribulation, along with Isaiah the prophet.  
17 Rephayim from the root “repha.”
While, disclose her bloodguilt, and shall no longer cover her slain.

For, see, Leviathan that crooked serpent; and He shall slay the inhabitants of the earth for their iniquity: the earth also shall smite Yisrael; or is Yisrael that is the Resurrection according to John 11.

In that day רעה with His severe and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent; and He shall slay the dragon that is in the sea.

In that day shir to her, A vineyard of red wine.

Unless it takes hold of My strength, in order to make shalom with Me; and he shall make shalom with Me.

He shall cause them that come of Yaakov to take root: Yisrael shall blossom and bud, and fill the face of the earth with its branches.

Yet the defensed city shall be desolate, and the home forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume its branches.

When its twigs are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no binah: therefore He that made them will not have rachamim on them, and He that formed them will show them no favor.

And it shall come to pass in that day, that ירֹע shall stir up the people from the channel of the River Euphrates to the river of Mitzrayim, and you shall be gathered one by one, O children of Yisrael. And it shall come to pass in that day, that the great shofar shall be blown, and they shall come who were ready to perish in the land of Ashshur, and the outcasts in the land of Mitzrayim, and shall worship ירֹע in the kadosh mountain at Yahrushalayim.

Woe to the keter of pride, to the drunkards of Efrayim, whose tifereth is a fading flower, which is on the head of the fertile valleys, of those that are overcome with wine!

See, ירֹע has a mighty and strong one, which as a storm of hail and a destroying storm, as a flood of mighty mayim overflowing, shall cast down to the earth with the hand.

The keter of pride, the drunkards of Efrayim, shall be trampled under feet:

And the tifereth, which is on the head of the fertile valley, shall be a fading flower, and as the bikkurim that come of Yaakov, they shall be burned up with His severe eye.

In that day shall יהוה tzveaoth be for a keter of tifereth, and for a diadem of tifereth, to the remnant of His people.

And for a Ruach of mishpat to him that desires mishpat, and for strength to them that turn away the battle at the gate.

But they also have gone astray through wine, and through strong drink are away from the emet way; the kohen and the navi have gone astray through strong drink, they are swallowed up by wine, they are away from the emet way through strong drink; they go astray in vision, they stumble in mishpatin.

For all their tables are full of vomit and filthiness, so that there is no clean place.

To whom shall He teach da'at? And to whom shall He make to understand doctrine? Those that are weaned from the milk, and drawn away from the breasts.

For precept must be laid upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

The long-awaited resurrection of the dead, by He who is the Resurrection according to John 11.

Yisrael.

Hiding places.

A few years.

Until the Great Tribulation is over, and Messiah returns for our bodily resurrection.

In the literal pashat this could be a sea dragon. In the sod/deeper level, this refers to heathen world powers that have sought to extinguish the people of Yisrael from off the face of the earth. YHWH instead will see to it that His vineyard is preserved, and that all heathen powers will be destroyed.

Yisrael is seen as washed in the blood of redemption, as they sing after the heathen are subdued in the Great Tribulation.

YHWH’s watchful eye over Yisrael.

Remnant Yisrael will overcome all gentile powers through their King Messiah.

Spiritual and physical fruit in the age to come.

He will exile Yisrael, but not destroy them like He will do with Leviathan, and the Leviathan nations.

Branches from both houses will be cut off, but Yisrael will never be fully destroyed.

“One by one” a redeemed remnant will return.

Age to come.

Efrayim.

Assyria.

YHWH will bring remnant Efrayim home, with a crown of beauty.

YHWH will teach Efrayim Torah, and how to conduct their lives in right-ruling.

Efrayim has become like most of Yisrael. Drunk with wine and stupidity.

To Yisraelites willing to grow up, away from believer’s boredom as outlined in Hebrews 6:1-3.
11 For with stammering lips and another tongue will He speak to this people of Efrayim. 1 2
12 To whom He said, This is the rest by which you may cause the weary to rest; 3 and this is the refreshing: 4 yet they would not listen. 5
13 But the word of יִשְׂרָאֵל was given to them precept upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. 6
14 Therefore hear the word of יִשְׂרָאֵל, you scornful men, that rule this people who are in Yahrushalayim. 7
15 Because you have said. We have made a brit with death, and with Sheol are we in agreement; so that when the overflowing beatings shall pass through, it shall not come to us: for we have made lies our refuge, and under falsehood have we hidden ourselves. 8
16 Therefore this says the Master יִשְׂרָאֵל, See, I lay in Tzion for a foundation a Stone, a tried Stone, a precious Rosh Pina, a sure foundation: he that believes 6 shall not hasten to do those things. 9

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1 As per verse one of this chapter, specifically the drunkards of Efrayim. He will give them new wine in the form of tongues, and remove them from the old wine of death and stupidity.
2 This is one of the least understood and yet most significant prophecies given to remnant, restored, and returning Efrayim. The gift of tongues placed upon the crown of Efrayim, or non-Jewish Yisrael is a sign to the world and to all with ears to hear, that these “tongue talkers” are the very same ten tribes of the exile. Paul addresses this clearly in First Corinthians 14:21, where he quotes this verse in Isaiah, identifying the Corinthian believers as the same people to whom YHWH said He would speak in tongues as a sign of lost Yisraelite heritage.
3 Weary and wandering Efrayim.
4 Fresh wine revealed in new languages to get their doctrinal attention.
5 Still Efrayim will reject the Torah despite the supernatural, and will separate the gift from the Torah, and will thus relegate the gift to abusive manifestations.
6 YHWH fed them like the spiritual babies they are, so that when they refused to listen and they hardened their heart, they would fall away into error, as they refused to grasp even the most basic of truths and became for all intents and purposes just like their heathen captors.
7 Judah’s attitude in making deals with their neighbors that violate different parts of Torah, always leads to their death, or at the very least their demise before the nations. This can be seen in the current manmade move for Mideast peace.
8 In Yahshua the Chief Corner Stone.
9 Those who truly follow Messiah’s peace plan which is is His second coming, will not make haste, or hurry to make man-made covenants of death.

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10 YHWH’s covenants on behalf of Yisrael alone will stand the test of time.
11 YHWH alone decides Yisrael’s future, both in and out of their land.
12 The temporary results of making deals with the devil.
13 Even the reports of carnal peace accords send fear and do damage.
14 Bed of compromise.
15 Man’s future plans for Yisrael, just won’t cover him in peace, or security, or salvation, or his return to the land.
16 They seem strange to man who knows nothing, as he ought to know. To the blind, two-house restoration seems like a strange, or foreign/gentile work that’s not from YHWH.
17 What profit will man-made treaties be then?
29 Woe to Ariel, to Ariel, the city where David dwelt! Year to year; let moadim come around.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be to Me as it is to Ariel.

3 And I will camp against you all around, and will lay siege against you with siege-mounds, and I will raise forts against you.

4 And you shall be brought down, and shall speak out of the ground, and your speech shall be low from the dust, and your voice shall be, like a medium’s, out of the ground, and your speech shall whisper out of the dust.

5 Moreover the multitude of your foreigners shall be like small dust, and the multitude of the ruthless ones shall be as chaff that passes away: it shall be in an instant suddenly.

6 You shall be visited by מַעַן tzva’oth with thunder, and with earthquake, and great noise, with wind and storm, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her stronghold, and all that distress her, shall be as a dream of a night vision.

8 It shall even be as when a hungry man dreams, and, see, he eats; but he awakes, and his being is empty: or as one that is drunk, but not with wine; they stagger, but not because of strong drink.

9 Pause, and wonder; they cry out for trouble: they are drunk, but not with wine; they stagger, but not because of strong drink.

10 For מַעַן has poured out upon you the ruach of deep sleep, and has closed your eyes: the neviim and your rulers, the seers also has He blinded.

11 And the vision of all has become to you as the words of a scroll that is sealed, which men deliver to one that is learned, saying, Read this, please: and he says, I cannot; for it is sealed:

12 And the scroll is delivered to him that is not learned, saying, Read this, please: and he says, I am not learned.

13 Therefore מַעַן says, Because this people draws near to Me with their mouths, and with their lips they do honor Me, but have removed their levim far from Me, and their fear of Me is taught by the commands of men;

14 Therefore, see, I will proceed to do a marvelous work and a wonder: in the midst of him, they shall set-apart My Name, and they shall fear the Elohim of Yisrael.

15 Woe to them that seek deep places to hide their counsel far from Me, and their works are in the dark, and they say, Who sees us? And who knows us?

16 That is inverted! Should the Potter be counted as the clay? Should the created say to the Creator, He made me not! Or, shall the thing formed say of Him that formed it; He has no binah?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the scroll, and the eyes of the blind shall see out of gloom, and out of darkness.

19 The meek also shall increase their simcha in יִשְׂרָאֵל, and the poor among men shall simcha in the Kadosh-One of Yisrael.

20 For the ruthless one is brought to nothing, and the scorrer is consumed, and all that desire iniquity are cut off:

21 That make men to sin by their words, and lay a trap for him that rebukes evil in the gate, and turns aside the tzadik with empty reasoning.

22 Therefore this says מַעַן, who redeemed Avraham, concerning Beit Yaakov, Yaakov shall no longer be ashamed, and neither shall his face now grow pale.

23 But when he sees his children, the work of My hands, in the midst of him, they shall set-apart My Name, and set-apart the Kadosh-One of Yaakov, and shall fear the Elohim of Yisrael.

24 They also that had gone astray in ruach, shall come to binah, and they that grumbled shall learn Torah.

30 Woe to the rebellious children, says מַעַן, that take...
counsel, but not from Me; and that devise plans, but not from My Ruach, that they may add sin to sin:
2 Who get set to go down into Mitzrayim, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Mitzrayim!
3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Mitzrayim your confusion.
4 For his rulers were at Tsion, and his ambassadors came to Hanes.
5 They go to a people that could not profit them, nor be a help nor a profit to them, but rather a shame, and also a reproach.
6 The burden of the beasts of the south: into the land of trouble and anguish, from where comes the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people that shall not profit them.
7 For the Mitzrim shall help in vain, and to no avail: therefore have I called her, Rahav-Hem-Sheveth - Arrogance Doing Nothing.
8 Now go, write it before them on a tablet, and note it in a scroll, that it may be for the time to come le-olam-va-ed:
9 That this is a rebellious people, lying children that will not listen to the Torah of 
10 Who say to the seers, See not; and to the neviim, Prophesy not to us right things, speak to us smooth nice things, prophesy deceits:
11 Get out of His derech, turn aside out of the path, and cause the Kadosh-One of Yisrael to leave us alone.
12 Therefore this says the Kadosh-One of Yisrael, Because you despise this word, and trust in oppression and perverseness, and stay in that; 
13 Therefore this iniquity shall be to you as a breach ready to fall, growing in a high wall, whose breaking comes suddenly at an instant.
14 And He shall break it as the breaking of the potter's vessel that is broken in pieces; He shall not spare: so that there shall not be found any among the fragments to use to take fire from the fireplace, or to take mayim out of the vessel that is broken in pieces; He shall not spare: so that there shall not be found any among the fragments to use to take fire from the fireplace, or to take mayim out of the cistern.
15 For this says the Master רenis, the Kadosh-One of Yisrael: In returning 3 and rest 4 shall you be saved; 5 in in quietness and in trust shall be your strength: but you would not.
16 But you said, No; for we will flee upon horses; therefore shall you flee: and, We will ride upon the swift; therefore they that shall pursue you are swift.
17 One thousand shall flee at the rebuke of one; at the rebuke of five shall you flee: until you are left as a beacon upon the top of a mountain, and as a banner on a hill. 6
18 And therefore will אדבר wait, that He may extend rachamim to you, and therefore will He be exalted, so that He may have rachamim upon you: for רenis is an Elohim of mishpat: blessed are all they that wait for Him.
19 For the people shall live in Tsion at Yahrushalayim; 7 you shall weep no more: He will have great rachamim towards you at the voice of your cry; when He shall hear, He will answer you.
20 And though רenis gave you the lechem of adversity, and the mayim of affliction, yet your teachers shall not be removed into a corner anymore, but your eyes shall see your teachers; 8
21 And your ears shall hear a word behind you, saying, This is the derech, have your path in this Way, 9 when you turn to the right hand, and when you turn to the left.
22 You shall defile also the covering of your graven images of silver, and the ornament of your molded images of gold: you shall cast them away as a menstrual cloth; you shall say to it, Get out! 10
23 Then shall He give the rain for your zera, 11 that you shall sow the ground; and lechem as the increase of the earth, and it shall be fat and filling: in that day shall your cattle feed in large pastures.
24 The oxen and the young donkeys that work the ground, shall eat clean tasty mixtures, that has been winnowed with the shovel and with the fan.
25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of mayim in the day of the great slaughter, when the towers fall. 12
26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be magnified sevenfold, as the light of seven days, in the day that אדבר binds up the breach of His people, and heals their wounds from His blows.
27 See, the Name of אדבר comes from far, 13 burning with His anger, and the burden of it is heavy: His lips are full of displeasure, and His tongue as a devouring fire:
28 And His breath, as an overflowing river, shall reach to

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1 The same things are said to today's Yisraelite prophets. Whenever a prophetic word is perceived as too hard, or harsh, the accusation of “unloving” always rear's its head.
2 Trusting in Egypt rather than YHWH.
3 Returning to your Yisraelite heritage.
4 Shabbat-keeping and all other forms of prescribed Yisraelite rest.
5 Salvation leads to Yisraelite heritage.
6 Yisrael will flee until they return to the comforts of Zion, when they will become the light of the world that they have been called to be.
7 Both houses.
8 Renewed Covenant Yisraelites with a public ministry.
9 The voice of Messiah Yahshua.
10 The voice of the Way of Yahshua and Yisrael will cause you to defile all pagan practices as opposed to defiling YHWH in the name of g-d and other house idols.
11 When Yisrael cleanses herself of false religion and idolatry, they reap immediate and long-term blessings.
12 Some say this was a prophecy of the Twin Towers of NYC falling on 9/11/01.
13 All things will be brighter through renewal, including the healed people of Yisrael in the restoration of the nation in the millennial kingdom.
14 “From far” denotes from the renewed circumcised lips of returning Efrayim-Yisrael. Also YHWH uses His name to bring judgment on those in Yisrael who refuse to repent from idolatry.
the midst of the neck, to sift the nations with the sieve of falsehood: and there shall be a bridle in the jaws of the nations, causing them to go astray.

29 You shall have a shir, in the night as when a kadosh moed is kept; and simcha of lev, as when one goes with a flute to come up to the mountain of הָרָא, to the Mighty One of Yisrael.

30 And יְהֹוָה shall cause His voice of tifereth to be heard, and shall show the coming down of His Arm, with the displeasure of His anger, and with the flame of a devouring fire, with scattering, and storm, and hailstones.

31 By the voice of יְהֹוָה shall Ashshur be beaten down, who smote Yisrael with a rod.

32 And in every place where the ordained staff shall pass, which יְהֹוָה shall upon him, it shall be with tambourines and harps: in fierce battle will He fight against them.

33 For Tophet is ordained of old; yes, for the melech it is prepared: He has made it deep and large: its fire pit with much wood; the breath of יְהֹוָה, like a river of brimstone, will burn it.

31 Woe to them that go down to Mitzrayim for help; and rely on horses, and trust in mirkavot, because they are many; and in horsemen, because they are very strong; but they look not to the Kadosh-One of Yisrael, neither do they seek יְהֹוָה!

2 Yet He also is wise, and will bring evil, and will not take back His words: but will arise against the bayit of the evil doers, and against the helpers of those that work iniquity.

3 Now the Mitzrim are men, and not El; and their horses are flesh, and not the Ruach Hakodesh. When יְהֹוָה shall stretch out His hand, both he that helps shall fall, and he that is being helped shall fall down, and they fall together.

4 For this has יְהֹוָה spoken to me, Like as the lion and the young lion roaring on its prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor humble himself for the noise of them: so shall יְהֹוָה zevaoth come down to fight for Har Tzion, and for its hill.

5 As birds flying, so will יְהֹוָה zevaoth defend Yahrushalayim; defending and delivering it; and passing over and preserving it.

6 Now make teshuvah to Him, from whom the children of Yisrael have deeply fallen away.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made for yourselves to sin.

8 Then shall Ashshur fall with the sword, not of a mighty man; and the sword, not from mankind, but he shall flee from the sword, and his young men shall be put to forced labor.

9 And he shall pass over to his stronghold for fear, and his rulers shall be afraid of the Banner, says יְהֹוָה, whose fire is in Tzion, and whose furnace in Yahrushalayim.

32 See, a Melech shall reign in tzedakah, and rulers shall rule in mishpat.

2 And each man shall be as a hiding place from the wind, and a shelter from the storm; as rivers of mayim in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that will hear shall hear.

4 The lev also of the quick to talk shall understand da’at, and the tongue of the stutterers shall be ready to speak plainly.

5 The fool shall be no more called noble, nor the scoundrel said to be respectable.

6 For the foolish person will speak folly, and his lev will work iniquity, to practice hypocrisy, and to utter error against יְהֹוָה, to make empty the being of the hungry, and to cause the drink of the thirsty to fail.

7 The instruments also of the scoundrel are evil: he plans wicked plans to destroy the poor with lying words, even when the needy asks for mishpat.

8 But the generous plans generous things; and by generous things shall he stand.

9 Rise up, you women that are at ease; listen to My voice, you carefree daughters; listen to My speech.

10 Many days and years shall you be troubled, you carefree women: for the grape harvest shall fail, the gathering shall not come.

11 Tremble, you women that are at ease; be troubled, you carefree ones: strip yourself, and make yourselves bare, and put on sackcloth upon your loins.

12 They shall lament upon their breasts, for the pleasant fields, for the fruitful vine.

13 Upon the land of My people shall come up thorns and weeds; yes, upon all the houses of simcha in the joyous city.

14 Because the palaces shall be forsaken; the crowded

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1 Even while Yisrael is being renewed, the nations go further astray. We see this happening more and more in the end times. The more “returning to Zion” there is, the more those not willing to return recommit to their comfortable yet idolatrous ways.

2 Redeemed Yisrael, on the other hand.

3 Return of Yahshua.

4 Yahshua comes down to judge the earth, and restore Yisrael simultaneously.

5 He will come quietly in strength, not secretly, or loudly to those who look for Him.

6 In the day that the two trees of Ezekiel 37 come together.

7 Of YHWH.

8 The source of His supernatural power resides among the people and land of Zion.

9 Messiah Yahshua.

10 His kidushim, or set-apart ones.

11 Those who do not take Yisrael’s return and restoration seriously and are carefree towards it will see no spiritual harvest in their own lives, or in the lives of others, not to mention many days of anxiety. Restoration truth must be at the core position of any doctrine.

12 Repentance is called for by those who harbor carefree attitudes towards YHWH’s work in Zion between both houses in the latter-days.
city deserted; the hills and watchtowers shall serve as
caves le-olam-va-ed, a simcha of wild donkeys, a pasture
of flocks will remain;
15 Until the Ruach is poured upon us from on high, and
the wilderness is a fruitful field, and the fruitful field is
counted as a forest. 1
16 Then mishpat shall live in the wilderness, and
tzedakah remain in the fruitful field.
17 And the work of tzedakah shall be shalom; and the
effect of tzedakah rest and trust le-olam-va-ed.
18 And My people shall live in a homeland of shalom, and
in secure dwellings, and in quiet resting places;
19 Even when it shall hail, coming down on the forest;
and the wood shall be laid low in humiliation.
20 Blessed are you that sow beside all kinds of mayim 2
that send forth the feet of the ox and the donkey.

33 Woe to you that plunderers, and you were not
plundered; and deals treacherously, and they dealt not
 treacherously with you! When you shall cease to plunder,
you shall be plundered; and when you shall make an end
to dealing treacherously, they shall deal treacherously
with you.
2 O Rendering, show us favor; we have waited for You; be our
Arm every morning, our Yahshua also in the time of
trouble.
3 At the noise of rumbling the people fled; when You lift
Yourself up the nations were scattered.
4 And your plunder shall be gathered like the gathering of
the caterpillar: as the running around of locusts shall He
run upon them.
5 Rendering is exalted; for He dwells on high: He has filled
tzion with mishpat and tzedakah.
6 And chochmah and da'at shall be the stability of your
times, and the strength of Yahshua: and the fear of Rendering -
that is His treasure.
7 See, their brave ones shall cry outside: the ambassadors
of shalom shall weep bitterly.
8 The highways lie deserted, the wayfaring man ceases:
He has broken the brit, he has despised the cities, he
regards no man.
9 The earth mourns and languishes: Levanon is ashamed
and cut down: Sharon is like a wilderness; and Bashan
and Carmel shake off their fruits.
10 Now will I rise, says Rendering; now will I be exalted; now
will I lift up Myself.
11 You shall conceive chaff, you shall bring forth stubborn;
your breath, as fire, shall devour you.
12 And the people shall be as the burnings of lime: as
thorns cut up shall they be burned in the fire.
13 Hear, you that are far off, the He shall deliver them to the slaughter.
14 Your eyes shall see the Melech in His tifereth: they
shall see Yahrushalayim a quiet home, a sukkah that shall
be given him; his place of defense shall be the
strongholds of rocks: lechem shall be given him; his
mayim shall be sure.
17 Your eyes shall see the Melech in His tifereth; they
shall see the land that is very far off.
18 Your lev shall ponder fear. Where is the Sopher? Where
is the weigher? Where is he that counts the
towers?
19 You shall not see a fierce people, a people of an
obscure language that you cannot perceive; with a
stammering tongue that you cannot understand.
20 Look upon Tzion, the city of our moadim: Your eyes
shall see Yahrushalayim a quiet home, a sukkah that shall
not be taken down; not one of its pegs shall ever be
removed, neither shall any of its cords be broken.
21 But there Majestic Rendering will be to us a place of broad
rivers and streams; in which shall go no boat with oars,
neither shall large ships pass by.
22 For Rendering is our Shofet, Rendering is our Torah-Giver, Rendering
is our Melech; He will save us.
23 Your ropes are loosed; they could not well strengthen
their mast, they could not spread the sail: then is the prey
of a great plunder divided; the lame take the prey.
24 And the inhabitant shall not say, I am sick; the people
that live in it shall be forgiven their iniquity.

34 Come near, you nations, to hear; and listen, you
people: let the earth hear, and all that is in it; the olam,
and all things that come forth from it.
2 For the displeasure of Rendering is upon all nations, and His
fury upon all their armies: He shall utterly destroy them,
He shall deliver them to the slaughter.
3 Their stain also shall be cast out, and their stink shall
come up out of their corpses, and the mountains shall be
melted with their dahm.
4 And all the host of the shamayim shall be dissolved, and
the shamayim shall be rolled together as a scroll: and all
their host shall fall down, as the leaf falls off from the
vine, and as a falling fig from the fig eytz.
5 For My sword shall be sharpened in the shamayim: see,
it shall come down upon the Edomites, and upon the
people of My curse, condemned in mishpat.
6 The sword of Rendering is filled with dahm, it shall overflow
with fatness, and with the dahm of lambs and goats, with
the fat of the kidneys of rams: for Rendering has a sacrifice in
Bozrah, and a great slaughter in the land of Edom.

1 Without the outpouring of the Spirit, Yisrael and
Jerusalem will remain desolate.
2 Yisraelites must be ready to sow and reap in season
and out of season, until the day of kingdom esteem.
3 Efrayim-Yisrael.
4 Jewish-Yisrael.

5 Jerusalem is the permanent home of all the saved in
Yisrael and it shall never be removed but shall be
renewed for us to dwell there.
6 Three wonderful manifestations of YHWH, and an
indication of His one nature.
7 In the renewed Jerusalem.
8 Verse 5 until the end of the chapter is the specific
judgment of Edom.
7 And the wild ox shall come down with them, and the young bulls with the bulls; and their land shall be soaked with dath, and their dust made fat with fatness.
8 For it is the Yom of YHWH's vengeance, and the year of paybacks for the controversy of Tzion.  
9 And its streams shall be turned into tar, and its dust into brimstone, and its land shall become burning tar.
10 It shall not be quenched night nor day; the smoke of it shall go up le-olam-va-ed: from generation to generation it shall lie in ruin; none shall pass through it le-olam-va-ed.  
11 But the pelican and the porcupine shall possess it; the owl also and the raven shall live in it: and He shall stretch out upon it the measuring line of confusion, and the stones of emptiness.
12 They shall call its nobles to the malchut, but none shall be there, and all her rulers shall become nothing.
13 And thorns shall come up in her palaces, nettles and brambles in its strongholds: and it shall be a home of jackals, and a courtyard for ostriches.
14 The wild beasts of the desert shall also meet in it with the wild beasts of the island, and the billy-goats shall call to each other; the night creature also shall rest there, and find for herself a place of rest.
15 There shall the hoot owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with its mate.
16 Seek for the scroll of הizzer, and read it: not one of these shall fail, none shall be without a mate: for my mouth He has commanded, and His Ruach shall gather them.
17 And He has cast the lot for them, and His hand has divided it to them by measuring line: they shall possess it le-olam-va-ed, from generation to generation shall they live in it.

35 The wilderness and the solitary place shall be glad for them; and the desert shall simcha, and blossom as the rose.  
2 It shall blossom abundantly, and glilah even with simcha and singing: the tifereth of Levanon shall be given to it,  
3 the excellency of Carmel and Sharon, they shall see the tifereth of הizzer, and the excellency of our Elohim.
4 Strengthen the weak hands, and make firm the feeble knees.
5 Say to them that are of a fearful lev, Be strong, and fear not: see, your Elohim will come with vengeance, even Elohim with a recompense; He will come and save you.  
6 Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened.  
7 Then shall the lame man leap as a hart, and the tongue of the dumb shir: for in the wilderness shall mayim break out, and streams in the desert.  
8 And the parched ground shall become a pool, and the thirsty land springs of mayim: in the home of jackals, where each one lay, there shall be grass with reeds and rushes.
8 And a highway shall be there, and a Way, and it shall be called The Way of set-apartness; the unclean shall not pass over it; but it shall be for those who have their walk in The Way: even wayward fools shall not go astray in it.
9 No lion shall be there, nor any ravenous beast shall go up on it, they shall not be found there; but the redeemed shall have their walk there:  
10 And the ransomed of הizzer shall return, and come to Tzion with shirim and everlasting simcha upon their heads: they shall obtain simcha upon simcha, and sorrow and sightling shall flee away.

36 Now it came to pass in the fourteenth year of melech Hizqiyyahu, that Sancheriv melech of Ashshur came up against all the defended cities of Yahudah, and took them.  
2 And the melech of Ashshur sent Rav-Shakeh from Lachish to Yahrushalayim to melech Hizqiyahu with a great army. And he stood by the channel of the upper pool in the highway of the Launderers’ Field.
3 Then came forth to him Eliyahu, Hilkiyah’s son, who was steward of the household, and Shevna the Sopher, and Yoah, Asaph’s son, the recorder.
4 And Rav-Shakeh said to them, Say now to Hizqiyahu, the king of Yahudah, that Sancheriv melech of Ashshur came up against all the defended cities of Yahudah, and took them.
5 And his messengers told them, saying, Thus said Sancheriv melech of Ashshur, I have sent to you Eliyahu, Hilkiyah’s son, saying,  
6 YHWH will come to earth to repay Edom and rescue and deliver Jacob.
7 The signs of the Messiah, or Elohim with us. When these signs come to pass, we can know Messiah Yahshua has come. These signs were surely performed by Yahshua as a sign of our salvation and Yisrael’s renewal.
8 Signs of the King Messiah all performed in the person person of Yahshua of Nazareth (Matthew 15:30, Matthew 11:5).
10 "The Way," is for redeemed Yisrael, not for fools, heathen, or unconverted Edomites.
11 In YHWH’s time by YHWH’s Messiah Yahshua, the redeemed will be restored and returned. The “Way” of set-apartness will restore us spiritually and physically back to our nation, and our YHWH.
12 The ultimate inheritance of every redeemed Yisraelite from either house.

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1 The Day of YHWH when He takes direct vengeance on Edom for the hate and violence towards Yisrael by trying to regain the birthright sold to Jacob through hate and death. YHWH Himself will settle the controversy of Zion’s right to YHWH’s birthright in the Day of YHWH, or the Great Tribulation.
2 The true and final end of all Yisrael’s enemies.
3 As opposed to Zion that will be inhabited by the redeemed remnant of Yisrael forever, vultures and creatures of the night along with their mates will inhabit Edom forever.
4 While Edom is being judged, Yisrael will be fully restored.
5 To “greater Yisrael” in the millennium.
This says the great melech, the melech of Ashshur, What trust is this in which you trust? 
5 I say, you speak of having counsel and strength for war, but they are but vain words: now upon whom do you trust, that you have rebelled against me? 
6 See, you trust in the staff of this broken reed, on Mitzrayim; which if a man leans on, it will go into his hand, and pierce it: so is Pharaoh melech of Mitzrayim to all that trust in him. 
7 But if you say to me, We trust in our Elohim: is it not He, whose high places and whose altars Hizqiyahu has taken away, and said to Yahuah and to Yahrushalayim. You shall worship before this altar? 
8 Now therefore give a pledge, I ask you, to my master the melech of Ashshur, and I will give you two thousand horses, if you are able on your part to set riders upon them. 
9 How then can you refuse one officer of the least of my master's avadim, and put your trust in Mitzrayim for mirkavot and for horsemen? 
10 And am I now come up without גדול against this land to destroy it? גדול said to me, Go up against this land, and destroy it. 
11 Then said Elyaquim and Shevna and Yoah to Rav-Shakeh, Please speak, to your avadim in the Aramaic language; for we understand it: and speak not to us in the language of Yahudah, "in the ears of the people that are on the wall. 
12 But Rav-Shakeh said, Has my master sent me to your master and to you to speak these words? Has he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own urine with you? 
13 Then Rav-Shakeh stood, and cried with a loud voice in Ivrit; the language of Yahudah, and said, Listen to the words of the great melech, the melech of Ashshur. 
14 This says the melech, Let not Hizqiyahu deceive you: for he shall not be able to deliver you. 
15 Neither let Hizqiyahu make you trust in גדול, saying, גדול will surely deliver us: so that this city shall not be delivered into the hand of the melech of Ashshur. 
16 Listen not to Hizqiyahu: for this says the melech of Ashshur, Make an agreement with me by a present, and I will give you two thousand horses, if you are able on your part to set riders upon them. 
17 Until I come and take you away to a land like your own land, a land of grain and wine, a land of lechem and vineyards. 
18 Beware lest Hizqiyahu persuade you, saying, גדול will deliver us. Has any of the elohim of the nations delivered his land out of the hand of the melech of Ashshur? 
19 Where are the elohim of Hamath and Arphad? Where are the elohim of Sefarvaim? Have they delivered Shomron out of my hand? 
20 Who are they among all the elohim of these lands, that have delivered their land out of my hand, that גדול should deliver Yahrushalayim out of my hand? 
21 But they held their shalom, and did not answer him even one word: for the melech's commandment said, Do not answer him. 
22 Then came Elyaquim, the son of Hilkiyahu, that was over the household, and Shevna the Sopher, and Yoah, the son of Asaph, the recorder, to Hizqiyahu with their clothes torn, and told him all the words of Rav-Shakeh.

1 A crystal-clear reference to the fact that Hebrew was the original language of Yisrael, but also that many spoke and understood both Hebrew and Aramaic. Moreover we see that the Arameans were Semites, and that these Assyrians very likely had clear blood ties to many in Yisrael.

2 Samaria had already fallen frightening Judah even more.
20 Now therefore, O therefore they have destroyed them. Not Elohim, but the work of men's hands, wood and stone:

18 Of an emet, who has been sent to reproach the living Elohim. Incline Your ear, O alone, of all the malchutim of the earth: You alone have made the shamayim and the earth. And Hizqiyahu made tefillah to Elohim of Yisrael, saying, This says Elohim to the melech of Ashshur: and I will defend this city.

21 Then Yeshayahu the son of Amotz sent to Hizqiyahu, saying, This says Elohim of Yisrael, save us from his rage. I shall not see Yah, Yah, in the land of the living: I shall see man no more with the inhabitants of the Sheol: I am deprived of the residue of my years.

22 This is the word that Elohim has spoken concerning him; The virgin, the daughter of Tzion, has despised you, and laughed you to scorn; the daughter of Yahrushalayim has shaken her head at you. Whom have you reproached and blasphemed? And against whom have you exalted your voice, and lifted up your eyes on high? Even against the Kadosh-One of Yisrael. By your avadim have you reproached Elohim, save us from his rage. I will defend this city for My own sake, and for My eyd Dawid's sake.

38 In those days Hizqiyahu was sick and near death. And Yeshayahu the navi the son of Amotz sent to Hizqiyahu, saying, This says Elohim of Yisrael, Because you have made tefillah to Me against Sancheriv melech of Ashshur: and I will defend this city. And I will deliver you and this city out of the hand of the melech of Ashshur: and I will defend this city.

And this shall be an ot to you from Elohim, that He has spoken; I shall again take root downward, and bear fruit upward. For I will defend this city to save it for My own sake, and for My eved Dawid's sake. And this says Elohim concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor build a siege mound against it. But I know your sitting down, and your going out, and your rage against Me. Therefore their inhabitants were of small power, they were as the grass that it had gone down. And I will deliver you and this city out of the hand of the melech of Ashshur: and I will defend this city. And this shall be an ot to you from Elohim, that He has spoken; I shall again take root downward, and bear fruit upward.

32 For out of Yahrushalayim shall go forth a remnant, and they that escape out of Har Tzion: the zeal of Elohim tzevaoth shall do this. Therefore this says Elohim concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor build a siege mound against it. By the derech that he came, by the same road shall he return, and shall not come into this city, says Elohim. For I will defend this city to save it for My own sake, and for My eved Dawid's sake.

36 Then the heavenly Malach of Yahushua went forth, and smote the camp of the Ashurim one hundred eighty five thousand; and when they arose early in the morning, see, they were all dead corpses. And this shall be an ot to you from Elohim, that He has spoken; I shall again take root downward, and bear fruit upward. For I will defend this city to save it for My own sake, and for My eved Dawid's sake. And this says Elohim concerning the melech of Ashshur, He shall not come into this city, nor shoot an arrow there nor come before it with shields, nor build a siege mound against it.

1 Two cherubim: symbolic of living between and amongst the two houses of Yisrael.

2 Grounded in Torah.

3 Trusting in Yahshua.

4 A remnant shall escape in the end times.
web: He will cut me off with sickness: from one day to the next night You make an end of me.
13 I soothed myself until morning, but as a lion, so will He break all my bones: from one day to the next night will You make an end of me.
14 Like a swallow, so did I chatter: I did mourn as a yonah: my eyes became weary with looking upward: O יהוה, I am oppressed; take hold of this for me!
15 What shall I say? He has both spoken to me, and Himself has done it: I shall go humbly all my years in the bitterness of my being.
16 O יהוה, by these things men live, and in all these things is the chayim of my ruach: so restore me, and make me live.
17 See, for shalom I had great bitterness: but You have in Your ahava for my being delivered it from the pit of corruption: for You have cast all my sins behind Your emet.
18 For Sheol cannot hallel You, death cannot celebrate You: they that go down into the pit cannot tikvah for Your emet.
19 The living, yes, the living, shall hallel You, even as I Your emet.
20 יהוה came to save me: therefore we will shir my shirim with the stringed instruments all the days of our chayim in the Bayit of יהוה.
21 For Yeshayahu had said, Let them take a fig-plaster, and apply it upon the boil, and he shall recover:
22 Because Hizqiyahu asked, What is the ot that I shall be able to go up to the Bayit of יהוה?

39 At that time Merodach-Baladan, the son of Baladan, melech of Bavel, sent letters and a present to Hizqiyahu: for he had heard that he had been sick, and had recovered.
2 And Hizqiyahu was glad because of them, and in turn he showed them the bayit of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the bayit of his armor, and all that was found in his treasures: there was nothing in his bayit, nor oil, nor nullah, nor spices, nor ornament, nor all that was found in his bayit, nor all that was found in his treasures: there was nothing in his bayit, nor in all his dominion, that Hizqiyahu did not show them.
3 Then came Yeshayahu the navi to melech Hizqiyahu, and said to him, What did those men say? And from where did they come? And Hizqiyahu said, They have come from a far country to me, even from Bavel.
4 Then he said, What have they seen in your bayit? And Hizqiyahu answered, All that is in my bayit have they seen: there is nothing among my treasures that I have not shown them.
5 Then said Yeshayahu to Hizqiyahu, Hear the word of יהוה tzevaot:
6 See, the days come, that all that is in your bayit, and that which your ahvot have laid up in store until this day, shall be carried to Bavel: nothing shall be left, says יהוה.
7 And of your sons that shall come from you, whom you shall bring forth, shall they take away: and they shall be officers in the palace of the melech of Bavel.
8 Then said Hizqiyahu to Yeshayahu, Tov is the word of יהוה which you have spoken. He said moreover, For there shall be shalom and emet in my days.

40 Nachamu, Nachamu Ami-My people, 1 says your Elohim.
2 Speak comfortably to Yahrushalayim, and declare to her, that her warfare is finished, 2 that her iniquity is pardoned: 3 for she has received from יהוה’s hand double for all her sins. 4
3 The voice of him that cries in the wilderness, Prepare the Way of יהוה 5 6 make straight in the desert a derech for our Elohim. 7
4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked places shall be made straight, and the rough places plain: 8
5 And the tifereth of יהוה shall be revealed, and all flesh shall see it together: 9 for the mouth of יהוה has spoken it.
6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the tov from it is as the flower of the field:
7 The grass withers, the flower fades: when the Ruach Hakodesh of יהוה blows upon it: surely the people 10 are like grass.
8 The grass withers, the flower fades: but the word of our Elohim shall abide and stand le-olam-va-ed. 11
9 O Tzion, that brings tov tidings, get up into the high mountain; O Yahrushalayim, that brings tov tidings, lift up your voice with strength; lift it up, be not afraid; say to the cities of Yahudah, See your Elohim! 12
10 See, the Master יהוה will come with a strong hand, 13 and His Arm shall rule for Him: 14 see, His reward is with

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1 Two declarations of comfort for two houses of Yisrael.
2 Her war between YHWH and man, and between the two houses of Yisrael, in their ongoing hatred for each other. That will come to an end.
3 Sins forgiven and two-house restoration are the hallmarks of Messiah and the restored kingdom.
4 Yisrael has reapcd what it has sown. Double punishment means two punishments for two houses.
5 A prophecy about Yochanan HaMatbeel/John the Baptist.
6 Notice the coming Elohim is called YHWH. The Messiah is YHWH clothed in the flesh.
7 Elohim is coming to earth to pardon Yisrael and speak gently to her with the Good News of the kingdom.
8 Messiah Yahshua will remove all obstacles to man’s pardon and Yisrael’s two-house reunion.
9 The only way for flesh to see YHWH is for YHWH to become flesh, since no flesh can live in heaven in His abode.
10 Of Yisrael.
11 Yahshua abides forever.
12 Yahshua would come to Judah since Efrayim was already in exile, and thus it would be their responsibility to proclaim Messiah to their Efrayimite brethren, as Yahshua came to the cities of Judah.
13 The coming Messiah is the strong hand of YHWH, or YHWH Himself, not a mere impotent human.
14 A metaphor for Yahshua.
Him, and His work before Him.

11 He shall feed His flock like a Shepherd: He shall gather the lambs with His Arm, and carry them in His bosom, and shall gently lead those that are with young.

12 Who has measured the mayim in the hollow of His hand, and meted out the shamayim with the span, and gathered the dust of the earth in a measure, and weighed the mountains on scales, and the hills in a balance?

13 Who has directed the Ruach of YHWH, or being His counselor has taught Him?

14 With whom did He take counsel, and who instructed Him, and taught Him in the derech of mishpat, and taught Him da'at, and showed Him the derech of binah?

15 See, the nations are as a drop in a bucket, and are counted as the small dust on the balance: see, He lifts up the coastlands as fine dust.

16 And Levanon is not sufficient to burn, nor the beasts of it sufficient for a burnt offering.

17 All nations before Him are as nothing; and they are counted by Him as less than nothing, and emptiness.

18 To whom then will you liken El? Or, what likeness will you compare Him to?

19 The workman melts a graven image, and the goldsmith covers it with gold, and casts silver chains.

20 He that is so poor that he has no gold idol chooses an eyz; that will not rot: he seeks for himself a skilled workman to prepare a graven image that shall not move.

21 Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?

22 It is He that sits upon the circle of the earth, and the inhabitants of it are as a grasshopper; that stretches out the shamayim as a curtain, and spreads them out as a tent to live in:

23 That brings rulers to nothing; and makes the shophtim of the earth as vanity.

24 Yes, they shall not be planted; yes, they shall not be sown: yes, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will you liken Me, or to whom shall I be equal? Says the Kadosh-One.

26 Lift up your eyes on high, and see who has created these things, that brings out their host by number: He calls them all by names by the greatness of His might, for He is strong in power; and not one fails.

27 Why do you say, O Yaakov, and speak, O Yisrael, My derech is hidden from the foundations of the earth?

28 Have you not known? Have you not heard, that the Everlasting Elohim, the Creator of the ends of the earth, faints not, neither is tired? There is no searching of His binah.

29 He gives power to the weary; and to them that have no might He increases strength.

30 Even the youths shall faint and be weary, and the young men shall stumble and fall:

31 But they that wait upon YHWH shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

41 Keep silent before Me, you coastlands; and let the people renew their strength:

42 let them come near; then let them speak: let us come together for mishpat.

43 The coastlands saw it, and feared; the ends of the earth were afraid, they drew near, and came.

44 Each one helped his neighbor; and each one said to his brother, Be of toy courage.

45 So the craftsman encourages the goldsmith, and he that smoothes with the hammer inspires him that strikes the anvil, saying, It is ready to be joined: and he fastens it with nails, that it should not be moved.

46 But you, Yisrael, are My eyed, Yaakov whom I have chosen, the zera of Avraham My chaver.

47 You whom I have taken from the ends of the earth, and called you from the farthest parts of it, and said to you, You are My eyed; I have chosen you, and not cast you away.

48 Fear not; for I am with you: be not dismayed; for I am your Elohim: I will strengthen you; yes, I will help you; yes, I will uphold you with the Right Hand of My tzadakah.

49 See, all they that were enraged against you shall be ashamed and embarrassed: they shall be as nothing; and they shall be put to shame.

50 The work of redemption and restoration.

51 Of Yisrael.

52 Of the Good News.

53 The exiles in all the coastlands.

54 To YHWH and Zion.

55 Both houses will come together to be free in YHWH’s right-rulings and justice.

56 Abraham, and in an end-time setting the Messiah.

57 Of Yisrael.

58 A prophecy of all 12 tribes returning from the ends of the earth, using the “prophetic perfect,” meaning written in a way that makes the events seem past and fulfilled, when they are yet future, or end-time events. Much of chapters 41-61 are written using this technique, since YHWH shows that He knows the end from the beginning.

59 Fear not Yisrael, Messiah will come and bring salvation and restoration.

60 Yisraelites will be renewed through the Good News.

61 Of Yisrael.

62 The exiles in all the coastlands.

63 To YHWH and Zion.

64 Both houses will come together to be free in YHWH’s right-rulings and justice.

65 Abraham, and in an end-time setting the Messiah.

66 Of Yisrael.

67 A prophecy of all 12 tribes returning from the ends of the earth, using the “prophetic perfect,” meaning written in a way that makes the events seem past and fulfilled, when they are yet future, or end-time events. Much of chapters 41-61 are written using this technique, since YHWH shows that He knows the end from the beginning.

68 Fear not Yisrael, Messiah will come and bring salvation and restoration.

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1 Salvation and eternal life is with Him.

2 The work of redemption and restoration.

3 The lambs of Yisrael that have been found. These words are addressed to Zion in proper context.

4 The Spirit is not a new concept.

5 YHWH told Yisrael that the earth was a round circle long before modern science even existed.

6 The Father has no equal. But He also does admit to having a Son according to Proverbs 30:4, Psalm 2:12, and Daniel 3:25.

7 He not only knows the numbers of stars, but also has given each one a name.
12 You shall seek them, and shall not find them, even them that contended with you: they that war against you shall be as nothing, and as a thing of nothing.

13 For I will hold your right hand, saying to you, Al-Tereh; I will help you.

14 Fear not, you worm Yaakov, and you men of Yisrael; I will help you, says Ha-shem, and Your Redeemer, the Kadosh-One of Yisrael.

15 See, I will make you a new sharp threshing instrument having teeth: you shall thresh the mountains, and beat them small, and shall make the hills as chaff.

16 You shall fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and you shall simcha as nothing, and as a thing of nothing.

17 When the poor and needy seek mayim, and there is none, and their tongue fails for thirst, I Ha-shem will listen to them, I the Elohim of Yisrael will not forsake them.

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of mayim, and shall tifereth in the Kadosh-One of Yisrael.

18 I will plant in the wilderness the cedar, the acacia etz, and the pine, and the box etz together:

19 That they may see, and know, and consider, and understand together, that the hand of Ha-shem has done this, and the Kadosh-One of Yisrael has created it from nothing.

20 Produce your cause, says Ha-shem: bring forth your strong reasons, says the Melech of Yaakov.

21 Let them bring them forth, and show Us what shall happen: let them show the former things, what they were, that We may consider them, and know the latter end of them; or declare to Us things yet to come.

22 Show the things that are to come from now on, that We may know that you are elohim: yes, do tov, or do evil, that We may be amazed, and see it together.

23 See, you are nothing, and your work is nothing: an abomination is anyone that chooses you.

24 I have raised up one from the north, and he shall come upon Tzion, and then to the nations who become Tzion, and then to the nations who become Zion, and then to the nations who become Zion.

25 The renewal of the land of Yisrael.

26 Who has declared from the beginning, that We may know? And ahead of time, that We may say, He is tzadik? Yes, there is none that declares the future, yes, there is none that proclaims it, yes, yet there is none that hears Your words.

27 First He shall say to Tzion, here, see, now see then: I will give to Yahrushalayim One that brings tov tidings.

28 For I beheld, and there was no man; even among them, and there was no counselor, that, when I asked of them, could bring forth a defense.

29 See, they are all vanity: their works are nothing: their molded images are wind and confusion.

42 See My Eved, whom I uphold: My elect, in whom My being delights; I have put My Ruach upon Him: He shall bring forth mishpat to the nations.

43 He shall not cry, nor lift up His voice, nor cause His voice to be heard in the street.

44 A bruised reed shall He not break, and the smoking cotton shall He not quench: He shall bring forth mishpat in accordance with emet.

45 He shall not fail nor he discouraged, until He has set mishpat in the earth: and the coastlands shall wait for His Torah.

The ultimate end of Yisrael’s struggles with her enemies. This will come to pass fully in the kingdom restored.

Here is Father YHWH the Helper, and His designated Redeemer. A duality of roles and powers. The Hebrew is VeGoalecha with the Ve prefix, meaning “and your Redeemer.”

In the kingdom, Yisrael will be regathered, and the disobedient nations will in turn be scattered by judgment.

The renewal of the land of Yisrael.

Father And Son.

Father And Son.

A dual prophecy speaking of Cyrus the loving king who allowed Jewish-Yisrael to return from the northeast to rebuild the walls and city of Jerusalem, and moreover the Messiah who will gather the ten tribes of Efrayim, and therefore is said to be coming from the northeast (the very initial lands of their exiles). Moreover, He will come declaring the true and only Name of the Father, which is “Yahweh.”

The Good News is first and primarily to Yisrael, or Zion, and then to the nations who become Zion anyway, so that in Yahshua all Yisrael is gathered as Yisrael.

No mediator.

Father YHWH is giving the Anointed One, because no true pure sinless High Priest, or mediator was ever found amongst the sons of Yisrael.

Not qualified to mediate.

Messiah.

The scattered seed of Yisrael.

Messiah will bring justice through gentleness. This cannot be talking of the nation of Yisrael, since they were severely lacking in justice, righteousness and gentleness, and did not have it themselves, much less were they able to impart it to the nations.

Messiah Yahshua. This cannot be Yisrael, since Yisrael did not keep the Torah properly, and they failed and often became discouraged in doing just that. Moreover, it must be brought to the nations according to justice and right-ruling. How can they deliver right-ruling, when they themselves did not abide in it at all, at any time, for any length of time? The “He” here is clearly YHWH’s Son.

In Matthew 12, in verses 18-21, Matthew quotes Isaiah 42 verses 1-4. There is no problem here. As is often the case in the Renewed Covenant a quote may be changed as the writer takes liberty to add, or omit a word, or two, in order to enhance a point that YHWH desires to make. While these verses are not an exact quote, they do maintain the integrity of the text. As Hebraic authors using Pardes - the 4 levels of Hebraic
This says the El-

He that created the shamayim, and stretches them out; He that spreadeth forth the earth, and that which comes out of it; He that gives breath to the people upon it, and revieth them that walk in it:

I have called You in tzedakah, and will hold Your hand, and will keep You, and give You for a light of the people, for a Light to the nations: 

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison bayit.

that is My Name: and My tifereth will I not give to another, neither My hallel to graven images.

See, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them, 

Sing to the new shir, and His hallel from the ends of the earth, you that go down to the sea, and all that is in it; the

costlands, and the inhabitants of it.

Let the wilderness and the cities of it lift up their voice, the villages that Kedar does inhabit: let the inhabitants of the steep rocks shir; let them shout from the top of the mountains.

Let them give tifereth to הך, and declare His hallel in the costlands.

shall go forth as a mighty Man, He shall stir up jealousy like a Man of war: He shall cry, yes, roar; He shall prevail against His enemies.

I have held My shalom for a long while; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once.

I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers coastlands, and I will dry up the pools.

And I will bring the blind by a derech that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them. 

They shall make teshuvah, and then they shall be greatly ashamed, that have trusted in graven images, that say to the molded images, You are our elohim.

Listen, you who are deaf, and look, you who are blind, that you may see.

Who is blind, but My eved? Or, deaf, as My messenger that I sent? Who is as blind as he that is whole, and blind as הך's eved? 

Seeing many things, but you observe not; opening the ears, but he hears not.

Therefore He has poured upon Yaakov the fury of His ways, neither were they obedient to His Torah.

Both houses, which is why Efrayim must run to Yahshua, and not to apostate Judah in the land of Yisrael for their instruction in Torah.

The role of the Messiah is to take blind Yisrael in paths of renewal, light and righteousness.

A plea to both blind houses.

YHWH’s servant here is Yisrael since they, and not Messiah are blind.

Through the Renewed Covenant of Messiah.

There is the problem with most of Yisrael's blind leaders in the church and synagogue. They shout and scream and speak in many tongues, but hardly any of them call out “Restore, Restore, Restore,” when that's all mankind needs.

The cry of the hour remains “Restore, Restore.” Yet, who will heed this call for two-house truth?

Both houses, which is why Efrayim must run to Yahshua, and not to apostate Judah in the land of Yisrael for their instruction in Torah.

5 This says the El-

He that created the shamayim, and stretches them out; He that spreadeth forth the earth, and that which comes out of it; He that gives breath to the people upon it, and revieth them that walk in it:

6 I have called You in tzedakah, and will hold Your hand, and will keep You, and give You for a light of the people, for a Light to the nations: 

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison bayit.

8 I am יהו - that is My Name: and My tifereth will I not give to another, neither My hallel to graven images.

9 See, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them, 

10 Sing to the new shir, and His hallel from the ends of the earth, you that go down to the sea, and all that is in it; the

11 Let the wilderness and the cities of it lift up their voice, the villages that Kedar does inhabit: let the inhabitants of the steep rocks shir; let them shout from the top of the mountains.

12 Let them give tifereth to הך, and declare His hallel in the costlands.

13 shall go forth as a mighty Man, He shall stir up jealousy like a Man of war: He shall cry, yes, roar; He shall prevail against His enemies.

14 I have held My shalom for a long while; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers coastlands, and I will dry up the pools.

16 And I will bring the blind by a derech that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do to them, and not forsake them.

17 They shall make teshuvah, and then they shall be greatly ashamed, that have trusted in graven images, that say to the molded images, You are our elohim.

18 Listen, you who are deaf, and look, you who are blind, that you may see.

19 Who is blind, but My eved? Or, deaf, as My messenger that I sent? Who is as blind as he that is whole, and blind as הך's eved? 

20 Seeing many things, but you observe not; opening the ears, but he hears not.

21 is well pleased for the sake of His tzedakah, He will magnify the Torah, and make it honorable.

22 But this is a people robbed and plundered; they are all of them snared in holes, and they are hidden in prison houses: they are for a prey, and no one delivers them; for a plunder, and no one says, Restore! 

23 Who among you will give ear to this? Who will listen and hear for the time to come? 

24 Who gave Yaakov for a plunder, and Yisrael to the robbers? Did not הך, He against whom we have sinned? For they would not have their derech in His ways, neither were they obedient to His Torah.

25 Therefore He has poured upon Yaakov the fury of His
angr, and the strength of battle: and has set him on fire all around, yet he did not understand why; and it burned him, yet he did not take it to lev. 1

43 But now this says מָנָא that created you, O Yaakov, and He that formed you, O Yisrael, Fear not: for I have redeemed you, I have called you by your name; you are Mine. 2

2 When you pass through the mayim, I will be with you; and through the rivers, they shall not overflow you: when you walk through the fire, you shall not be burned; neither shall the flame kindle upon you.

3 For I am אֱלֹהִים your Elohim, the Kadosh-One of Yisrael, your Savior; I gave Mitzrayim for your ransom, Ethiopia and Seva for you. 3

4 Since you were precious in My sight, you have been honorable, and I have loved you: therefore will I give men for you, and people for your chayin. 5

5 Fear not: for I am with you: I will bring your zera from the east, and gather you from the west; 6

6 I will say to the north, Give them up; and to the south, Keep them not back: bring My sons from far, and My daughters from the ends of the earth; 7

7 Even each one that is called by My Name, for I have created him for My tifereth, I have formed him; yes, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled; 8 who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is emet. 9

10 You are My witnesses, says יתנוהב, and My Eved whom I have chosen: that you may know and believe Me, and understand that I am He: before Me there was no El.

11 I, even I, am יהוה: and beside Me there is no Savior. 12

12 I have declared, and have saved, and I have shown, when there was no ger among you: therefore you are My witnesses, says יהוה, that I am El.

13 Yes, before the day was I am He; and there is none that can deliver out of My hand: I will work, 16 and who shall let it?

14 This says יהוה, your Redeemer, the Kadosh-One of Yisrael; For Your sake I have sent to Bavel, and have brought down all their nobles, and the Chaldeans, whose cry is in their ships.

15 I am יהוה, your Kadosh-One, the Creator of Yisrael, your Melech.

16 This says יהוה, who makes a derech in the sea, and a derech in the mighty mayim,

17 Who brings forth the mirkavah and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct: they are quenched like the wicked.

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1 Despite the trials and fires of exile, the nation still has has not come to its senses, and taken restoration to heart.

2 All Yisrael.

3 All nations are for redeemed Yisrael’s pleasure and kingdom dominion.

4 Others will inherit your nation, culture, life and your Elohim, through YHWH’s Son.

5 The end of the exile will be from all four corners and the returning Yisraelites will be called His sons and daughters, indicating their regeneration prior to their physical return.

6 Yisraelites bear His Name, or they are not true Jews, or Efraymites regardless of pedigree.

7 Into YHWH’s Son, who came to re-establish the Commonwealth of Yisrael.

8 In Yahshua.

9 Let all mankind admit the truth of the “One Yisrael” that Yahshua has come to rebuild.

10 Yisrael the nation reborn.

11 The second witness is Yahshua the Suffering Servant Messiah Son of Joseph. These are the two witnesses for YHWH.

12 Isaiah 43:10 makes it abundantly clear that there was no El, or deity brought forth before, or after Father YHWH. Period. The creating of “a Yahshua” would contradict this simple declaration. If that is true (and it is), that must mean that Yahshua always was “in” Father YHWH, since He could not be created after YHWH. The Hebrew here as always sheds great light.

“Atem adai neum YHWH Ve Avdi asher bacaharti.” In Hebrew this means there are actually two witnesses who testify that YHWH is one, and that He has not formed a different El before, or after Him, thus ending the myth that Yahshua the Messiah is some sort of a created being like Michael the angel, which would mean YHWH formed Yahshua after YHWH already was, which would be a violation of this text. What YHWH is simply saying in this verse is the exciting reality that there are two witnesses to His “one compound unity” status. They are His eternal bride, the people of Yisrael, and His chosen Suffering Servant Lamb, the Messiah Yahshua. Both testify to the fact that He is and always will be one (Mark 12:29).

13 In many places such as here in the First Covenant and Torah, the double repetitive first person “I, I,” or “I even I,” or in Hebrew “Ani, Ani” appears as here in Isaiah 43:11, proving once again that Yahshua is not an afterthought. And neither was He formed after YHWH, but is one of the two eternal “I”-s spoken of in this verse, as Yisrael’s Savior. “I and I,” or “I even I,” or “I and also I,” is/are the Savior. Both the Father and His Son are both called Messiah/Savior not Saviors. If only Father YHWH is Savior, then the term should read “Ani” not “Ani, Ani.” He is and always will be one, a true compound unity (Mark 12:29).

14 YHWH sees all His children as Yisrael, and reveals things as if there were no strangers among them.

15 Yisrael and Yahshua are both witness that the Savior is an echad/compound unity, not a yachid/absolute unity.

16 He alone will fully work the plan for Yisrael’s redemption and restoration.
18 Remember not the former things, neither consider the things of old.
19 See, I will do a new thing; now it shall spring forth; shall you not know it? I will even make a derech in the wilderness, and rivers in the desert.  
20 The beast of the field shall honor Me, the jackals and the owls: because I give mayim in the wilderness, and rivers in the desert, to give drink to My people, My chosen.
21 This people have I formed for Myself; they shall show forth My hallel.
22 But you have not called upon Me, O Yaakov; but you have been weary of Me, O Yisrael.
23 You have not brought Me the small cattle of your burnt offerings; neither have you honored Me with your sacrifices. I have not caused you to serve with an offering, nor wearied you with incense.
24 You have bought Me no sweet cane with money, neither have you filled Me with the fat of your sacrifices: but you have served Me with your sins, you have wearied Me with your iniquities.
25 I, even I, am He that blots out your transgressions for My own sake, and will not remember your sins.  
26 Remember Me: let us reason together about mishpat: neither have you honored Me with your offerings; I have not caused you to serve with an offering, nor wearied you with incense.
27 Your first abba has sinned, and your advocates have transgressed against Me.  
28 Therefore I have profaned the rulers of the Kadosh-Place, and have given Yaakov to the curse, and Yisrael to scorn.

44 Yet now hear, O Yaakov My evevd; and Yisrael, whom I have chosen:  
2 This says ויהי שם that made you, and formed you from the womb, who will help you; Fear not, O Yaakov, My evevd; and you, Yeshurun, whom I have chosen.
3 For I will pour mayim upon him that is thirsty, and floods upon the dry ground: I will pour My Ruach upon your zera, and My bracha upon your offspring:  
4 And they shall spring up as among the grass, as willows by the mayim streams.
5 One shall say, I am יהוה’s; and another shall call himself by the name of Yaakov; and another shall write with his hand, Unto יהוה, and name himself by the name of Yisrael.  
6 This says והיה the Melech of Yisrael, and His Redeemer ייה tzvaotov; I am the first, and I am the last; and beside Me there is no Elohim.
7 And who is like Me, let him call and declare it, and lay it before Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show these things to them.
8 Fear not, neither be afraid: have not I told you from that time, and have declared it? You are even My witnesses. Is there an אוגד beside Me? Yes, there is no Rock beside Me; I know not of anyone.
9 They that make a graven image, all of them are vanity; and their delights shall not profit; and they are their own witnesses; they see not, neither know anything; that they may be ashamed.
10 Who has formed an El, or cast a graven image that is profitable for nothing?
11 See, all his fellows shall be ashamed: and the workmen, they are but men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.
12 The craftsmen with the tongs both works in the coals, and fashions it with hammers, and works it with the strength of his arms: yes, he is hungry, and his strength fails: he drinks no mayim, and is weak.
13 The carpenter stretches out his rule: he marks it out with a line; he fits it with planes, and he marks it out with the compass, and makes it after the figure of a man, according to the tifereth of a man; that it may remain in the bayit.
14 He cuts down cedars, and takes the cypress and the oak, which he raised for himself among the eytzim of the forest: he plants a pine, and the rain does nourish it.
15 Then shall it be for a man to burn: for he will take of it, and warm himself; yes, he kindles it, and bakes lechem; yes, he makes an El, and worships it; he makes it a graven image, and falls down before it.
16 He burns part of it in the fire; with part of it he eats flesh; he roasts roast, and is satisfied; yes, he warms himself, and says, Aha, I am warm, I have seen the fire;
17 And the residue of it he makes an El, even his graven image: he falls down to it, and worships it, and makes tefillah to it, and says; Deliver me, for you are my El.
18 They have not known nor understood: for He has shut their eyes, that they cannot see; and their levim, that they cannot understand.
19 And none considers in his lev, neither is there da’at on these things at all.

1 A bright future is promised for all Yisraelites in the Renewed Covenant with YHWH through Yahshua.  
2 Renewed Covenant Yisrael.
3 In Hebrew “Anochi, Anochi,” dual first person reference.
4 Adam and Abraham. If Adam is referred to here, it shows us how YHWH views Yisrael as the continual line from Adam, thus showing the utter foolishness of any form of dispensationalism, or a perceived “church age.”
5 Rulers and dishonest judges.
6 YHWH’s only eternal elect.
7 Meaning: “straight and upright one.”
8 Through Messiah.

9 When Messiah comes to rebuild Yisrael, all His children will be known by the name of Yisrael, and no longer by other titles such as “Jew,” or “gentile.”
10 Father YHWH.
11 In Hebrew Ve goaloh YHWH tzvaot, and His Redeemer YHWH of Hosts, meaning the tool by which He Himself will save us, is also YHWH. This is another reference to the Savior, emanating from Father YHWH, without being the Father.
12 So that the definition of Elohim is Father YHWH + His Redeemer YHWH=YHWH-Echad. Leaving out either power leaves one with error rather than truth.
nor binah to say, I have burned part of it in the fire; yes, also I have baked lechem upon the coals of it; I have roasted flesh, and eaten it: and shall I make the residue of it into an abomination? Shall I fall down to the log of an eytz?

20 He feeds on ashes: a deceived lev has turned him aside, so that he cannot deliver his being, nor say, Is there not a lie in my right hand?

21 Remember these, O Yaakov and Yisrael; for you are My eved: I have formed you; you are My eved: O Yisrael, you shall not be forgotten by Me. 1

22 I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: make teshuvah to Me; for I have redeemed you. 2

23 Sing, O shamayim; for 3 has done it: shout, you depths of the earth: break forth into singing, you mountains, O forest, and every eytz in it: for 4 has redeemed Yaakov, and lifted HImself up in Yisrael. 3

24 This says 5, your Redeemer, and He that formed you from the womb, I am 6 that makes all things; that stretches forth the shamanayim alone; that spreads abroad the earth by Myself;

25 That frustrates the signs of the liars, and makes diviners crazy; that turns wise men backward, and makes their da’at foolish;

26 That confirms the word of His eved, and performs the counsel of His messengers: that says to Yahrushalayim, You shall be inhabited: 4 and to the cities of Yahudah, You shall be rebuilt, 5 and I will raise up the ruined places of it:

27 That says to the deep, Be dry, and I will dry up your rivers:

28 That says of Koresh, He is My shepherd, and shall perform all My pleasure: even saying to Yahrushalayim, You shall be rebuilt; and to the Hekal, your foundation shall be laid. 6

45 This says 5 to His anointed, to Koresh, whose right hand I have grasped, to subdue nations before him; and I will loose the loins of melechim, to open before him the double doors; so that the gates shall not be shut;

2 I will go before you, and make the crooked places straight: I will break in pieces the gates of brass, and cut down the bars of iron:

3 And I will give you the treasures of darkness, and the hidden riches of secret places, that you may know that I, 7, who call you by your name, am the Elohim of Yisrael. 7

4 For Yaakov My eved’s sake, and Yisrael My elect, I have even called you by your name: I have surnamed you, though you have not known Me.

5 I am 8, and there is none else, there is no Elohim beside Me: I dressed you, though you have not known Me; 8

6 That they may know from the rising of the sun, and from the west, that there is none beside Me. I am 8, and there is none else.

7 I form the light, and create darkness: I make shalom, and create evil: I 8 do all these things.

8 Drop down, you shamayim, from above, and let the skies pour down tzedakah: let the earth open, and let them bring forth Yahshua, and let tzedakah spring up together: I 9 have created it.

9 Woe to him that strives with His Makers! 9 An earthen vessel that strives with Him who made it! Shall the clay say to Him that fashioned it, Why did you make it like this? Or, the handiwork saying to the Maker of it, He has no hands?

10 Woe to him that says to his abba, Why did you beget me? Or, to an eema, Why have you conceived me?

11 This says 8, the Kadosh-One of Yisrael, and His Maker, 10 Ask Me of things to come concerning My sons, and concerning the work of My hands command Me. 11

12 I have made the earth, and created man upon it: I, even My hands, have stretched out the shamanayim, and their entire host, have I commanded.

13 I have raised Him up in tzedakah, and I will direct all His halachot. He shall rebuild My city, and He shall let My exiles go, 12 but not for a price, or a bribe, says 8.

14 This says 8, The labor of Mizrayim, and merchandise of Ethiopia and of the Saveans, men of tall stature, shall come over to You, and they shall be Yours: they shall come after You; in chains they shall come over, and they shall fall down to You, they shall make supplication to You, saying, Surely El is in You; and there

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1 The ten tribes of Efrayim-Yisrael cannot be lost, or forgotten even in the nations.

2 Through Messiah.

3 Redemption and His glory of salvation, is found only in all who are redeemed Yisrael.

4 Restored.

5 Restored.

6 YHWH raised up Cyrus/Koresh of Medo-Persia to restore Jerusalem. The reason that Cyrus was so benevolent towards Judah many say was because he read his name here in this prophecy some 150 years before he was born, and came to trust in YHWH. The restoration allowed by Cyrus is but a small foretaste of the restoration coming to both houses of Yisrael, through the eternal, Redeemer and King Yahshua.

7 See note on Chapter 44 verse 28.

8 YHWH introduced Himself to Koresh through the Scriptures.

9 DSS.

10 Father YHWH and His designated Maker for humanity the Messiah Yahshua (Colossians 1:16, John 1:3). In Hebrew: VeYitzro “and His Maker.” The plurality of one is seen.

11 This does not mean believers can command YHWH around. It means in essence - let the nations ask Me and command Me to tell them what good things I have in store for My people Yisrael. We cannot order Him around to perform outside His will as some subtly teach.

12 Jewish-Yisrael in the time of Cyrus, and both houses by Yahshua in the end times.

13 But as YHWH’s servant, Yahshua will do the same in the remez/hint meaning, as Koresh does in the pashat/literal meaning.
is none else, there is no other Elohim.  
15 Truly You are an El that hides Yourself, O Elohim of Yisrael, the Savior.  
16 They shall be ashamed, and also be embarrassed, all of them: they shall go to confusion together that are makers of idols.  
17 But Yisrael shall be saved in חיות with an everlasting Yahshua: you shall not be ashamed nor embarrassed olam without end.  
18 For this says יהוה that created the shemayim; Elohim Himself that formed the earth and made it; He has established it. He created it not in vain, He formed it to be inhabited: I am יהוה; and there is none else.  
19 I have not spoken in secret, in a dark place of the earth: I did not say to the zera of Yaakov, You seek Me in vain: I יהוה speak וצדקה; I declare things that are right.  
20 Assemble yourselves and come; draw near together, you that have escaped from the nations: they have no da’at that set up the wood of their graven image, and make teffilah to an El that cannot save.  
21 Declare, and bring them near, let them take counsel together: who has declared this from ancient time? Who has told it from that time? Have not I יהוה? And there is no Elohim else beside Me; a just El and a Savior; there is none besides Me.  

22 Look to Me, and be you saved, all the ends of the earth: for I am El, and there is none else.  
23 I have sworn by Myself, the Word is gone out of My mouth and will not return, That to Me every knee shall bow, and every tongue shall swear.  
24 Surely, shall one say, in חיות I have וצדקה and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed.  
25 In חיות shall all the zera of Yisrael be justified, and shall tifereth.  

46 Bel bows down, Nevo is stooping, their idols were upon the beasts, and upon the cattle: your carriages were burdened; they are a burden to the weary beast.  
2 They stoop, they bow down together: they could not deliver the burden, but themselves have gone into exile.  
3 Listen to Me, O Beit Yaakov, and all the remnant of Beit Yisrael, who are borne by Me from the belly, who are carried by Me from the womb:  
4 And even to your old age I am He; and even to your gray hairs will I carry you: I have made you, and I will bear you; I will carry you, and will deliver you.  
5 To whom will you liken Me, and make Me equal, and compare Me, that we may be alike?  

1 Many Yisraeelite exiles from Efrayim not in Medo-Persia will also come to Cyrus requesting clemency and freedom. In the end times the exiles of both houses will come to Yahshua, who fulfills these prophecies in a unique end-time context. Former black Yisraeletese who have escaped slavery are seen here in their return to the nation through Yahshua.  
2 Yisrael will be redeemed and restored. Each of us must choose individually if we desire to plug into that covenant and that promise.  
3 A call to two-house unity.  
4 Both houses that have escaped from the pagan ways of the nations are to assemble as one under Yahshua and draw near to Him.  
5 Told of Yisrael’s future.  
6 Literally El-Tzadik, u Messiah “a just El and a Messiah.” Another example that the Savior equals Father + Messiah, not one at the expense of the other.  
7 If YHWH is the only Savior, why do we need another Savior named Yahshua? All these verses do is prove that YHWH is the source and architect of salvation. However as He manifested His salvation through Moses in the First Covenant, He manifests Himself as Savior through the promised “Prophet like Unto Moses” (Deuteronomy 18:18) in the Renewed Covenant. In the cases of Yahshua and Moses, both received their saving power through the Source, who was and is Father YHWH, and both merely manifested that saving power. The Father saves through His Son as confirmed in Psalm 2:12. Moreover, the very fact that Yahshua is called Savior by His disciples without any rebuke proves two things. First, that Savior as a title is a direct link to YHWH, since all Yisrael knew that only YHWH carries that eternal title. By allowing that title to be used in reference to His mission on earth, He was ipso facto accepting the clear declaration that He was YHWH come in the flesh, as the direct and full manifestation of Father YHWH. Second, the Hebrew word “Savior” is the same root as “Messiah,” and so He allowed them to refer to Himself as both “The Savior” and “The Messiah,” whom they had long expected.  
8 Yahshua.  
9 He was sinless.  
10 In Isaiah 45:23 it is clear that YHWH is the one to whom every knee shall bow, since only in YHWH is righteousness, strength, and salvation. So some say in that case “who needs Yahshua?” Philippians 2:9-11 quotes this verse as applicable to Yahshua. Once again we are left with the plain understanding that if every knee will bow to Yahshua, and every knee will bow to the Father, then both the Father and the Messiah are one YHWH. Both receive worship and homage, though the Son redirects it to the Father. The Strength and Righteousness of Yisrael was manifested through His Son, as revealed in Isaiah 9:6, Heb:1:1-3 and Titus 3:13. As mentioned earlier, verses such as Isaiah 43:10 do not read “Elohim-Savior” but rather “Elohim and Savior,” further substantiating that Yahshua the Messiah and His Heavenly Father, His Elohim, are one.  
11 Not all born as Yisrael as seen in Romans 9:6-8, but all who willingly decide they need Yahshua to be declared righteous. All of those will be called and become righteous Yisrael.  
12 Babylonian elohim and the very carts that carry them are defeated and carried away into exile, along with their people.  
13 Only the redeemed remnant will hear.
6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he makes it into an El: they fall down, yes, they worship.  
7 They bear him upon the shoulder, they carry him, and set him in his place, and he stands; from his place shall he not move: yes, one shall cry to him, yet he cannot answer, nor save him out of his trouble.  
8 Remember this, and show yourselves to be men: bring it again to mind, O you transgressors.  
9 Remember the former things of old: for I am El, and there is none else; I am Elohim, and there is none like Me.  
10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure:  
11 Calling a ravenous bird from the east, the man 1 that executes My counsel from a far country: yes, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.  
12 Listen to Me, you stubborn-hearted, that are far from tzedakah:  
13 I bring near My tzedakah: it shall not be far off, and My Yahshua shall not tarry: and I will place Yahshua in Zion for Yisrael My tifereth. 2

47 Come down, and sit in the dust, O virgin daughter of Bavel, sit on the ground: there is no more kesay, O daughter of the Chaldeans: for you shall no more be called tender and delicate.  
2 Take the millstones, and grind flour: uncover your veil, make bare the leg, lift up your skirt, pass through the rivers.  
3 Your nakedness shall be uncovered, yes, your shame shall be seen: I will take vengeance, and I will not meet you as a man. 3  
4 As for our Redeemer, יְוהֵי tzevaoth is His Name, the Kadosh-One of Yisrael.  
5 Sit in silence, and get into darkness, O daughter of the Chaldeans: for you shall no more be called tender and delicate.  
6 I was angry with My people, I have polluted My inheritance, and given them into your hand: you did show them no rachamim; upon the elderly you have laid a heavy hand and yoke.  
7 And you said, I shall be a lady le-olam-va-ed: so that you did not lay these things to your lev, neither did remember the latter end of them.  
8 Therefore listen now to this, you that are given to pleasures, that live carelessly, that say in your lev, I am, and there is none else beside Me; I shall not sit as a widow, neither shall I know the loss of children:  
9 But these two things shall come to you in a moment in one day, the loss of children, and widowhood: they shall come upon you in their fullness for the multitude of your sorceries, and for the great abundance of your evil spells.  
10 For you have trusted in your wickedness: you have said, No one sees me. Your worldly chochmah and your da’at, have perverted you; and you have said in your lev, I am, and there is none else beside me.  
11 Therefore shall evil come upon you; you shall not know from where it rises: and trouble shall befall you; you shall not be able to put it off of you: and ruin shall come upon you suddenly, which you shall not know.  
12 Stand now with your enchantments, and with the multitude of your sorceries, in which you have labored from your youth: if so be that you shall be able to profit, if so be that you may prevail.  
13 You are worn out by the multitude of your counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you from these things that shall come upon you.  
14 See, they shall be as stubble; the fire shall burn them: they shall not deliver themselves from the power of the flame: 4 there shall not be a coal to be warmed by, nor fire to sit beside.  
15 This shall they be to you and with those you have labored, even your merchants, from your youth; they shall wander every one to his own way: no one shall save you. 5

48 Listen to this, O Beit Yaakov, who are called by the name of Yisrael, and are come forth out of the mayim of Yahudah, who swear by the Name of יהוה, and make mention of the Elohim of Yisrael, but not in emet, nor in tzedakah.  
2 For they call themselves after the kadosh city, and lean upon the Elohim of Yisrael; יהוה tzevaoth is His Name.  
3 I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass.  
4 Because I knew that you are stubborn, and your neck is an iron sinew, and your forehead brass;  
5 I have even from the beginning declared it to you; before it came to pass I showed it to you: lest you should say, My idol has done them, and my graven image, and my molded image, has commanded them.  
6 You have heard, and seen all this; and will you not declare it? I have shown you new things from this time, even hidden things, and you did not know them.  
7 They are created now, and not from the beginning; even before this day you have not heard them; lest you should say, See, I knew them.  
8 Yes, you heard not; yes, you knew not; yes, from that time that your ear was not opened: for I knew that you would deal very treacherously, and were called a transgressor from the womb.  
9 For My Name’s sake will I defer My anger, and for My hallel will I be patient with you, so that I cut you not off.  
10 See, I have refined you, but not with silver; I have

1 Cyrus.  
2 יְוהֵי will place salvation into the world through Yisrael His beloved. Yahshua confirms this in John 4:22.  
3 יְוהֵי will bring judgment on Babylon through Medo-Medo-Persia.  
4 Lake of Fire.  
5 The sharp contrast here is between Yisrael with her Redeemer, and Babylon void of redemption and salvation.
chosen you in the furnace of affliction. 1

11 For My own sake, even for My own sake, will I do it: for how should My Name be polluted? And I will not give My tifereth to another.

12 Listen to Me, O Yaakov and Yisrael, My called; I am He; I am the first, I also am the last.

13 My hand also has laid the foundation of the earth, and My Right Hand has spanned the shamayim: when I call to them, they stand up together.

14 All of you; assemble yourselves, and listen. Who among them has declared these things? הוהי has loved him: he will do His pleasure on Bavel, and His Arm shall among them has declared these things?

15 I, even I, 2 have spoken; yes, I have called him: I have brought him in, and he shall prosper in his derech.

16 Come near to Me, listen to this: I have not spoken in secret from the beginning; from the time that it was, 3 I was there; and now the Master הוהי, and His Ruach, has sent Me. 4

17 This says הוהי, your Redeemer, the Kadosh-One of Yisrael; I am הוהי your Elohim who teaches you to profit, who leads you by the derech that you should go.

18 O that you had listened to My mitzvot! Then your shalom would have been there as a river, and your tzedakah as the waves of the sea:

19 Your zera also would have been as the sand, and the offsprings of your inward parts like the gravel of it; his name should not have been cut off nor destroyed from before Me.

20 Go forth from Bavel, flee from the Chaldeans, with a voice of singing; declare and, tell this, utter it even to the ends of the earth; say, הוהי has redeemed His eved Yaakov: 5

21 And they thirsted not when He led them through the deserts: He caused the mayim to flow out of the Rock for them: He split the Rock also, and the mayim gushed out.

22 There is no shalom, says הוהי, to the wicked.

49 Listen, O coastlands, to Me; and hear, you nations, from far; 6 הוהי has called Me from the womb; 7 from the the inward parts of My eema has He made mention of My Name.

2 And He has made My mouth like a sharp arrow; 9 in the shadow of His hand has He hidden me, 10 and made Me a polished shaft; in His quiver has He hidden Me;

3 And said to Me, You are My Eved, O Yisrael, 11 through whom I will be lifted up.

4 Then I said, I have labored in vain, I have spent My strength for nothing, and in vain: yet surely My mishpat is from הוהי, and My work from My Elohim. 12

5 And now, says הוהי that formed Me 13 from the womb, to His Eved, 14 to bring Yaakov again 15 to Him, though Yisrael is not yet gathered, 17 yet I am esteemed with tifereth in the eyes of הוהי, 18 and My Elohim shall be My strength. 19

6 And He said, It is a light, easy and small thing 20 that You should be My Eved to raise up the tribes of Yaakov, 21 and to restore the preserved ones 22 of

1 Yahshua was hidden in the Father in eternity past, before He was brought forth.

11 The Servant here in the primary literal application is Yahshua, as the text will reveal, and not Yisrael the nation.

12 This portrays a concern on behalf of Yisrael (the title in this context for the Messiah, since He is the personification of all that is called Yisrael) that He might fail in His assignment given to Him by the Father.

13 Not created but re-formed as the Word sent to Jacob.

14 The willing Suffering Servant Messiah Son of Joseph formed from within YHWH in eternity past, who was ordained to suffer to bring the ten tribes home, and reunite them with believing Judah.

15 To restore Jacob. The Hebrew is lashuv, or to return Jacob.

16 This has to be Messiah, for Jacob cannot return Jacob from exile, any more than Yisrael can die for the sins of Yisrael, in a Torah-based system of substitutionary vicarious blood atonement.

17 Without Messiah Yisrael cannot be gathered.

18 For a willingness to come to earth and be obedient.

19 Father YHWH will give Him the mission, and the strength to perform that mission.

20 Since Yahshua is in the full authority of Almighty YHWH, it is a small task for Him to regather the 12 tribes of both divided houses, back into one united Yisrael. What is impossible with man is possible and easy with YHWH.

21 All 12 tribes.

22 The term “preserved ones” is ve-notsire (vav, nun, tzamech, yud, resh, yud), or “the notsire Yisrael.” Those returning from the 12 tribes are called by this name. Yahshua’s job is to restore and return all 12 tribes back into one family as His disciples, or the “preserved ones” of Yisrael, into one olive tree. Preserved believers from both houses, or all 12 tribes, are no longer referred to only as Efrayim-Yisrael, or Jewish-Yisrael, but as Nazarenes of Yisrael. Here the Hebrew word is Notsire Yisrael, or the Nazarenes of Yisrael. Of course, the misguided traditional rabbis don’t want anyone to accept that fact that the Nazarenes are really biological Yisraelites and not pagans. Therefore in many Jewish bibles such as the

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1 Yisrael will go through the ultimate affliction of the Great Tribulation.
2 Hebrew: “Ani, Ani,” a reference to the plurality of one.
3 This world.
4 Yahshua speaking in the first person is being sent to rescue Yisrael along with the power of YHWH, the Set-Apart Spirit. A clear view of the plurality of one.
5 That’s the ongoing Good News. YHWH has redeemed redeemed Yisrael physically many times in history as well as spiritually at the end of the age.
6 Latter-day Efrayimite nations.
7 The pre-existent Yahshua speaking in the first person.
8 Yahshua was the Name given to Him before His birth according to Luke 2:21.
9 He is the Word of YHWH, sharper than a two-edged sword.
Yisrael: I will also give You for a Light to the heathen, that You may be My Yahshua to the ends of the earth. This says רבי, the Redeemer of Yisrael, their Kadosh-One, to Him whom man despises, to Him whom the nation abhors, to be the Eved over rulers, melechim shall see and arise, rulers also shall worship, because of יד וداء that is faithful, and the Kadosh-One of Yisrael, and He shall choose You.

7 This says רבי, In an acceptable time have I heard You, and in the day of Yahshua have I helped You: and I will preserve You, and give You for a brit of the people, to restore the land, to cause You to inherit the desolate heritages; 9 That You may say to the prisoners, Go out; to them that are in darkness, Show yourselves. 12 They shall feed on the ways, and their pastures shall be in all the bare hills.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that has rachamim on them shall also lead them, even by the springs of mayim shall He guide them. 13 And I will make all My mountains a derech, and My highways shall be exalted. 15 See, these shall come from far: and, see, these from the north and from the west; and these from the land

Stone English Edition Tanach, they have purposely left out the vowel pointing, to make it appear as a different word, and then added a different but similar word with vowel pointing in brackets, changing the yud to a vav, to purposely make the reader unable to pronounce the word natsire as it actually appears, and changing it to “netsuri,” or “ruins.” The two-house movement does not teach that the ten northern tribes were annihilated. Rather, we teach that preservation did take place, not as a nation, or kingdom, but as individuals called the “preserved ones of Jacob” in Isaiah 49:6. The early believers in Jerusalem, Judea (Judah), and Shomron/Samaria (Efrayim’s former capital), were all called Notzrim, Notsraei, or Netsarim Yisrael. They were the “preserved ones” from both houses, from both the 721 BCE and 586 BCE exiles. Believers are the preserved little branches, or notzrim of the main Vine, our Messiah Yahshua. The Hebrew word for branches is netsarim the same term used here for “preserved ones.” So we are the “preserved branches” of Yisrael. In John 15, Yahshua calls all believers regardless of race, Nazarenes, or branches/netsarim. Jeremiah 31:6 also makes reference to the watchmen, or Notsrim returning to the hills of Efrayim, or the Notsirim returning to the hills of the north, as YHWH becomes a Father to all the tribes, or clans of Yisrael (Jeremiah 31:1) again.

1 If Yahshua is the Messiah, by Scriptural definition, He must be raising up all of physical Yisrael wherever they are. If He is not, and is just restoring “Jews and gentiles” (non-Yisraelites) alone to Dawid’s Tabernacle, then He is a false Messiah. That is the issue at stake. The real Messiah must arrive and gather all the exiles of Yisrael in both houses and all their non-Yisraelite companions (Ezekiel 37:15-17). If Yahshua is Messiah, then rest assured that most of those being rescued from the nations are Joseph’s House, and his non-Yisraelite companions.

2 In addition to the primary role of regathering all 12 tribes from both houses, Yahshua will also be a Light to the heathen, who desire to join the Commonwealth of Yisrael. Notice that His primary mission is not to build a “gentile church” and invite Yisraelites to join. Religion has fully and totally reversed the primary order and main focus of His mission.

3 Just so Yahshua does not get bored with His easy mission to both houses of Yisrael, YHWH will give Him some true heathens to seek for as well. All who desire salvation must appoint Yahshua as Savior, and desire YHWH’s salvation, and desire to live in accordance with Yisrael’s eternal constitution called the Torah.

4 The Set-Apart One for all 12 tribes, the Messiah Yahshua.

5 The Set-Apart One for all 12 tribes, the Messiah Yahshua.

6 Many men among Yisrael and Judah’s rulers hated this Yahshua, despite the fact that He came to search for them, find them, and forgive them. He came to be the ultimate server and laid down his life as a ransom for many.

7 Father YHWH has chosen Yahshua to bring Himself worshippers, from the ends of the earth, including kings, rulers, and presidents.

9 Those calling on Messiah will be the preserved of Yisrael, designated as a “brit am,” or “covenant people” to restore the land, and cause other redeemed remnant covenant people, to inherit all the pagan, or ruined inheritances and cultures, even those many of us once belonged to.

10 Redeemed Yisraelites.

11 Isaiah 9:1-3.

12 The two-house message of restoration, is one that set the captives of both houses free from bondage and error, as well as guarantees their physical return to the land. Moreover, it cries out to the hidden, yet preserved of our people to stand up, declare themselves and show the world just who they are in Messiah and the Commonwealth of Yisrael. The restoration message allows former pagan prisoners to show and declare themselves openly, as Yisrael.

13 The return will be with great and wonderful guidance back to His Torah. He will not leave us comfortless in our return to Zion, but will accompany us.

14 This also speaks of the fact that the ten tribes of Efrayim-Yisrael will return and settle in an area not lacking in food and water.

15 YHWH will open many roads of return to the 12 tribes.

16 Efrayim-Yisrael coming from the farthest points from Jerusalem on the earth.
13 Sing, O shamanim; and be full of simcha, O earth; and break forth into singing, O mountains: for Ḥayyim has comforted His people, and will have rahamim upon His afflicted. 14 But Tzion said, Ḥayyim has forsaken me, and My Master has forgotten me.

5 Can a woman forget her nursing child, that she should not have rahamim on the son of her womb? Yes perhaps, they may forget, yet will I not forget you. 6 See, I have graven you upon the palms of My hands; your walls are continually before Me.

16 Your children shall hurry back to Me; your destroyers and they that made you a ruin shall depart from you. 17 Lift up your eyes all around, and see: all these who have gathered themselves together, and have come to You. As I live, says Ḥayyim, you shall surely clothe Yourself with them all, as with an ornament, and bind them on You, as does a bride.

19 For your waste and your desolate places, and the land of your destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed you up shall be far away.

1 Sinim, according to Rashi and the Aramaic translation of verse 12, is the land of the south. The land farthest away and furthest south from Yisrael is Australia. In the Latin Vulgate translation of the Bible by Jerome, the word in verse 12 for “Sinim” is “Australi,” or (in English) “Australia.” Rashi attributes the lost tribe of Simeon to Australia, the “Great Southland.” The name Sinim contains the root word for Sinai, both the mountain and the entire Sinai Peninsula. The Sinai Peninsula hosted a large population from the tribe of Simeon to Australia, the “Great Southland.” The name Sinim contains the root word for Sinai, both the mountain and the entire Sinai Peninsula. In many respects Australia is similar to the Sinai Peninsula. In the restoration, return and regathering of all Yisrael, both the heavens and the earth will join as one in great gladness.

3 Ḥayyim’s eternal love for Yisrael is greater than any human love, reason, or emotion.

4 This passage has to be referring to the House of Yisrael (Efrayim), since neither of the two major Jewish Diasporas (586 BCE and 70 CE) had yet occurred, when Isaiah was written in 720 BCE.

5 Through Yahshua’s impalement, He took the nails because of His love for you, and all Yisrael.

6 Your earthly Tabernacle.

7 In the restoration of all Yisrael, He will gather both houses as one, and we will respond to Messiah’s mission by coming to Him and responding to His drawing power.

8 In verse 18 of Isaiah 49, Ḥayyim tells His Son Yahshua to put on regathered Efrayim as an ornament of Ḥayyim’s remarriage to His people.

9 In verses 19-21 of Isaiah 49, we see a divinely mandated, major role reversal. In Messiah’s days, we see Efrayim’s oppressors and captors being tormented with global dispersion, never to be regathered, while Efrayim-Yisrael has been regathered to the land of their former destruction. Those who did the swallowing will take Efrayim’s place in the exile, as the swallowed. This is exactly what happened to the now-defunct Assyrian, Babylonian, Medo-Persian and Roman gentile empires.

10 Verse 20 shows that returning Efrayim will be so numerous, that the land of Yisrael as it appears today, will not have enough space to contain Joseph’s seed, let alone Judah’s.

11 In verse 21, the amazed peoples of Efrayim are flabbergasted at the fact that their brethren (other lost Yisraelites), are not only still extant, but, in fact, numerically multiplied and prosperous.

12 Yahshua.

13 Brethren carrying brethren. Jews and Efrayimites beginning to carry each other back to the land, when Messiah is revealed. This is not talking about renting airplanes, and cutting deals with the orthodox Jews in Yisrael, promising them not to share the Good News, or denying Yahshua, just to get in. Those of the nations are Yisraelites, encouraging other Yisraelites, to begin to return in the days of Messiah, who will oversee the final ingathering. All the finer details are left up to King Messiah.

14 All nations will serve remnant Yisrael in the kingdom.

15 In the return to Ḥayyim spiritually speaking, all the kings and queens of the earth will bow down to us, as we subject them in right-ruling in the age to come. However in the physical return to the land, we must wait for Yahshua to speak to us and truly open a door in this age, or wait until the age to come. If we are forced to wait, we will not be ashamed, since our fallen inclinations and desires may lead us to deceive and mislead others in order to return to the land, in our own timing.

16 Both houses can rest in that promise of salvation and restoration, through His deliverance.
26 And I will feed them that oppress you with their own flesh; and they shall be drunk with their own dham, as with sweet wine: and all flesh shall know that I am your Savior and your Redeemer, the Mighty One of Yaakov.

50 This says רדוי. Where is the bill of your eema’s divorcement, whom I have put away? Or, which of My creditors is it to whom I have sold you? See, for your iniquities you have sold yourselves, and for your divorcement, whom I have put away? Or, which of My Yaakov.

2 Why, when I came looking, was there no man? 3 When I called, was there none to answer? Is My hand shortened iniquities you have sold yourselves, and for your divorcement, whom I have put away? Or, which of My Yaakov.

6 And I will feed them that oppress you with their own flesh; and they shall be drunk with their own dahm, as with sweet wine: and all flesh shall know that I am your Savior and your Redeemer, the Mighty One of Yaakov.

51 Listen to Me, you that follow after tzedakah, you that seek רדוי look to the Rock from which you are cut, and to the hole of the pit from where you are dug.

See, the Master will help Me; therefore shall I not be embarrassed: therefore have I set My face like a flint, and I know that I shall not be ashamed. 7 For the Master רדוי will help Me; therefore shall I not be embarrassed: therefore have I set My face like a flint, and I know that I shall not be ashamed. 8 He is near that justifies Me: who is My adversary? Let him come near to Me. 9 See, the Master רדוי will help Me; who is he that shall condemn Me? See, they all shall grow old as a garment; the moth shall eat them up.

14 All Messiah’s enemies will be vanquished through the Father (Hebrews 1:11).

15 Yahshua.

16 Yisrael.

17 The only kind of acceptable faith there is includes loving His true Name.

18 In contrast to those who trust YHWH for restoration, some who pervert the message by lighting their own flames for Yisrael’s two-house return, will surely lie down in sorrow.

20 The first recorded man and woman to cross over, or become Ivrim/Hebrews. We must leave all paganism and false notions behind in Babylon just like they did, in order to receive the same promises that they did.

21 When starting out in your new return to the nation of your ancestors you can expect to walk as one, all alone, with no help from any humans. Eventually fellow Yisraelites will come along to encourage you.

22 With the blessing of physical multiplicity and personal salvation, both contained in that single promise, as it is with us when we become Yisrael. We are both physically and spiritually blessed and increased.

23 In the age to come.

24 Millennial bliss.

25 Messiah came primarily for Yisrael and whosoever else wills.

26 The Torah of the coming Messiah. Yahshua came to reinforce and internalize the Father’s Torah.

27 Yahshua.

28 Yishi in Hebrew.
My arms shall judge the nations; the coastlands shall wait upon Me, and on My Arm shall they trust.
6 Lift up your eyes to the shamayim, and look upon the earth beneath: for the shamayim shall vanish away like smoke, and the earth shall grow old like a garment, and they that live in it shall die in like manner: but My Yahshua shall be le-olam va-ed and My tzedakah shall never be abolished. 4
7 Listen to Me, you that know tzedakah, the people in whose lev is My Torah; fear not the reproach of men, neither be afraid of their insults.
8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My tzedakah shall be from generation to generation.
9 Awake, awake, put on strength, O Arm of Yahshua, awake, as in the ancient days, in the generations of old. Wasn’t it You that has decreed a severe sentence, and wounded the dragon?

10 Are You not He who has dried the sea, the mayim of the great deep; that has made the depths of the sea a derech for the ransomed to cross over?
11 Therefore the redeemed of Yahweh shall return, and come with singing to Tzion, and everlasting simcha shall be upon their head: they shall obtain simcha and joy; and sorrow and mourning shall flee away.
12 I, even I, am He that comforts you: who are you, that you should be afraid of a man that shall die, and of the ben adam who shall be made as grass;
13 And in turn forget your Maker, that has stretched forth the shamayim, and laid the foundations of the earth; and you have feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?
14 The captive exile is in a hurry that he may be loosed, and that he should not die in the pit, nor that his lechem should fail.
15 But I am your Elohim that divided the Sea of Reeds, whose waves roared: tzevaoth is His Name.
16 And I have put My words in Your mouth, and I have covered You in the shadow of My hand, that I may plant the shamayim, and lay the foundations of the earth, and say to Tzion, You are My Ami-Me People.
17 Awake, awake, stand up, O Yahrushalayim, you who have drunk at the hand of יהוה and the cup of His fury; you have drunken the dregs of the cup of trembling, and drained them out.
18 There is none to guide her among all the sons whom she has brought forth; neither is there any that takes her by the hand of all the sons that she has brought up.
19 These two things are coming upon you; who shall be sorry for you? Ruin, and destruction, the famine, and the sword: by whom shall I comfort you?
20 Your sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of יהוה, the rebuke of your Elohim.
21 Therefore listen to this right now, you who are afflicted, and drunk, but not with wine:
22 This says your Master, יהוה, and your Elohim that pleads the cause of His people, See, I have taken out of your hand the cup of trembling, even the dregs of the cup of My fury; you shall no more drink it again.
23 But I will put it into the hand of those that afflict you; who have said to your being, Bow down, that we may walk over you: and you have laid your body down like the ground, and like the street, to those that walked over you.

52 Awake, awake; put on your strength, O Tzion; put on your beautiful garments, O Yahrushalayim, the kadosh city: from now on there shall no more come into you the uncircumcised and the unclean.
2 Shake yourself from the dust; arise, and sit down, O Yahushua; loose yourself from the bands of your neck, O captive daughter of Tzion.
3 For this says יהוה, You have sold yourselves for nothing; and for this reason I will deliver you no more.

1 Yahshua and Torah. His dual “arms” to Yisrael.
2 Yahshua.
3 Yehshuati in Hebrew.
4 This applies to the written Torah and the living Torah Yahshua.
5 Your return to Yisrael must be with full devotion and conviction, or you will lose your inheritance in Zion.
6 All those Yisraelites clothed in Yahshua’s righteousness, will live forever, just like their Savior King.
7 Hebrew: veyeshuati.
8 Yahshua.
9 Symbolizing Egypt and Pharaoh.
10 DSS - the dispersed, LXX - by the help of YHWH.
11 In the two house restoration, limited to the ransomed and redeemed, not to biological apostate Jewish, or Efraim-Yisrael.
12 To the land and all the customs and culture as well.
13 In the age to come.
14 Your love for personal Yisraelite restoration will help you overcome your fear of the opinions of others.
15 Returning Yisraelites must be preoccupied with their return and not with the foes that threaten them.
16 Natural anxiety will accompany the return.
17 The renewed heavens will follow the blueprint of the earthly renewal of Yisrael.
18 Relax. YHWH has declared you to be His chosen nation. Enjoy the return, and don’t let your enemies steal that joy.
19 Therefore the need for Messiah to lead us home in the true way.
20 Another reason for the need of Messiah.
21 Father and Son. “Your Elohim,” who is said to plead for Yisrael, is a clear reference to the Son’s mediation role for Yisrael.
22 Forgiveness is coming soon by His Son.
23 All the heathen empires throughout history, specifically Assyria, Babylon, Medo-Persia and Rome and Islam.
24 In the kingdom no uncircumcised people can enter the renewed Jerusalem, providing further evidence that Father YHWH sees all believers as Yisraelites.
25 Don’t just listen to the truth, act on it and loose yourself when you listen to the truth.
and you shall be redeemed without money.\(^1\)

4 For this says the Master דוד, My people went down before into Mitzrayim to sojourn there; and Ashshur oppressed them without cause.

5 Now therefore, what have I here, says דוד, that My people are taken away for nothing? Those that rule over them make them to wail, says דוד; and My Name continually every day is despised and mocked.

6 Therefore My People-Ami shall know My Name: therefore they shall know in that day\(^4\) that I am He that does speaks:see, it is I.

7 How beautiful upon the mountains are the feet of Him that brings Tov News, that publishes shalom; that brings Tov News of tov things, that publishes Yahshua; that says to Tzion, your Elohim reigns!

8 Your watchmen shall lift up their voices; with their voices together\(^6\) shall they shir: for they shall see eye-to-eye, when מושל will return to Tzion with compassion.\(^7\)

9 Break forth into simcha, shir together, you waste places of Yahrushalayim: for מושל has comforted His people, He has redeemed Yahrushalayim.\(^8\)

10 מושל has made bare His kadosh Arm in the eyes of all the nations; and all the ends of the olam shall see the Yahshua of our Elohim.\(^9\)

11 Depart, depart, go out from there, touch no unclean thing;\(^10\) go out of the midst of her; be clean, that bear the vessels of מושל.

12 For you shall not come out with haste,\(^12\)

13 for מושל will go before you;\(^13\) and the Elohim of Yisrael will be your reward.\(^15\)

14 Many were astonished at Him; His appearance was so marred more than any man,\(^16\) and His form marred more than the sons of men: 20

15 So shall He sprinkle many nations;\(^21\) the melechim shall shut their mouths at Him: for that which had not been told to them shall they see; and that which they had not heard shall they consider.\(^22\)

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1 Eternal life is free, and without cost, but discipleship brings about a great cost from our own lives.

2 When YHWH’s Name and His character are at stake, He moves very rapidly.

3 Heed this well. You cannot be part of Yisrael without knowing, loving, using and proclaiming His Name. This Scripture is etched in simplicity and cannot be twisted, or reasoned away.

4 At the dawn of the age to come.

5 The One coming with the Good News is Yahshua and part of His proclamation is making sure that Zion knows His Name and removes themselves from the manmade ban of the apostate rabbis.

6 Watchman from both houses join together in song, as as they see eye-to-eye as one, as both of them set their eyes on YHWH’s return to Zion. This is a reference to the restored kingdom and the second coming.\(^7\)

7 DSS, LXX.

8 Redemption songs will be sung in harmony by the love and joy for Yahshua and each other when Yisrael’s capital and its dwellers receive the gift of pardon and redemption, by recognizing YHWH’s Son, according to Zechariah 12:10.

9 All nations drink of the good of our YHWH.

10 Touch nothing forbidden in Torah.

11 Quoted by Paul in Second Corinthians 6:17-18, giving further evidence that he considered them Yisrael. To overcome in our restoration walk, we must come out of all religious systems that are founded in error, lest we be overcome, while being called to be overcomers.

12 We will not come out of the exile in haste, but rather in slow progressive stages.

13 Man-made plans will not bring the full restoration and kingdom. Only when YHWH goes before us, are we to make aliyah/immigration and not a nanosecond sooner.

14 He alone will lead and plan this restoration and return.

15 The end of the exile is not a Jewish experience without Yahshua as King.

16 “Targum Yonathan” in Aramaic dated from the time of Yahshua reads “My Servant the Messiah.”

17 Salvation as a finished work, for both houses.

18 Second only in the throne of the cosmos to His Elohim Father YHWH.

19 The beaten and smitten Messiah.

20 He became unrecognizable as a human being.

21 With the blood of atonement.

22 Even though many kings and nobles will not be eyewitneses, but will only hear of this Man’s suffering for sin, yet the wonders of YHWH’s love will cause them to hold their silence, and just allow themselves to be sprinkled with His blood. They will come to understand the events not by their actual attendance, but by a revelation of the Spirit.
53 1 2 3 Who has believed our report? 4 And to whom is is the Arm of Ṭov 5 revealed? 6
2 For He shall grow up before Him 7 as a tender plant, and as a root out of a dry ground: 8 He has neither form nor beauty; and when we shall see Him, there is no tifereth that we should desire Him. 9
3 He is despised and rejected of men; 10 a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; 11 He was despised, and we esteemed Him not.
4 In truth He has borne our sicknesses, and carried our pain: 12 yet we did reckon Him beaten, smitten of, Elohim and afflicted. 13
5 But He was wounded for our transgressions, He was crushed for our iniquities: the chastisement for our shalom was upon Him; and with His stripes we are healed. 14 15
6 All we like sheep have gone astray; 16 we have turned each one to his own derech; and Ṭov has laid on Him the iniquity of us all. 17
7 He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a Lamb to the slaughter, 18 and as a sheep before its shearsers is dumb, so He opens not His mouth. 19
8 He was taken from prison and from mishpat: 20 and who shall declare His generation? For He was cut off 21 out of the land of the living: for the transgression of my people-ami 22 was He beaten. 9
9 And they 23 made His grave with the wicked, and with the rich people 24 in His death; 25 because He had done no violence, neither was any deceit in His mouth. 26 27
10 Yet it pleased יוהיה to crush Him, and He made Him suffer; 28 He has put Him to grief: when You shall make

1 Isaiah 53, a chapter clearly speaking of the Suffering Servant Messiah, containing Yahshua’s Name by counting every 20th letter back from left to right beginning with the second yud in “ya’arik” in verse 10 is revealed as “Yahshua-shem'i,” or “Yahshua is My Name.” Je--s is His Name by Yacov Rambsel (Frontier Research Pub.) The Isaiah chapters pages 25-65, Page 28, Page 40.
2 Many prophecies in the First Covenant that are clearly future events use “prophetic perfect verbs” to describe still future prophetic events, since YHWH knows the end from the beginning, and is prophetically declaring “a finished action,” even though it hasn’t actually taken place. The Suffering Servant chapter of Isaiah 53 is one such example, where the Servant is seen as having completed the work of atonement, yet its literal fulfillment is some 740 years in the future. Even the anti-missionaries see Isaiah 53 as national Yisrael (not Yahshua) suffering for mankind in the future, despite the actual language being written in a past tense, or “prophetic perfect” verb usage.
3 Isaiah 53 is banned in the Shabbat Haftarah (prophetic portions read in synagogues during Shabbat services) portions. If this chapter does not speak clearly about Yahshua then what are they running from?
4 The report about Yisrael’s Suffering Servant Messiah from Yisraelites to Yisraelites, is not a “gentile” message.
5 Metaphor for His deliverance, or redemption.
6 Despite the telling and proclamation of the Good News, many in Yisrael from both houses will stumble over the report as prophesied in Isaiah 8:14, and turn the good report into one for stumbling and unbelief. This verse prophesies that the report of Messiah’s death, would meet with much rejection.
7 “Before Father YHWH,” where all sacrifices had to be presented according to Torah.
8 Normal roots grow in fertile ground. This is a remez, or hint of the virgin birth.
9 Messiah looked just like us and was not dressed in king’s clothing.
10 “Men” is a synonym for the men of YHWH’s flock, or Yisrael. Both houses rejected His message. Efrayim rejected His Torah and Judah His blood atonement.
11 Both houses still run from the true message, either rejecting it outright, or else changing it into a gentle western anti-nomian perversion.
12 The “our” is a reference to both houses of Yisrael.
13 Both houses thought His suffering was for His own sins and not ours.
14 He brought peace and healing between YHWH and man, and between both warring houses of Yisrael, if the individual allows His work to be internalized.
15 Physical and spiritual healing are both part of the benefits of the atonement.
16 Matthew 15:24 reminds us, that He suffered for the lost sheep of Yisrael from both houses.
17 All Yisrael’s sins fell on Him, since we were the former lost sheep of His fold.
18 The Lamb of YHWH. Yisrael as a nation was never silent in the face of suffering.
19 As seen by His refusal to defend Himself.
20 Killed in violation of Torah and even Jewish law. Right-ruling was not enacted in His so-called trial. Yahshua arrived at trial straight from prison.
21 Hebrew: Nigzar.
22 Pesha ami, or the transgression of my nation. Yisrael as a nation cannot die for Yisrael, since in order to be a valid Torah sacrifice, the sacrifice must be a substitution, and vicarious in nature. He died for both houses of the nation.
23 DSS: “They,” being the Yisraelites who prepared His tomb.
24 DSS.
25 DSS: In His tomb.
26 As seen in His burial in the tomb of Joseph of Arimathaea (a rich man), and His death between two wicked thieves.
27 Father YHWH declares the Lamb here as spotless and without sin.
28 DSS.
His being an asham for sin, He shall see His zera, and He shall prolong His days, and the pleasure of מַחֲמוֹד shall shall prosper in His hand. 11 He shall see the Light the result of the travail of His being, and shall be satisfied: 7 And by His da’at shall My Tzadik Eved 8 justify many, for He shall bear their iniquities.

12 Therefore will I divide Him a portion with the great, and He shall divide the plunder with the strong; because He has poured out His being to death: and He was counted with the transgressors; and He bore the sins of many, and made intercession for their transgressions.

Sing, O barren, you that did not bear; break forth into singing, and cry aloud, you that did not travail with child: for more are the children of the desolate than the children of the married wife, says יְהוָה.

2 Enlarge the place of your tent, and let them stretch forth the curtains of your dwellings: spare not, lengthen your cords, and strengthen your stakes:

3 For you shall break forth on the right hand and on the left; and Your zera shall inherit the nations, and make the desolate cities to be inhabited.

4 Fear not; for you shall not be ashamed: neither will you be embarrassed; for you shall not be put to shame; for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more.

Literally a special substituted type of sacrifice. This word asham, Strong’s H #817, is used very rarely and is specifically related to an offering for guilt. Here Yahshua dies for Yisrael’s collective guilt.

In the very first book of Scripture, as in many other places “seed” can be used for seed other than human sperm as seen in Genesis 1:11, where fruit is seen to contain seed. The Hebrew word here and in other places is zera. Of course, it is metaphoric, and through the centuries Yahshua has had billions of faithful children, who look to Him for full adoption into YHWH’s eternal family. Both houses need that adoption.

His life is prolonged after He is said to be dead, a reference to physical resurrection.

Yahshua did have His human days prolonged on the earth by 40 days. This term yaarich yamim refers only to those 40 days after death between His resurrection and His ascension. This term does not refer to His past life in heaven, in YHWH’s bosom, or now at YHWH’s right hand as YHWH, since Isaiah speaks of His earthly days being prolonged. Isaiah properly uses the term, yaarich yamim to refer to those 40 days. Were Isaiah referring to Yahshua’s eternality, He would have no doubt used a different term such as: le-olam, or le-olam-va-ed, or le-chayai-olam.

In His hand mankind and Yisrael will be restored.

The missing word “light” is found in the LXX (Septuagint), and in the Dead Sea Scrolls. Therefore we see the Messiah dying, and after death, seeing light again by His days being prolonged. By removing the word “light” after death, as in “light,” or “life after death,” the counter-missionaries have tried unsuccessfully to remove a clear reference to Messiah’s resurrection, after His death.

YHWH’s wrath at Yisrael’s sin was fully brought forth upon Yahshua, and His righteous judgment upon that sin has been fully satisfied, which is why Yahshua cried out “It is finished.”

Unlike the nation of Yisrael, Isaiah 53:11 calls the Sufferer “righteous,” and YHWH called Yisrael (as a nation) many things, but never called them blameless, or righteous as Isaiah 53, calls the Suffering Servant.

“Justify” means they will become reborn, just as if they’ve never sinned.

He (Yahshua) has carried away all of Yisrael’s sins, never to be brought back again.

Isaiah 53:12 must be taken in conjunction with Daniel 9:25, where it speaks of the “cutting off,” or death of the Messiah (in Hebrew, Ye Karet Messiah).
For your Maker is your Husband: the Kadosh-One of Yisrael has called you back as a woman forsaken and grieved in ruach, like a wife of youth, when you were refused, says your Elohim.

For a small moment have I forsaken you; but with great Rachamim on you, says your Redeemer.

For a small moment have I forsaken you; but with great Rachamim on you, I will gather you again.

In an overflow of My wrath I hid My face from you for a moment; but with everlasting Chesed will I have Rachamim on you, says YHWH your Redeemer.

For this is as the mayim of Noach to Me: for as I have sworn that the mayim of Noach should no more go over the earth; so have I sworn that I would not be angry with you, nor rebuke you again.

For the mountains shall depart, and the hills shall be removed; but My Chessed shall not be removed, says YHWH, which in the Hebrew is ve-Goalecha, or literally “your Redeemers.” We see the Father and Son in this verse as one in both cases.

And all your children shall be taught by YHWH; and great shall be the shalom of your children.

And I will make your windows of rubies, and your foundations with sapphires.

In tzedakah shall you be established.

For your Maker is your Husband: the Kadosh-One of Your whole earth shall He be called.

For a small moment have I forsaken you, but with great Rachamim on you, when you were refused, says your Elohim.

For a small moment have I forsaken you; but with great Rachamim on you, I will gather you again.

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For the mountains shall depart, and the hills shall be removed; but My Chessed shall not be removed, but My Rachamim shall not depart from you again.

In tzedakah shall you be established.

For your Maker is your Husband: the Kadosh-One of Yisrael; The Elohim of the whole earth shall He be called.

6 See, they shall surely gather together, but not by Me: whosoever shall gather against you shall fall for your sake.

6 See, I have created the blacksmith that blows the coals in the fire, and that brings forth an instrument for his work; and I have also created the mayim that destroy.

15 No weapon that is formed against you shall be effective; and every tongue that shall rise up against you to judge you, you shall condemn. This is the heritage of the avadim of YHWH, and their tzedakah is from Me, says YHWH.

55 Hello, every one that thirsts, come to the mayim; and he that has no money; come, buy, and eat; yes, come, buy wine and milk without money and without price.

2 Why do you spend money for that which is not lechem? And your labor for that which does not satisfy? Listen diligently to Me, and eat that which is tov, and let your soul delight itself in fatness.

13 And all your children shall be taught by YHWH; and great shall be the shalom of your children.

14 In tzedakah shall you be established.

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18 21 See, I have given Him as a witness to the people, a Leader and Commander to the people.

5 See, You shall call a nation that You knew not, and they shall run toward you; because I have called you, says YHWH.

3 They shall come from the wilderness, and from the dry and waste land; they shall(Screen for redaction) from the mountains of Efrayim, says YHWH.

10 They shall come from the wilderness, and from the dry and waste land; from the mountains of Efrayim, says YHWH.

11 They shall come from the wilderness, and from the dry and waste land; from the mountains of Efrayim, says YHWH.

12 This is a nice little warning thrown in here. All attempts to gather Efrayim are destined to fail without Yahshua being King over both houses as outlined in Ezekiel 37. So do not trust every work, or movement using, or referring to the term “gathering,” or “ingathering,” or House of Joseph, if they deny Yahshua, or if they are not allowed to share Yahshua with all Yisrael.

13 Gathering in any manner not prescribed in Scripture shall not stand, and actually does not hold Efrayim’s best interests at heart.

14 Hebraic heritage.

15 Blood atonement provided by Yahshua.

16 Many Christians quote this verse-promise, but do not actually comprehend the depths of what they claim. Of course this is a verse of divine protection and guardianship, but moreover, it declares to them that they are Yisraelettes, since this promise in context is given eternally to Yisrael, specifically to Efrayim-Yisrael.

17 The proclamation of the Good News and salvation itself is free.

18 Yisrael is called to receive living bread and milk from the lips of YHWH, along with His unmerited favor.

19 The eternal covenant with all 12 tribes of Yisrael, brought in by Yahshua, the greater end-time, or eschatological David.

20 Father YHWH gave Him.

21 Yahshua is the Witness, Leader and Commander of all of Renewed Covenant Yisrael. He is called the “Faithful Witness” of Father YHWH in the Book of Revelation (1:5).

22 The individual lost sheep will become a reconstituted nation in Yahshua.

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1 Hebrew: ki baalecha asechah, or “because your Husbands are your Maker.” We see the plurality of one again in the term “husbands.” Also the Maker is YHWH, and His Redeemer, which in the Hebrew is ve-goalecha, or literally “your Redeemers.” We see the Father and Son in this verse as one in both cases.

2 Goalecha, or literally “your Redeemers.”

3 YHWH through Yahshua has taken Efrayim back to be with Judah.

4 Efrayim was called back to YHWH through Yahshua, after being rejected in the past.

5 In the restoration and regathering of both houses. It is YHWH through Yahshua, who does the regathering, not the elaborate fleshly plans of men.

6 721 years.

7 A promise to redeemed Efrayim.

8 Efrayim will never again experience separation and rejection by YHWH, due to the cutting of the everlasting Renewed Covenant, by the Suffering Servant our Yahshua.

9 YHWH in essence is saying: I will reveal myself to you, by many stones, or “sefirot-safirym,” or many manifestations of My love and no longer will I hide from you.

10 John 6:45 is a clear indication that Yahshua who is teaching Yisrael, is the very YHWH spoken of in this verse, teaching Torah, and the way to walk to the lost sheep of Efrayim.

11 The righteousness imparted by the Suffering Servant Yahshua.

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nations that knew You not shall run to You because of Your Elohim, and for the Kadosh-One of Yisrael; for He has lifted You up.

6 Seek while He may be found, call upon Him while He is near:

7 Let the wicked forsake his derech, and the unrighteous man his thoughts: and let him make teshuvah to {

He is near:

8 For My thoughts are not your thoughts, neither are your halachot My halachot, says YHWH.

9 For as the shamayim are higher than the earth, so are My halachot higher than your own halachot, and My thoughts than your thoughts.

10 For as the rain comes down, and the snow from the shamayim, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give zera to the sower, and lechem to the eater:

11 So shall My Word be that goes forth out of My mouth: it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing where I send it.

12 For you shall go out with simcha, and be led back with shalom; the mountains and the hills shall break forth before you into singing, and all the eytzim of the field shall clap their hands.

13 Instead of the thorn shall come up the cypress eytz, and instead of the brier shall come up the myrtle eytz; and it shall be to YHWH for a Name, for an everlasting sign that shall not be cut off.

56 This says YHWH, Guard mishpat, and do mishpat: for My Yahshua is near to come, and My tzedakah to be revealed.

1 Blessed is the man that does this, and the ben adam that lays hold on it, that guards the Shabbat from polluting it, and guards his hand from doing any evil.

3 Neither let the son of the ger, that has joined himself to YHWH, speak in this manner, saying, YHWH has utterly separated me from His people: neither let the eunuch say, See, I am a dry eytz.

4 For this says YHWH to the eunuchs that keep My Shabbats, and choose the things that please Me, and take hold of My brit;

5 Even to them will I give in My Bayit and within My walls, a place and a name better than that of sons and of daughters: I will give them an everlasting name, that shall not be cut off;

6 Also the sons of the ger, that join themselves to YHWH, to serve Him, and to love the Name of YHWH, to be His avadim, every person that guards the Shabbat from polluting it, and takes hold of My brit;

7 Even them will I bring to My kadosh mountain, and make them full of simcha in My Beit-Tefillah: their burnt offerings and their sacrifices shall be accepted upon My altar; for My Bayit shall be called a Beit-Tefillah for all the nations.

14 Those who are heirs of salvation must guard the Shabbat and the other eternal ordinances in Torah.

15 Anyone joining Yisrael through Yahshua must never utter these forbidden words. No one in the Commonwealth of Yisrael is a stranger, a sojourner, a visitor, a gentile, an eunuch, or any kind of a dry tree. The believer in Yahshua is declared to be righteous and part of the green olive tree of Yisrael. All separations, both physically and spiritually, are forbidden in confession and in practice.

16 A Yisraelite must enter by the blood of Yahshua, but still must decide to “take hold” of Yisraelite culture and lifestyle on a daily basis.

17 Within the walls of the Renewed Jerusalem.

18 This falls in line with Matthew 5:19-21 where those not obeying Torah are least in the kingdom, yet by mercy remain sons and daughters, but have nothing to show for it. The ones here that are Torah-compliant and receive names and positions better than sons, or daughters, are the great ones in the kingdom, with great fruit in this age and the age to come. They will be known as remnant Yisrael, the everlasting name that will never be cut off.

19 Loving the true and only eternal Name of YHWH, is a prerequisite for being, or becoming, or staying, Yisrael. The word is simple, and we ought to take heed to it. Learning to love the Name “YHWH” is part of the “taking hold” process, for the redeemed from both houses of Yisrael.

20 Even non-biological Yisraelites become Yisrael when they receive salvation, guard His Shabbats and take hold of Torah and Yahshua. They will also be considered full and equal heirs in Yisrael.

21 Mt. Zion.

22 Yisrael restored.

23 All nations are called to worship as one now and also in the millennial rebuilt Temple, when the Prince Messiah Yahshua, leads us in the true worship of His

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1 Yisraelite nations that had lost their identity as Hebrews. Yahshua knew them, but they did not know Him, but ran to Him when hearing the Good News of the kingdom.

2 Messiah has an Elohim over Him.

3 A call and a plea to both houses of Yisrael.

4 YHWH stands ready to pardon all Yisrael.

5 The Word has in fact accomplished His will and purpose, in bringing atonement to both houses of Yisrael, since Yahshua is, was and will yet be YHWH’s living Word, having now returned to the Father in great victory.

6 DSS.

7 Led forth from exile.

8 The land will welcome Yisrael home.

9 Kingdom joy. The trees as seen in Mark 8:22-25, are references to individual Yisraelites clapping their hands in celebration of the restoration of their nation.

10 The curse on the land and on the earth is lifted.

11 The regeneration of the land in the millennium will be for YHWH’s esteem, and for a place where His Name can dwell, without it being defiled any more by His people.

12 Hebrew: yeshuati.

13 Through His Son.
8 The Master says, Yet I will gather others to Him, besides those that have been gathered to Him.
9 All you beasts of the field, come to devour, yes, all you beasts in the forest.
10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.
11 Yes, they are greedy dogs who can never have enough, and they are shepherds that cannot understand: they all look to their own derech, each one for his own gain, from his own view.
12 Come, they say, I will fetch wine, and we will fill ourselves with strong drink; tomorrow shall be as today, and much more abundant.

57 The tzadik man perishes, and no man takes it to lev: and merciful and kind men are taken away, none considers that the tzadik is taken away from the evil to come.
2 He shall enter into shalom: they shall rest in their beds, each one walking in his tzadakah.

Father YHWH, using the true Name among all the people. The true faith must be one where all nations, colors, nationalities and races become Yisrael in accord with the “take hold” principle of His Torah.

1 The Father.
2 Efrayim.
3 His chaverim, or companions, according to Ezekiel 37.
4 The Father brings all to Yahshua and gathers all Yisrael by Yahshua.
5 While all this restoration is going on, the beasts, or gentiles (heathens), will not be happy with the change in you, and will come to dissuade you in your personal return to Zion. Expect them to pop out of the forests of misunderstanding.
6 Pagan watchmen, or religionists, or even non-believers in the YHWH of restoration. Or, even worse there are Jewish-Yisraelites, who stay in the one-house deception and are classified as watchmen asleep at the wheel, in full ignorance of YHWH’s faithful working amongst Efrayim-Yisrael in these last days.
7 Metaphor for gentiles.
8 Those ignorant of two-house restoration cannot bark out the sounds of the times.
9 The true and most fabulous latter-day move of YHWH in the world.
10 Historically accepted yet misguided definitions of essential biblical terms such as “Jew” and “gentile” and “Efrayim.”
11 Temporal charismatic experiences.
12 These false shepherds watch and yet are oblivious to Yisrael’s bright future, as the two sticks/trees become one.
13 Sometimes early departures from this age are to escape the evil ahead and prepare the saved for the age to come.
14 Eternal life.

3 But come here, you sons of the sorceress, the zera of the adulterer and the whore.
4 Against whom do you play games? Against whom do you open your mouth wide, and stick out your tongue? Are you not children of transgression, the zera of falsehood?
5 Comforting yourselves with idols under every green eytz, slaying the children in the valleys under the clefts of the rocks?
6 Among the smooth stones of the river is your portion; they are your lot: even to them have you poured a drink offering, you have offered a grain offering. Should I receive comfort in these works?
7 Upon a proud and high mountain you have set your bed: even there you went up to offer sacrifices.
8 Behind the doors also and the posts have you set up your remembrance: for you have gone up and uncovered your bed, and made a brit with them also; you loved their bed where you saw their hand.
9 And you went to the Molech with ointment, and did increase your perfumes, and did send your messengers far off, and did lower yourself even to Sheol.
10 You have wearied yourself in your many wanderings; yet you never said I give up and will stop. You have wasted your chayim with the guilt of your hands; therefore you were not grieved.
11 And of whom have you been afraid, or feared, that you have lied, and have not remembered Me, nor taken it to lev? Have not I held My shalom in the past, and you have not feared Me?
12 I will declare your tzadakah, and your works; for they shall not profit you.
13 When you cry for help, let your collection of idols deliver you; but the wind shall carry them all away; vanity shall take them; but he that puts his trust in Me shall possess the land, and shall inherit My kadosh mountain.
14 And shall say, Clear up, clear up, prepare the Way back, take away the stumbling-block out of the derech of My people.
15 For this says the High and Exalted One that inhabits eternity, whose Name is Kadosh; I live in the high and Kadosh-Place, with him that is of a contrite and humble ruach, to revive the ruach of the humble, and to revive the lev of the contrite ones.
16 For I will not strive le-alam-va-ed, neither will I always be angry: for then their ruach would not survive

15 The topic now changes to the sons of Yisrael who refuse to repent and be restored.
16 Those in Yisrael who refused to be saved and restored.
17 DSS.
18 Sent away the prophets and swore allegiance to human kings.
19 Of judgment.
20 A sharp contrast between Nazarene Yisrael and deceived Yisrael.
21 Restored Yisrael returns to Zion, while outcast adulterous Yisrael is leaving Zion.
before Me, even the beings that I have made.
17 For the iniquity of his covetousness was I angry, and
smote him: I hid Myself, and was angry, and he went on
backsliding in the derech of his lev.
18 I have seen his halachot, and will heal him: I will lead
him also, and restore comforts to him and to his
mourners. 1
19 I create the fruit of the lips; 2 Shalom, shalom to him
that is far off, 3 and to him that is near, 4 says יהוה; and I
will heal him. 5
20 But the wicked are like the troubled sea, when it
cannot rest, whose mayim casts up mud and dirt. 6
21 There is no shalom, says my Elohim, to the wicked. 7

58 Cry aloud, spare not, lift up your voice like a shofar,
and show My people their transgression, and Beit Yaakov
their sins.
2 Yet they seek Me daily, and delight to know My
halachot, as a nation that did tzedakah, and forsook not
the ordinances of their Elohim: they ask from Me the
target in approaching their Elohim.
3 Why have we fasted, they say, and yet You do not see?
Why have we afflicted our being, and You take no notice?
See, in the day of your fast you do your own pleasure,
while keeping your laborers working hard.
4 See, your fasts lead to strife and contention, and to
hitting with violent blows: fasting on a day like today, will
not make your voice to be heard on high.
5 Is this the kind of fast that I have chosen? A day for a
man to morfify himself? Is the object to hang your head
down like a reed, and to spread sackcloth and ashes
under yourself? Will you call this a fast, an acceptable
day to יהוה?
6 Rather is not this the fast that I have chosen? To loose
the chains of wickedness, to unite the heavy burdens, and
to let the oppressed go free, and to break off every yoke?
7 Is it not to distribute your lechem to the hungry, and to
bring the poor that are cast out to your bayit? And when
you see the naked, that you cover him; and that you fulfill
your duties to your mishpacha? 8
8 Then shall your light break forth as the morning,
and your health shall spring forth speedily: and your tzedakah
shall go before you; and the tifereth of יהוה shall be your
reward.
9 Then shall you call, and יהוה shall answer; you shall
cry, and He shall say, Hinayni. If you take away from
your midst the yoke, the finger pointing, and the speaking
of unrighteousness;
10 And if you extend your lev to the hungry, and satisfy
the afflicted being; then shall your light rise in the
darkness, and your darkness shall become as the
noonday:
11 And יהוה shall guide you continually, and satisfy your
being in drought, and make fat your bones: and you shall
be like a watered garden, and like a spring of mayim,
whose mayim fails not.
12 And they that shall be from among you shall build the
old ruined places, you shall restore the foundations of
many generations; and you shall be called, Gadar-Peretz, 10
the restorer of paths to live in. 11
13 If you turn away your own foot from the Shabbat, from
doing your own pleasure on My kadosh day; and call the
Shabbat a delight, the kadosh day of יהוה, honorable;
and shall honor Him, not doing your own halachot, nor
finding your own pleasure, nor speaking your own
words; 12
14 Then shall you delight yourself in יהוה; 13 and I will
cause you to ride upon the high places of the earth, and
feed you with the heritage of Yaakov your abba: 14 for the
mouth of יהוה 15 has spoken it.

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10 Restorer of the Breach.
11 If as a returning Yisraelite you learn the real
purposes of the fast, and the true heart of the fast, and
you are willing to lay aside the mere rote of habit, then
YHWH will do the following: He will raise up others
around you (even though you started out alone) to
restore all the ruined things that have become desolate
in our national heritage. He will provide you with a
team of faithful co-laborers. He will give you the
privilege of restoring the foundations of many lost
generations, as you bring both houses to truth. He will
make your name known and honored amongst
remnant Yisrael, as one who is a restorer of the
breach. He will make you a magnet that waters the
lives of the hungry and the bound Yisraelites, still
wandering the pagan cultures of the nations, by letting
many find you as a restorer of paths to live in.
12 Similar to the attitude a Renewed Covenant Yisraelite
is called to have towards the fast days. The Shabbat is
a time for YHWH alone, and for His people to serve
each other and not themselves. It is a day to focus,
concentrate and meditate only on His words and not
on ours.
13 You will show forth your true motive.
14 All Yisraelites become Yisrael by Yahshua’s blood,
but still need to be fed “Jacob’s Food” and “Hebraic
heritage.” That is reciprocal, meaning the hungrier you
and I are for obedience and using the fast and Shabbat
days for Him, the more kosher spiritual food we will be
fed.
15 Or, Yahshua Himself.

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1 Only to those who desire restoration, since YHWH
does not force Himself on anyone.
2 Also known as praise.
3 Efrayim-Yisrael.
4 Jewish-Yisrael.
5 YHWH’s desire is to heal those backsliders from both
both houses, and bring them into His plan of full
restoration, which is the healing of our nation.
6 The wicked of Yisrael will remain wicked.
7 There is peace for both houses, but not for those
Yisraelites who do not desire repentance.
8 All 12 tribes.
9 Fasting is not a day to improve ones self, or focus
inward, or lose weight. As Yisrael, fasting is a day to
seek YHWH’s love and concern towards others. In
Yisrael it is a day to build up others less fortunate in
the family of faith.
59 See, vuvh’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:
2 But your iniquities have brought separation between you and your Elohim, and your sins have hid His face from you, that He will not hear.  
3 For your hands are defiled with dahm, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.
4 None calls for mishpat, nor any pleads for emet: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.
5 They hatch snakes’ eggs, and weave the spider’s web: He that eats of their eggs shall die, and when one is crushed a viper breaks out.
6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and acts of violence are in their hands.
7 Their feet run to do evil, and they make haste to shed innocent dahm: their thoughts are thoughts of iniquity; ruin and destruction are in their paths.
8 The derech of shalom they know not; and there is no mishpat in their goings: they have made for themselves crooked paths: whoever goes in them shall not know shalom.
9 Therefore is mishpat far from us, neither does mishpat overtake us: we wait for light, but see darkness; for brightness, but we walk in darkness.
10 We grope for the wall like a blind man, and we grope as if we had no eyes: we stumble at noonday as if it were the night; we are in desolate places as dead men.
11 We roar like bears, and mourn sadly like doves: we look for mishpat, but there is none; for Yahshua, 3 but He is far off from us.
12 For our transgressions are multiplied before You, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;
13 In transgressing and lying against vuvh, and departing away from our Elohim, speaking oppression and revolt, conceiving and uttering from the lev words of falsehood.
14 And mishpat is turned away, and mishpat stands far off: for emet is fallen in the street, and equity cannot enter.
15 Yes, emet fails; and he that departs from evil makes himself a prey: and רוחי saw it, and it displeased Him that there was no mishpat.
16 And He saw 4 that there was no man, and wondered that there was no intercessor: therefore His Arm 5 brought Yahshua 6 to Him; 7 and His tzedakah, it upheld Him. 8
17 For He put on tzedakah as a breastplate, and a helmet of Yahshua upon His head, and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke. 9
18 According to their deeds, accordingly He will repay, 10 wrath to His adversaries, recompense to His enemies; to the coastlands He will repay recompense.
19 So shall they fear the Name of vuvh from the west, and His tifereth from the rising of the sun. 11 When the enemy 12 shall come in like a river, the Rauch Hakodesh of vuvh shall lift up a standard against him to humble him. 13
20 And the Redeemer shall come to Tzion, and to them that make teshuvah from transgression in Yaakov, says vuvh. 14 15
21 As for Me, this is My brit with them, says vuvh: My Rauch that is upon You, and My words which I have put in Your mouth, shall not depart out of Your mouth, nor out of the mouth of Your zera, nor out of the mouth of Your zera’s zera, says vuvh, from now

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1 His “hand” is a metaphor for Yahshua.
2 What follows is a detailed list of the sins of both houses. As YHWH says here, it is not a matter of His inability, or lack of desire to redeem Yisrael, but their long list of sins from which they desire no deliverance. This despite the fact that both Yisrael and YHWH know the sins backwards and forwards. The list follows in the upcoming verses.
3 Hebrew: Leyeshua.
4 Father YHWH.
5 The deliverance and redeeming character of YHWH.
6 Hebrew: Vetosha.
7 An amazing prophecy. Father YHWH looked for a righteous spotless and blameless High Priest in Yisrael, and found none, so He begat Yahshua into the world, even as in eternity past He brought forth His Son as the Word of YHWH.
8 Upheld, or justified His search.
9 Yahshua’s garments and dress are as our High Priest, not a Roman soldier, for Isaiah never knew what a Roman solider looked like, since he lived some 600 years before Rome even existed. Moreover, Paul quotes this in Ephesians 6:13-17, and tells Yisraelites in Ephesus to dress just like their Savior Yahshua. The Roman soldier analogy is a myth, produced by wayward sheep, darkened in their understanding.
10 Yahshua, Yisrael’s Guardian-Metatron, will repay all her enemies, both within and without the nation.
11 Because of the work of Yahshua, YHWH’s Name will be honored around the globe, as He said He would do in John 17.
12 s.a.tan is the enemy of YHWH’s Name being restored.
13 YHWH’s Spirit, or power will clear the way for the restoration of all things, including the two houses, the Name of the Father, and Messiah Yahshua’s blood atonement.
14 Messiah Yahshua comes to all Yisrael, but specifically to those willing to turn from sin in Yisrael. This test ought to be enough for people to see that being Jacob is not the key to salvation, but turning from sin through the Redeemer to become redeemed, remnant Yisrael, is the key.
15 Quoted in Romans 11 as applying to both houses of the olive tree, both to the cultivated and non-cultivated olive branches, or Notsrim.
60 Arise, shine; for your Light has come, and the tifereth of YHWH has risen upon you. 12
2 For, see, the darkness shall cover the earth, and gross darkness the nations: 4 but YHWH shall arise upon you, and His tifereth shall be seen upon you. 3 And the nations shall come to Your Light, 5 and melechim to the brightness of Your rising. 6
4 Lift up your eyes all around, and see: all they gather themselves together, 7 they come to You: Your sons shall come from far, 8 and Your daughters shall be nursed at Your side.
5 Then You shall see, and flow together, 9 and Your lev shall throb, and be enlarged; because the abundance of the sea 10 shall be turned to You, the wealth of the nations shall come to You.
6 The multitude of camels shall cover Your land, the dromedaries of Midyan and Ephah; all those from Sheva shall come: they shall bring gold and incense; and they shall proclaim the tehillot of YHWH. 7 All the flocks of Kedar shall be gathered together to You, the rams of Nevayoth shall serve You: they shall come up with acceptance upon My altar, and I will bring splendor to the Bayit of My tifereth. 11
8 Who are these that fly as a cloud, and as the doves to their windows? 12
9 Because the costlands 14 shall wait for Me, and the ships of Tarshish 15 first, to bring Your sons from far, their silver and their gold with them, to the Name of YHWH your Elohim, and to the Kadosh-One of Yisrael, because He has lifted you up. 16
10 And the sons of foreigners shall build up Your walls, and their melechim shall serve You: for in My wrath I smote You, 17 but in My favor have I had rachamim on You. 18
11 Therefore Your gates shall be open continually; they shall not be shut day, or night 19 that men may bring to You the wealth of the nations, and that their melechim may be brought.
12 For the nation and malchut that will not serve You shall perish; yes, those nations shall be utterly wasted. 13 The tifereth of Levanon shall come to You, the cypress and the pine, and the box together, to beautify the place of My Kadosh-Place; and I will remake the place of My feet with tifereth. 20
14 The sons also of them that afflicted You shall come bowing to You; and all they that despised You shall bow themselves down at the soles of Your feet; and they shall call You, The city of HaOlam-Va-ed, The Tzion of the Kadosh-One of Yisrael. 21
15 Whereas You have been forsaken and hated, so that no man went through You, I will make You an Eternal Excellency, 22 a simcha of many generations. 23
16 You shall also suck the milk of the nations, and shall suck the breasts of melechim: and you shall know that I YHWH am your Savior and your Redeemer, The Mighty One of Yaakov. 24
17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make your officers shalom, and your leaders tzedakah. 18 Chamas 25 shall no more be heard in your land, 26 nor

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1 Father YHWH promises that part of this Renewed Covenant with those who turn from sin in Yisrael, will be to put His Ruach, or Spirit upon them, even as He has done upon Yahshua without measure. Here Yahshua is said to have many spiritual children, all born again through the Spirit, associated with the Renewed Covenant, and not the will of man.
2 Messiah and His Yisraelite brethren are to carry YHWH’s eternal words forever.
3 Messiah Yahshua our High Priest is the tifereth, or beauty of YHWH.
4 Efrayim.
5 Efrayim.
6 Your advent.
7 Yisrael will be gathered.
8 Efrayim.
9 With His bride.
10 A metaphor found in Genesis and elsewhere, referring to the “sand of the sea,” or the physical multitudes of scattered and exiled Yisrael.
11 Millennial Temple. The biblical and even modern symbol (doves) of wayward Efrayim, running to Yahshua to receive open windows of vision.
12 Windows are symbolic of vision and understanding.
13 All the earth.
14 Spain/Europe.
15 12 tribes.
16 The returning exiles will come to Messiah, because Father has lifted Him up, and they will come to the true Name of YHWH that the Messiah proclaims.
17 At Golgotha. All nations and kings will serve Yahshua and the Efraymites and other biological foreigners will rebuild the nation and the walls of the nation, in their return to join redeemed Judah.
19 Now through the lifted up Suffering Servant we have access to Father YHWH day and night in any place Yisrael finds themselves.
20 The Millennial Temple will have all the former Temple's beauty restored. Jerusalem will also be renewed as the place of His footstool.
21 In the age to come all the enemies of Yisrael and of Messiah Yahshua, will come to be fully subjected with a rod of iron. Yahshua Himself will be known as the safe and secure city of YHWH’s refuge, along with the city of Jerusalem.
22 Yahshua.
23 Now to get to YHWH, all men have to go through Yahshua according to John 14:6. This Scripture can also apply to Yisrael, as without being part of Yisrael, or going through her and her King, one remains outside the covenant.
24 Through Messiah, all 12 tribes will know that YHWH has visited them with salvation and redemption.
25 The Hebrew word for violence.
26 No more Palestinian squatters.
ruin and destruction within your borders; but you shall call your walls Yahshua, and your gates Tehilla.

19 The sun shall be no more your light by day; neither for brightness shall the moon give light to you: but for Yahveh shall be to you an everlasting Light, and your Elohim your tifereth.  

20 Your sun shall no more go down; neither shall your moon withdraw itself: for Yahveh shall be to you an everlasting Light, and the days of your mourning shall be ended.  

21 Your people also shall be all tzadik: they shall inherit the land le-olam-va-ed, the Branch-Netzer 3 of My planting, the work of My hands, that I may be lifted up.  

22 A little one shall become a thousand, and a small one a strong nation: I shall name them in My time.  

61 The Ruach of the Master rahav 7 is upon Me; because rahav has anointed Me to preach the Besorah 6 to the meek; He has sent Me to bind up the brokenhearted, to proclaim liberty to the exiles, 7 recovery of sight to the blind 6 and the opening of the prison to them that are bound.

2 To proclaim the acceptable year of rahav, and the day of vengeance of our Elohim; to comfort all that mourn; 10 To appoint to them that mourn in Tzion, to give to them a crown for ashes, the oil of simcha for mourning, the garment of hallel for the ruach of heaviness; that they might be called eytzim of tzedakah, 11 the planting of rahav, 8 that He might be lifted up.

4 And they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations. 12 And foreigners shall stand and feed your flocks, 13 and the sons of the alien shall be your plowmen and your vinedressers. 14

6 But you shall be named the Kohanim of rahav: 15 men shall call you the avadim of our Elohim: you shall overcome the strength of the nations, 16 and in their tifereth 17 shall you boast yourselves.  

7 For your shame you shall have a double portion of inheritance; 18 and you shall simcha in their portion: therefore in their land they shall possess the double portion; and everlasting simcha shall be theirs. 19

8 For I rahav love mishpat, I hate robbery for burnt offerings; and I will direct their work in emet, and I will make an Everlasting Brit with them. 20

9 And their zera shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are the zera that rahav has blessed. 21

10 I will greatly simcha in rahav, my being shall be full of simcha in my Elohim; for He has clothed me with the garments of Yahshua, 22 He has covered me with the robe of tzedakah, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. 23

11 For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Master rahav will cause tzedakah and hallel to spring forth before all the nations. 24

62 For Tzion's sake will I not hold My shalom, and for Yahrushalayim's sake I will not rest, until the tzedakah of it goes forth as brightness, and the Yahshua of it as a lamp that burns. 25

2 And the nations 26 shall see Your tzedakah, 27 and all melechim Your tifereth: 28 and you shall be called by a new name, which the mouth of rahav shall name.

3 You shall also be a keter of tifereth in the hand of your Elohim. 29

1 The New Jerusalem enters eternity.
2 The mourning of exile will be over in the restoration of the nation.
3 Branch. The Hebrew word netzer, from where comes the term Netsari, or Nazarenes, the first century name for the redeemed followers of Messiah. In this verse Yahshua is the Hand of YHWH, or the Arm of redemption, planting branches, or Netersari, who are said to be the work of His hand.
4 A true millennial covenant promise.
5 The promise of physical multiplicity will be realized, understood, and brought to pass in the last days of the age. When the exile is over, even just the remnant of Jacob will still be the largest nation on the planet.
6 Gospel.
7 Of Yisrael.
8 In Isaiah 61:1 the Masoretic does not contain the phrase “recovery of sight to the blind.” Yet Luke 4:18 does, as does the LXX. Obviously Yahshua is being quoted in Luke 4:18, as He quotes from the LXX’s Isaiah scroll.
9 Prisoners of exile from both houses.
10 Over sin and exile.
11 Yisraelites as per Mark 8.
12 Those who receive Messiah Yahshua, enter His ministry of the restoration of all things.
13 Yisrael will also have teachers, or rabbis to feed the sheep that are not Jewish but are Yisrael.
14 All those not born Yisrael will all feed at and in the same pen.
15 This came to pass as all redeemed Yisraelites became priests as found in Revelation 1:6.
16 Efrayim.
17 Their esteem is Yahshua, and so will Judah’s be as well.
18 “Efrayim” means “double fruit,” or “double portion.” Strong’s H #669. Efrayim shall have a double portion.
19 Efrayim will finally live out the meaning of his namesake, as he reenters the land at the end of the age, to inherit a double portion of land and other kingdom benefits.
20 With the remnant of Zion.
21 The blessed seed of redeemed Jacob.
22 Hebrew: Yesha.
23 Clothed with Yahshua.
24 From redeemed remnant Yisrael to all nations.
25 YHWH’s plan and pledge.
26 Efrayim in a latter-day context.
27 Yahshua our YHWH-Tzidkaynu/Righteousness.
28 Messiah.
29 All 12 tribes.
4 You shall no more be termed: Uzuvah- Forsaken; neither shall your land any more be termed Desolate: but you shall be called: Hephzi-Yah-My Delight Is In Her, and your land Beulah-Married; for והיה delights in you, and your land shall be married. 1

5 For just as a young man marries a virgin, so shall Your sons marry you: 2 and as the bridegroom has simcha over the bride, so shall your Elohim simcha over you. 3

6 I have set watchmen 4 upon your walls, O Yahruhalavim, which shall never hold their shalom day, or night: you that make mention of והיה, keep not silent, 7 And give Him no rest, until He establishes, and makes Yahruhalavim a hallel in the earth. 5

8 והיה has sworn by His Right Hand, and by the Arm of His strength. 6 Surelv I will no more give your grain to be be food for your enemies; and the sons of the ger shall not drink your wine, that for which you have labored: 7

9 But they that have gathered it shall eat it, and hallel והיה; and they that have brought it together shall drink it in the places of My kadosh courts. 8

10 Go through, go through the gates; prepare the derech of the people, 9: build up, build up the highway; 10 get rid of the stones; 11 lift up a banner for the nations. 12

11 Say, והיה has proclaimed to the ends of the olam, 13 Say to the daughter of Tzion, See, your Yahshua 14 comes; see, His reward is with Him, and His work before Him. 15

12 And they shall call them, The kadosh people, 16 The redeemed of והיה: and you shall be called, Sought Out, A city not forsaken. 17

63 Who is this that comes from Edom, with dyed
garments from Bozrah? This that is with tifereth in His apparel, traveling in the greatness of His strength? It is He that speak in tzedakah, mighty to save. 18

2 Why are you red in Your apparel, and Your garments like him that tramples in the winepress? 19

3 I have trampled the winepress alone; and from the nations there was none with Me: for I will trample them in My anger, and trample them in My fury; and their dahm shall be sprinkled upon My garments, and I will stain all My garments. 20

4 For the day of vengeance is in My lev, 21 and the year of My redeemed has come. 21

5 And I looked, and there was none to help: and I wondered that there was none to uphold: therefore My own Arm brought Yahshua to Me; 22 and in My fury, it upheld Me. 23

6 And I will trample down the nations in My anger, and make them drunk in My fury, and I will bring down their strength to the earth.

7 I will mention the loving chesed of והיה, and the tehillot of והיה, according to all that והיה has bestowed on us, and the great tov toward Beit Yisrael, 24 which He has bestowed on them according to His many rachamim, and according to the multitude of His loving chesed.

8 For He said, Surely they are Ami-My People, children that will not lie: so He became their Savior. 25

9 In all their affliction He was afflicted, 26 and the Malach of His Presence saved them: in His ahava and in His pity He redeemed them; 27 and He lifted them, and carried them all the days of old. 28

10 But they rebelled, and grieved His Ruach Hakodesh: therefore He became their enemy, and He fought against them.

11 Then He remembered the days of old, Moshe, and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? Where is He that put His Ruach Hakodesh within him?

1 Married to Yisrael. The land will be restored to its tenants and its owner, Yahshua and His bride Yisrael.
2 In the age to come, the sons of Yisrael will be remarried, or restored to all their land, that YHWH gave the patriarchs.
3 The joy and intimacy of restoration.
4 Hebrew: Shomerim, from where comes Shomron/Samaria capital of Efrayim. These watchmen are latter-day restored Efrayimites who watch over both houses for good.
5 Keep asking for the kingdom until it actually comes.
6 Messiah Yahshua.
7 In the kingdom Yisrael will have no lack.
8 Yisrael will be fully provided for and protected.
9 Jewish-Yisrael.
10 Restore the road back to YHWH, through the gates of Zion.
11 In context “heathen obstacles.”
12 Efrayim-Yisrael.
13 Calling both houses home.
14 Hebrew: Yeshecha.
15 Yahshua has come. His work was done. His reward is still with Him alone and available to any who desire to join the commonwealth by His blood. Notice how the action of saving is actually realized in the personification of that loving act, by Yahshua of Nazareth.
16 Yisrael.
17 Jerusalem.

18 YHWH speaks to an anonymous Edomite spectator. YHWH is the Warrior coming against Edom, holding a conversation with this person.
19 YHWH will destroy Edom and Iraq just before the millennium. He challenges the Edomite in comparing the innocent Yisraeelite blood shed on their garment, to the guilt-laden Edomite blood on YHWH’s garment.
20 Against Edom.
21 For Yisrael. That is why the Day of YHWH (or Yom-YHWH) is both great and terrible. Terrible for YHWH’s enemies, and great for YHWH’s redeemed.
22 Hebrew: Vetosha.
23 See notes on Isaiah 59:16.
24 All 12 tribes.
26 Throughout Yisrael’s history, YHWH felt the ongoing pain of His nation.
27 The only Messenger that can redeem, or bring Yisrael back to YHWH is Yahshua, who was surely the Malach-YHWH in the wilderness wanderings, and in many other places in Scripture as well.
28 He does not change and neither does His people. He redeems today, in the same way He did back then.
12 That led them by the right hand of Moshe with His tifereth Arm, dividing the mayim before them, to make for Himself an everlasting Name. 2 That led them through the deep, and as a horse in the wilderness, that they should not stumble? 3 As a beast goes down into the valley, and the Ruach of Hashem causes him to rest: so did You lead Your people, to make for Yourself a wonderful Name. 4 Look down from the shamayim, and see from the home of Your kadosh Dwelling of tifereth: where is Your zeal and Your strength, the sounding of Your inward parts and of Your rachamim towards me? Are they being withheld?  

5 You shall meet with him that has simcha and works for Him. 6 But we are all as an unclean thing, and all our tzedakah are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. 7 And there is none that calls upon Your Name, though Avraham be withheld? 8 But now, O Hashem, You are our Abba; we are the clay, and You our Potter; and we all are the work of Your hand. 9 Be not very angry, O Hashem, neither remember iniquity le-olam-va-ed: see, look, we beg You, we are all Your nation. 10 Your kadosh cities are a wilderness; Tzion is a wilderness, Yahrushalayim a ruin. 11 Our kadosh and beautiful Bayit, where our ahvot gave their backs to the altar, and bowed down to every derech of idolatry. 12 Our kadosh nation has possessed the land but only for a little while: our adversaries have trampled down Your Kadosh-Place. 13 That led them through the deep, and as a horse in the wilderness, that they should not stumble? 14 As a beast goes down into the valley, and the Ruach of Hashem causes him to rest: so did You lead Your people, to make for Yourself a wonderful Name. 15 Doubtless You are our Abba, though Avraham be withheld? 16 That waits for His return, and we shall wait, which is to have His love revealed to us as remnant Yisrael.
more tzadik than you. These people are a smoke in My nose, a fire that burns all the day.
6 See, it is written before Me: I will not keep silent, but will repay, even recompense into their bosom, 
7 Your iniquities, and the iniquities of your ahvot together, says יהוה, who have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work and send it back into their bosom.
8 This says יהוה. As the new wine is found in the cluster, and one says, Destroy it not; for a bracha is in it: so will I do for My avadim’s sakes, that I may not destroy them all.
9 And I will bring forth a zera out of Yaakov, and out of Yahudah an heir of My mountains; and My chosen ones shall inherit it, and My avadim shall live there.
10 And Sharon shall be for a fold of flocks, and the Valley of Achor a place for the herds to lie down in. For My people that have sought Me.
11 But you are they that forsake יהוה, that forget My kadosh mountain, that prepare a shulchan for G-d, and that furnish the drink offering to Mani. 
12 Therefore will I number you to the sword, and you shall all bow down to the slaughter: because when I called, you did not answer; when I spoke, you did not hear; but did evil before My eyes, and chose that in which I did not delight.
13 Therefore this says the Master יהוה. See, My avadim shall eat, but you shall be hungry: see, My avadim shall drink, but you shall be thirsty: see, My avadim shall simcha, but you shall be ashamed.

1 Many were and are being destroyed for their lack of desire to seek and know יהוה. But unlike the nations, not all Yisrael will be destroyed.
2 A redeemed remnant from Judah will enter the kingdom as well.
3 From both houses.
4 The majority of both houses.
5 Things of Zion.
6 G-d’s Table, or the “lord’s table,” from the Hebrew letters gimel, daled.
7 Name of a pagan deity of strength, or “troop strength.” Yisraelites would forsake YHWH to worship what they thought was real carnal power. The Hebrew is spelled gimel, daled, with masoretic vowel-pointing making it sound like God, not Gad, in Hebrew. This is close enough of a condemnation of using Gd, or G-d in place of YHWH to be too close for comfort, and as such it is best and safer to stay away from worshiping a generic Gd, especially in light of clarion calls that demand that as Yisrael, we call on יהוה and His true Name alone.
8 Luck. A deity of good fortune, or luck, which has no place in the life of a believer. The Hebrew is mem, nun, yud. Many Yisraelites used to worship, or trust in “luck,” instead of YHWH, and still do today.
9 Worshippers of G-d, or Luck with pagan baggage cannot be Yisraelites, if they refuse to let go of those things that are clearly wrong as outlined in Scripture. Of course, YHWH gives us room and time to grow into this truth. But Gd worshippers will suffer lack, while

10 See, My avadim shall shir for simcha of lev, but you shall cry for sorrow of lev, and shall wail for breaking of ruach.
11 And you shall leave your name for a curse to My chosen: for the Master יהוה shall slay you, and call His avadim by another name.
12 That he who blesses himself in the earth shall bless himself in the Elohim of emet; and he that swears in the earth shall swear by the Elohim of emet; because the former troubles are forgotten, and because they are hidden from My eyes.
13 For, see, I create a renewed shamayim and a renewed earth: and the former shall not be remembered, nor come into mind.
14 But gilah and simcha le-olam-va-ed in that which I recreate: for, see, I recreate Yahrushalayim for rejoicing, and her people for simcha.
15 And I will simcha in Yahrushalayim, and simcha in Ami-My People: and the voice of weeping shall be no more heard in her, nor the voice of crying.
16 There shall be no more there an infant of just a few days, nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be cursed.
17 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
18 They shall not build, and another inhabit; they shall not labor in vain, nor conceive children for trouble; for they are the zera blessed of יהוה, and their offspring remains with them.
19 And I will simcha in Yahrushalayim, and simcha in Ami-My People: and the voice of weeping shall be no more heard in her, nor the voice of crying.
20 There shall be no more there an infant of just a few days, nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be cursed.
21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.
22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of an eytz so are the days of My people, and My chosen people shall outlive the work of their hands.
23 They shall not labor in vain, nor conceive children for trouble; for they are the zera blessed of יהוה, and their offspring remains with them.
24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent’s food. They shall not hurt nor destroy in My entire kadosh mountain, says יהוה.

66 This says יהוה. The shamayim are My kesay, and the earth is My footstool; where is the Bayit that you will build for Me? And where is the place of My rest?
2 For all those things have My hands made, and all those things that have been, says יהוה: but to this man will I
look, even to him that is poor and of a contrite ruach, and who trembles at My word.

3 He that kills an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog’s neck; he that burns incense, as if he blessed an idol. Yes, they have chosen their own halachot, and their beings delight in their own abominations. 1

4 I also will choose their delusions, and will bring their fears upon them; because when I called, no one did answer; when I spoke, they did not hear: but they did evil before My eyes, and chose that in which I did not delight.

5 Hear the word of יהוה, you that tremble at His word; your brothers that hated you, that cast you out for My Name’s sake, said. Let יהוה be lifted up: but He shall appear to your simcha, and they shall be ashamed. 2

6 A voice of noise from the city, a voice from the Hekal, the voice of יהוה that repays His enemies. 3

7 Before she travailed, she brought forth; before her pain came, she was delivered of a Male-Child.

8 Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Or, shall a nation be born in a moment? 4 For as soon as Tzion travailed, she brought forth her children. 6

9 Shall I bring to the birth, and not cause to bring forth? Says יהוה: shall I cause to bring forth, and shut the womb? Says your Elohim. 7

10 Gilah with Yahrushalayim, and have gilah with her, all you that love her: simcha greatly with her, all you that mourn for her: 8

11 That you may suck, and be satisfied with the breasts of her comforts; that you may drink deeply, and be delighted with the abundance of her tifereth. 9

12 For this says יהוה. See, I will extend shalom to her like a river, and the tifereth of the nations like a flowing river: then shall you feed, you shall be carried upon her sides, and be bounced upon her knees. 10

13 As one whom his eema comforts, so will I comfort you; and you shall be comforted in Yahrushalayim. 11

14 And when you see this, your levy shall simcha, and your bones shall flourish like tender grass: and the hand of יהוה shall be known towards His avadim, but His displeasure toward His enemies.

15 For, see, יהוה will come with fire, and with His mirkavot like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. 13

16 For by fire and by His sword will יהוה plead with all flesh: and the slain of יהוה shall be many.

17 They that set themselves apart, and purify themselves in the gardens one behind another with an etzv, and purify themselves in the midst, eating pig’s flesh, and the abomination, and the mouse, shall be taken away together, says יהוה. 14

18 For I knowing their works and their thoughts: shall come, and I will gather all nations and tongues; and they shall come, and see My tifereth. 15

19 And I will put an ot on them, and I will send some of them as survivors to the nations, 16 to Tarshish, Pul, and Lud, that draw the bow, to Tuval, and Yavan, to the coastlands far off, that have not heard of My fame, neither have seen My tifereth; and they shall declare My tifereth among the nations.

20 And they shall bring all your brothers for an offering to יהוה out of all nations upon horses, and on mirkavot, and on litters, and upon wagons, and upon swift beasts, to My kadosh mountain Yahrushalayim, says יהוה. as the children of Yisrael bring an offering in a clean vessel into the Bayit of יהוה. 17 18

21 And I will also take from among them Kohanim and Lewiym, says יהוה. 19

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1 Meaning whatever they do at the point that the age to come starts, it will not matter even if they have a sudden rush and urge to do right. It will be too late.

2 Those from Yisrael who mock the remnant faithful Torah-keepers in Yahshua, will be ashamed and destroyed in the day when all YHWH’s right-rulings kick in.

3 Restored millennia Temple.

4 The day Messiah returns, and in a limited sense May 1948, when Judah returned in part and in unbelief.

5 Entered the Great Tribulation.

6 Both houses will manifest their remnant children throughout the Great Tribulation, and also the 144,000 will be sealed from all 12 tribes. As soon as the travail begins, Zion will bring forth.

7 YHWH intends to finish the restoration He started in these last days, far more fully during the Day of YHWH, or the Great Tribulation.

8 If you mourned for her in times past, you are now to rejoice with her, for both her houses are returning in righteousness.

9 Her kingdom esteem will feed and fill the nations.

10 All the redeemed shall dance with her and be playful in her joy.

11 Both houses will be comforted in Jerusalem.

12 Yahshua.

13 On the unredeemed.

14 Unbelievers are “taken away,” while believers are as always left behind in a time of judgment. When will religion get this straight?

15 The great regathering of all of remnant Yisrael called in Hebrew the kevutz galyut, or “regathering of the exiles,” is a term used throughout the teachings of Yahshua, to signify the gathering of Yisrael at the end of the age, as opposed to the pagan doctrine of the rapture.

16 To declare a final chance at kingdom honor and life.

17 This could be reference to a special group of apostles (sent messengers), or even a direct reference to the 144,000, who will call all Yisrael home during the final ingathering during the Great Tribulation.

18 Their mission is to cleanse Yisrael through the Good News and return them safely to Jerusalem for the millennial Temple, as they are presented to YHWH, as cleansed vessels for His millennial service.

19 From the 144,000 marked and the others returning with them, as YHWH knows who are the priests, to be restored for Temple service.
22 For as the renewed shamayim and the renewed earth, which I will make, shall remain before Me, says יְהֹוָה, so shall Your zera and Your name remain.

23 And it shall come to pass, that from one Rosh Chodesh to another, and from one Shabbat to another, all flesh shall come to worship before Me, says יְהֹוָה.

24 And they shall go forth, and look upon the corpses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be repulsive to all flesh.

1 Remnant Yisrael will live forever, just like Messiah promised.
2 All of humanity.
3 Facing west.
4 All humanity will keep the feasts, the Shabbat, and the new moons in the age to come. So the question that begs to be answered is this. If YHWH never changes, and Yahshua is the same yesterday, today, and forever, then how can mankind dispensationalize these ordinances away in this present time frame that we now live in, between comings? The answer is mankind can only do so at the peril of severe and swift judgment and loss of reward in the age to come.

5 Broken His Torah.
6 “Their worm” is a Hebrew expression meaning “their evil memory.”
7 The fire in the Lake of Fire that consumes them will never be quenched, but the wicked being (him, or her self), will be fully destroyed, or annihilated. Just the opposite of all that saved Yisrael will inherit.
The words of Yirmeyahu the son of Hilkiyahu, of the Kohanim that were in Anathoth in the land of Benayamin:

1. The words of Yirmeyahu the son of Hilkiyahu, of the Kohanim that were in Anathoth in the land of Benayamin:

2. To whom the word of הוהי came in the days of Yoshiyahu the son of Amon melech of Yahudah, in the thirteenth year of his malchut.

3. It came also in the days of Yahuyakim the son of Yoshiyahu melech of Yahudah until the end of the thirteenth year of Tzidkiyahu the son of Yoshiyahu melech of Yahudah, until the carrying away of Yahrushalayim into exile in the fifth month.

4. Then I said, Oy vey, Master I see a branch of an almond eytz. And Yirmeyahu said to me, See, I cannot speak: for I am only a child. But הוהי said to me, Do not say, I am a child: for you shall go to all that I shall send you, and whatever I command you, you shall speak.

5. Be not afraid of their faces: for I am with you to deliver you, says הוהי. And הוהי put forth His hand, and touched my mouth. And הוהי said to me, See, I have put My words in your mouth.

6. See, I have this day set you over the nations and over the malchutim, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

7. Moreover the word of הוהי came to me, saying, Yirmeyahu, what do you see? And I said, Master I see a boiling pot; and it faces towards the north.

8. And הוהי said to me, Out of the north an evil shall break forth upon all the inhabitants of the land.

9. For, see, I will call all the mishpachot of the malchutim of the north, says הוהי; and they shall come, and each one shall set his kesay at the entrance of the gates of Yahrushalayim, and against all its walls all around, and against all the cities of Yahudah.

10. And I will uter My mishpatim against them regarding all their wickedness, who have forsaken Me, and have burned incense to other elohim, and worshipped the works of their own hands.

11. You therefore dress up your loins, and arise, and speak to them all that I command you: be not broken at their faces, lest I break you before them.

12. For, see, I have made you this day like a walled city, and an iron pillar, and bronze walls against the whole land, against the melechim of Yahudah, against its leaders, against its Kohanim, and against the people of the land.

13. And they shall fight against you: but they shall not prevail against you; for I am with you, says הוהי, to deliver you.

Moreover the word of הוהי came to me, saying,

2. Go and cry in the hearing of Yahrushalayim, saying, This says הוהי: I remember you, and the kindness of your youth, the ahava of your bridehood, when you went after Me in the wilderness, in a land that was not sown.

3. Yisrael was kadosh to הוהי, and the bikkurim of his increase: all that devoured him became guilty; evil came upon them, says הוהי.

4. Hear the word of הוהי, O Beit Yaakov, and all the mishpachot of Beit Yisrael:

5. This says הוהי, What iniquity have your ahvot found in Me, that they are gone far from Me, and have walked after vanity, and have become worthless?

6. Neither did they say, Where is הוהי? And they that handle the Torah did not know Me: for their faces, lest I break you before them.

7. And I brought you into a plentiful country, to eat its fruit and the tov of it; but when you entered it, you defiled My land, and made My heritage an abomination.

8. The Kohanim said not, Where is הוהי? And the shepherds also transgressed against Me, and the neviim prophesied by Ba’al, and had their walk after things that do not profit, profit.

9. Therefore I will yet plead with you, says הוהי, and with your children’s children will I also plead.

10. For pass over to the coastlands of Chittim, and see, and send to Qedar, and consider diligently, and see if there has ever been such a thing as this.

11. Have the gentiles changed their elohim, which are not the emet elohim? But My people have changed their...
12 Be appalled, O shamayim, at this, and be amazed, says הוהי.
13 For My people have committed two evils; they have forsaken Me the fountain of living mayim, and heaved out cisterns for themselves, broken cisterns, that can hold no mayim. 4
14 Is Yisrael an eved? Was he born as a bayit-eved? Why is he plundered?
15 The young lions roared upon him, and yelled, and they made his land wasted: his cities are burned without inhabitant.
16 Also the children of Noph and Tahpanes have shaved the keter of your head.
17 Have you not done this to yourself, in that you have forsaken יהוה your Elohim, when He led you in the right derech?
18 And now what have you to do with the halacha of Mitzrayim, to drink the mayim of Sihor? Or, what have you to do with the halacha of Ashshur, to drink the mayim of the river?
19 Your own wickedness shall correct you, and your backslidings shall reprove you: know therefore and see that it is an evil and bitter thing, in that you have forsaken יהוה your Elohim, and that My fear is not in you, says the Master יהוה.
20 For from old times I have broken your yoke, and cut your cords; and you said, I will not transgress; when upon every high hill and under every green eytz you wandered off, playing the harlot.
21 Yet I had planted you as a noble vine, a fully right plant of a strange vine before Me? 3
22 For though you wash with nitre, and you use much soap, yet your iniquity is ingrained before Me, says the Master יהוה.
23 How can you say, I am not defiled, I have not gone after the Ba'alim? See your derech is in the valley, know what you have done: you are a swift dromedary breaking loose in her ways;
24 A wild donkey used to the wilderness that sniffs up the wind at her desire; in time of mating who can turn her away? All that seek her will weary themselves; only with her footprints can they find her.
25 Keep your foot from being bare, and your throat from thirst: but you said, It is useless, for I have loved gerim, and after them will I go.
26 As the thief is ashamed when he is caught, so is Beit Yisrael 5 ashamed; their melechim, their leaders, and their Kohanim, and their neviim.
27 Saying to an eytz, You are my abba; and to a stone, You have given me birth: for they have turned their back on Me, and not their face: but in the time of their trouble they will say, Arise, and save us. 6
28 But where are your elohim that you have made? Let them arise, if they can save you in the time of your trouble: for according to the number of your cities so are your many elohim, O Yahudah.
29 Therefore will you complain to Me? You all have transgressed against Me, says יהוה.
30 In vain have I smitten your children; they received no correction: your own sword has devoured your neviim, like a destroying lion.
31 O wicked generation: See the word of יהוה. 7 Have I been like a wilderness to Yisrael? Like a land of darkness? Why then do My people say, We roam from You; we will not shuv to You?
32 Can a maiden forget her ornaments, or a bride her attire? Yet My people have forgotten Me for days without number.
33 Why do you adorn yourselves to seek ahava? Therefore you have also taught the wicked ones your ways.
34 Also in your skirts is found the dahm of the beings that are poor and innocent: I have not found it by a secret search, but upon all your skirts.
35 Yet you say, Because I am innocent, surely His anger shall turn from me. See, I will bring mishpat on you, because you say, I have not sinned.
36 Why are you so busy trying to change your derech? You also shall be ashamed of Mitzrayim, as you were ashamed of Ashshur.
37 Yes, you shall go forth from there, with your hands upon your head: for יהוה has rejected those you trust, and you shall not prosper by them.

3 If a man puts away his wife, and she goes from him, and becomes another man's, shall he shuv to her again? Shall not that land be greatly defiled? But you have played the harlot with many lovers; yet returned again to Me, says יהוה.
2 Lift up your eyes to the high places, and see where you have not lain with men. In the roads have you sat for Yahudah, like an Arabian in the wilderness; and you have defiled the land with your whoring and with your wickedness.
3 Therefore the showers have been withheld, and there has been no malchut-rain; 8 and you have a whore's brazen look, you refuse to be ashamed.
4 Will you cry to Me from now on, My Abba, you are the guide of My youth?
5 Will He reserve His anger le-olam-va-ed? Will He keep it to the end of the age? See, you have spoken and done all the evil things that you could.
6 יהוה said also to me in the days of Yoshiyahu the melech, Have you seen that which backsliding Yisrael has done? She is gone up to every high mountain and

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1 Leaving YHWH for other means of redemption.
2 Of Yisrael.
3 Hebrew word is nokri. Yisrael had started to act like the pagans since they sought to worship with them also.
4 Despite being planted as Yisrael, they started producing gentile, or strange fruit.
5 All 12 tribes.
6 During Jacob’s Trouble, or the Shivlay HaMoshiach.
7 Judah needs to see Yahshua.
8 Latter rain in Hebrew is malkosh, which can mean kingdom rain.
9 Efrayim.
under every green eytz, and there has played the harlot.
7 And I said after she had done all these things, Teshuvah to Me. But she made no teshuvah. And her perverted sister Yahudah saw it. 
8 And I saw, that for all the reasons which backsliding Yisrael committed adultery I had put her away, and given her a Get 1 of divorce; yet her perverted sister Yahudah feared not, but went and played the harlot also. 2
9 And it came to pass through her excessive whoring, that she defiled the land, and committed adultery with stones and with eytzim.
10 And yet for all this her perverted sister Yahudah has not made teshuvah with her whole lev, but with falsehood, says יהוה.
11 And יהוה said to me, Backsliding Yisrael has justified herself more than perverted Yahudah. 3
12 Go and proclaim these words toward the north, and say, Shuv, backsliding Yisrael, says יהוה: 4 and I will not cause My anger to fall upon you: for I am full of rahamim, says יהוה, and I will not keep My anger le-olam-va-ed.
13 Only acknowledge your iniquity, that you have transgressed against יהוה your Elohim, and have scattered your halacha to the gerim 5 under every green eytz, and you have not obeyed My voice, says יהוה.
14 Make teshuvah, O backsliding children, says יהוה.
15 And I will give you shepherds according to My lev, which shall feed you with da’at and binah. 6
16 And it shall come to pass, when you are multiplied and increased in the land, in those days, says יהוה, they shall say no more, The ark of the brit of יהוה: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that ritual be done any more. 8 9
17 At that time they shall call Yahrushalayim the Kesay of יהוה, 10 and all the nations shall be gathered to it, 11 to the Name of יהוה: neither shall they have their halacha any more after the imaginations of their evil lev. 12
18 In those days, Beit Yahudah shall walk with Beit Yisrael, and they shall come together out of the land of the north to the land that I have given for an inheritance to your ahvot. 15
19 I shall put you among the children of Yisrael, 16 and give you a pleasant land, a tov heritage from the hosts of nations? And I said, You shall call Me, My Abba; and shall not turn away from Me. 17
20 Surely as a wife unfaithfully departs from her husband, so have you betrayed Me, O Beit Yisrael, 18 says יהוה.
21 A voice was heard upon the high places, the weeping

1 Certificate of divorce.
2 Both houses have left YHWH. Returning Efrayimites must therefore be wise and not learn Torah from those who don’t keep it, but from redeemed brother Judah, who loves Torah and YHWH’s Son, the Messiah.
3 Both houses have no righteousness, or answers apart from those given by Messiah Yahshua.
4 Obviously Jeremiah knew where to find the ten tribes, tribes, or else YHWH wouldn’t have told him to go and speak to them. The ten tribes were never lost, only swallowed up among the nations.
5 Pagans.
6 The end-time return to Zion will include only a remnant. Not all Yisrael will obey the call to return through Messiah Yahshua. Many will choose a way of their own choosing, and will die in the spiritual and physical exile of our people. If most of your family doesn’t “get it,” that is ok. You need to see yourself as part of the “one from a city,” and “two from a family” remnant.
7 These are the leaders of Nazarene believers who love love Yahshua, both covenants, and all things that pertain to the restoration of our nation.
8 In the restored kingdom, the splendor will be so strong and the two-house reunion so central, that all searches and discussions over the ark of the covenant will not even come to mind, as Yisrael is multiplying and filling all of the original land given to the patriarchs. If there are ongoing discussions about the Ark of the Covenant and its location, that means that both houses have not been restored, and that the promised reunion has not taken place as many falsely teach.
9 In the Temple service that is restored in Ezekiel chapters 40-48, we see sacrifices restored but no Yom Kippur/Day of Atonement sacrifice is expressly mentioned, thus obviating the need to find and restore the Ark of the Covenant.
10 In the millennium.
11 The kingdom will be restored.
12 Note that in the kingdom all nations will be gathered to the true Name of YHWH, not the names of false deities and false names for the true deity. The regathering is not only to the land, but also to the Name. So those who are truly the lost sheep of Yisrael, will find themselves being drawn back to the Name of YHWH.
13 Remnant Yisrael will not invent and imagine names for YHWH from their own hearts anymore.
14 The days when the ark and its location no longer come to mind.
15 This verse alone proves that Torah-keeping Efrayim is not called to learn Torah from the orthodox Jews in Yisrael. This and other key verses makes it clear that when YHWH opens the door of aliyah/immigration, both houses go together - rather than Efrayim running to apostate Jews now living in the land. Any aliyah/immigration without both houses having the same open door is a flesh trip of man’s flesh and shall not stand.
16 Aramaic Peshitta.
17 In the days when the two houses walk together back to the land, He will place all Torah-keepers in among the children of Yisrael and in their inheritance. These are the companions, or friends of Ezekiel 37.
18 All 12 tribes.
and supplications of the children of Yisrael: for they have perverted their derech, and they have forgotten יהוה their Elohim.

22 Make teshuvah, you backsliding children, and I will heal your backsplittings. See, we have come to you; for You are יהוה our Elohim.

23 Truly in vain is salvation hoped for from the high hills, and from the multitude of mountains: for truly in יהוה our Elohim is the Yahshua of Yisrael.

24 For shame has devoured the labor of our ahvot from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covers our youth; their flocks and their herds, their sons and their daughters.

4 If you will make teshuvah, O Yisrael, יְהוָה says, then may you not be cut off from Me: and if you will put away your abominations out of My sight, then shall you cease to stray.

2 And you shall swear, יהוה lives, in emet, in mishpat, and in tzedakah; and the nations shall bless themselves in Him, and in Him shall they tifereth.

3 For this says יהוה to the men of Yahudah and Yahrushalayim, Break up your fallow ground, and sow not among thorns.

4 Brit milah yourselves to יהוה, and take away the foreskins of your lev, יְהוָה you men of Yahudah and inhabitants of Yahrushalayim: lest My wrath come forth like fire, and burn so that none can quench it, because of the evil of your doings.

5 Declare in Yahudah, and publish in Yahrushalayim; and say, Blow the shofar in the land: cry, gather together, and say, Assemble yourselves, and let us go into the walled cities.

6 Lift up the banner toward Tzion: be strong and do not stand still: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the nations is on his derech to you; he is gone forth from his place to make your land desolate: and your cities shall be laid waste, without any inhabitants.

8 For this dress yourself with sackcloth, lament and wail: for the fierce anger of יהוה is not turned back from us.

9 And it shall come to pass in that day, says יהוה, that the lev of the melech shall melt, and the lev of the leaders; and the Kohanim shall be amazed, and the nevim shall wonder.

10 Then said I, Oy vey, Master יהוה! Surely You have greatly deceived this people and Yahrushalayim, saying, You shall have shalom; whereas the sword reaches to their being.

11 At that time shall it shall be said to this people and to Yahrushalayim, A dry wind from the bare heights in the wilderness blows toward the daughter of My people, not to cool them, nor to cleanse them,

12 Even a full wind from those places shall come from Me: now also I will give mishpatim against them.

13 See, he shall come up as clouds, and his mirkavot shall be as a whirlwind. His horses are swifter than eagles. Woe to us! For we are plundered.

14 O Yahrushalayim, wash your lev from wickedness, that you may be saved. How long shall your worthless thoughts stay in you?

15 For a voice declares from Dan, and publishes affliction from Mount Efrayim.

16 Announce to the nations; see, publish against Yahrushalayim, that captors will come from a far country, and raise their voice against the cities of Yahudah.

17 As keepers of a field, are they against her all around; because she has been rebellious against Me, says יהוה.

18 Your derech and your doings have brought these things on you; this is your wickedness, because it is bitter, because it reaches to your lev.

19 My inward parts, my inward parts! I am pained in my face with makeup, in vain shall you make yourself pretty; though you clothe yourself with crimson, though you enlarge your foreskins of your lev, though you enlarge your curtains in a moment.

20 Destruction upon destruction is being cried; for the whole land is plundered: suddenly are my tents plundered, and my curtains in a moment.

21 How long shall I see the banner of war, and hear the sound of the shofar?

22 For My people are foolish, they have not known Me; they are stupid children, and they have no binah: they are wise to do evil, but to do tov they have no da’at.

23 I saw the earth, and, see, it was without form, and void; and the shamayim, and they had no light.

24 I saw the mountains, and, see, they trembled, and all the hills swayed.

25 I saw, and, see, there was no man, and all the birds of the shamayim had fled.

26 I saw, and, see, the fruitful place was a wilderness, and all the cities of it were broken down at the presence of יהוה, and by His fierce anger.

27 For this has יהוה said, The whole land shall be desolate: yet will I not make a full end of it.

28 For this shall the earth mourn, and the shamayim above shall be black: because I have spoken it, I have purposed it, and will not relent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into bushes, and climb up upon the rocks: every city shall be forsaken, and not a man shall dwell in them.

30 And when you are plundered, what will you do? Though you clothe yourself with crimson, though you dress with ornaments of gold, though you enlarge your face with makeup, in vain shall you make yourself pretty; your lovers will despise you, they will seek your chayim.

31 For I have heard a voice as of a woman in labor, and the anguish as of her that brings forth her first child, the voice of the daughter of Tzion, that bewails herself, that spreads out her hands, saying, Woe is me now! For my being faints because of the murderers.

5 Run back and forth through the streets of Yahrushalayim, and see now, and know, and look in the
open places, if you can find a man, if there be any that performs mishpat, that seeks the emet; and I will pardon it.

2 And though they say, יהוה lives; surely they swear falsely.

3 O יהוה, are not Your eyes upon the emet? You have stricken them, but they have not grieved; You have consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to make teshuvah.

4 Therefore I said, Surely these are poor; they are foolish: for they know not the derech of יהוה, nor the mishpatim of their Elohim.

5 I will find the great men, and will speak to them; for they have known the derech of יהוה, and the mishpat of their Elohim: but these have altogether broken the yoke, and torn the bonds.

6 Therefore a lion out of the forest shall kill them, and a wolf of the evening shall plunder them, a leopard shall watch over their cities: every one that goes out there shall be torn in pieces: because their transgressions are many, and their backslidings have now increased.

7 How shall I pardon you for this? Your children have forsaken Me, and sworn by those that are not elohim at all: when I had fed them to the fullest, they then forsook Me, and sworn by those that are not elohim: but these have altogether broken the yoke, and are not My people.

8 They were as fed horses in the morning: every one neighed after his neighbor's wife.

9 Shall I not visit mishpat for these things? Says יהוה: and shall not My being be avenged on such a nation as this?

10 Go up upon her walls, and destroy them; but make not a full end of her: take away her branches; for they are not My people.

11 For Beit Yisrael and Beit Yahudah have dealt very treacherously against Me, says יהוה.

12 They have been untrue to יהוה, and said, It is not He; neither shall evil come upon us; neither shall we see any sword nor famine:

13 And the neviim shall become wind, and My word is not in them: so shall it be done to them.

14 Therefore this says יהוה Elohim Tzevaoth, Because you speak this word, see, I will make My words in your mouth fire, and this people wood, and it shall devour them.

15 I will bring a nation upon you from far, O Beit Yisrael, says יהוה: it is a mighty nation, it is an ancient nation, a nation whose language you know not, neither understand what they say.

16 Their quiver is as an open sepulcher; they are all mighty men.

17 And they shall eat up your harvest, and your lechem, which your sons and your daughters should eat: they shall eat up your flocks and your herds: they shall eat up your vines and your fig eytzim: they shall impoverish your fortified cities, in which you trusted, with the sword.

18 Nevertheless in those days, says יהוה, I will not make a full end of you.

19 And it shall come to pass, when you shall say, Why does יהוה our Elohim do all these things to us? Then shall you answer them, Just like you have forsaken Me, and served strange elohim in your land, so shall you serve gerim in a land that is not yours.

20 Declare this in Beit Yaakov, and publish it in Yahudah, saying.

21 Listen now to this, O foolish people, without binah; which have eyes, and see not; which have hearing, and hear not:

22 Don’t you fear Me? says יהוה: Will you not tremble at My presence, that has placed the sand as a boundary of the sea by an eternal decree, that it cannot pass: and though the waves toss themselves, yet they cannot prevail against it; though they roar, yet they cannot pass over it?

23 But this people have a revolting and a rebellious lev; they have revolted and left Me.

24 Neither do say they in their lev, Let us now fear יהוה, that gives both the teaching and the malchut-rain, in due season: He guards for us the appointed Shavuot of the harvest.

25 Your iniquities have turned away these blessings, and your sins have withheld tov things from you.

26 For among My people are found wicked men: they lay in wait, as he that sets snares; they set a trap, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and grown rich.

28 They are grown fat, they shine: yes, they overlook the deeds of the wicked: they judge not the real causes, the cause of the fatherless, and the rights of those who are needy do they not judge, and yet they prosper.

29 Shall I not visit punishment for these things? says יהוה: Shall not My being be avenged on such a nation as this?

30 An astounding and horrible matter is committed in the land:

31 The neviim prophesy falsely, and the Kohanim bear rule by their own means; and My people love to have it like that: and what will you do in the end of it?

6 O you children of Benyamin, gather yourselves to flee out of the midst of Yahrushalayim, and blow the shofar in Tekoa, and set up an ot of fire in Beth-Hakerem: for evil appears out of the north, with great destruction.

2 I have likened the daughter of Tzion to a lovely and delicate woman.

3 The shepherds with their flocks shall come to her; they shall pitch their tents against her all around; they shall feed everyone in his own place.

4 Prepare war against her; arise, and let us go up at noon. Woe to us! For the day goes away, for the shadows

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1 Judah and Efrayim are both the natural branches of the olive tree, as seen in Romans 11 and Jeremiah 11:16-17.
2 Both houses rebelled thus calling for two separate exiles.
3 All 12 tribes.
4 Babylon.

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5 Both houses.
6 The counting of the omer and the Shavuot harvest.
7 The men of the flock of Yisrael.
of the evening are lengthened.
5 Arise, and let us go by night, and let us destroy her palaces.
6 For this has ṭzva'ot said, Cut down ezyynim, and cast a siege mound against Yahrushalayim: this is the city to be visited with correction; there is only oppression in her midst.
7 As a fountain casts out her mayim, so she casts out her wickedness: violence and plunder is heard in her; before Me continually is her grief and her wounds.
8 Be instructed, O Yahrushalayim, lest My being depart from you; lest I make you desolate, a land no longer inhabited.
9 This says ṭzva'ot, They shall completely glean the remnant of Yisrael as a vine: pass your hand again over the branches as a grape gatherer.
10 To whom shall I speak, and give warning, that they may hear? See, their ear is uncircumcised, and they cannot hear: see, the word of ṭzva'ot is to them a reproach; they have no delight in it.
11 Therefore I am full of the wrath of ṭzva'ot; I am weary of holding it in: I will pour it out upon the children abroad, and upon the congregation of young men together; for even the husband with the wife shall be taken, the aged with him that is old.
12 And their houses shall be given to others, with their fields and wives together: for I will stretch out My hand upon the inhabitants of the land, says ṭzva'ot.
13 For from the least of them even to the greatest of them everyone is given to greed; and from the navi even to the kohen every one deals falsely.
14 They have healed also the harm of the daughter of My people slightly, saying, Shalom, shalom; when there is no shalom.
15 Were they ashamed when they had committed abominations? No! They were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them with punishment they shall be cast down, says ṭzva'ot.
16 This says ṭzva'ot, Stand in the derech, and see, and ask for the old paths, where is the tov derech, and have your walk in it, and you shall find rest for your beings. But they said, We will not walk in it.
17 Also I set watchmen over you, saying, Listen to the sound of the shofar. But they said, We will not listen.
18 Therefore hear, all nations, and know, O congregation, what is now upon them.
19 Listen, O earth: see, I will bring evil upon this people, even the fruit of their thoughts, because they have not listened to My words, nor to My Torah, but rejected it.
20 To what purpose comes to Me the incense from Sheva, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor are your sacrifices sweet to Me.
21 Therefore this says ṭzva'ot, See, I will lay stumbling blocks before this people, and the ahvot and the sons together shall fall upon them; the neighbor and his chaver shall perish.
22 This says ṭzva'ot, See, a people comes from the north country, and a great nation shall be raised from the farthest parts of the earth.
23 They shall lay hold on bow and spear; they are cruel, and have no rachamim; their voice roars like the sea; and they ride upon horses, set in battle gear as men for war against you, O daughter of Tsion.
24 We have heard the fame of them: our hands grow weak: anguish has taken hold of us, and pain, as of a woman in labor.
25 Go not forth into the field, nor walk by the derech; for the sword of the enemy and fear is on every side.
26 O daughter of My people, dress in sackcloth, and cover yourself in ashes: make mourning, as for an only son, most bitter lamentation: for the plunderer shall suddenly come upon us.
27 I have set you for a tester and a stronghold among My people, that you may know and try their derech.
28 They are all serious rebels, walking as slanderers: they are bronze and iron; they are all corrupters.
29 The bellows are burned, the fire consumes the lead; the refiner melts in vanity: for the wicked are not plucked away.
30 Rejected silver shall men call them, because ṭzva'ot has rejected them.

7 The word that came to Yirmeyahu from ṭzva'ot, saying,
2 Stand in the gate of ṭzva'ot's Bayit, and proclaim there this word, and say, Hear the word of ṭzva'ot, all you of Yahudah, that enter in at these gates to worship ṭzva'ot.
3 This says ṭzva'ot, the Elohim of Yisrael, Change your derachot and your doings, and I will cause you to dwell in this place.
4 Trust not in lying words, saying, The Hekal of ṭzva'ot, The Hekal of ṭzva'ot, The Hekal of ṭzva'ot.
5 For if you completely change your derachot and your doings; if you completely execute mishpat between a man and his neighbor;
6 If you oppress not the ger, the fatherless, and the widow, and shed not innocent dahm in this place, neither follow after other elohim to your own harm:
7 Then will I cause you to dwell in this place, in the land that I gave to your ahvot, le-olam-va-ed.
8 See, that you do not trust in a lying word that cannot profit.
9 Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Ba'al, and walk after other elohim whom you know not;
10 And then come and stand before Me in this Bayit, which is called by My Name, and say, We have been delivered to do all these abominations?
11 Has this Bayit, which is called by My Name, become a den of robbers in your eyes? See, even I have seen it,

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1 Both houses.
2 The healing for Yisrael is found in a return to the paths of Torah and the marriage covenant of Sinai. In that return there will be purpose, understanding, and rest for our souls. Yisrael must seek things that are renewed - not new things.
3 Typical of Efrayim’s reaction to the ancient Torah over the last 2,000 years.
4 Efrayim.
5 Judah.
12 But go now to My place that was in Shiloh, where I put My Name at first, and see what I did to it for the wickedness of My people Yisrael.
13 And now, because you have done all these works, says יוהו, and I spoke to you, rising up early and speaking, but you did not hear; and I called to you, but you answered not;
14 Therefore will I do this to this Bayit, which is called by My Name, in which you trust, and to the place which I gave to you and to your ahvot, as I have done to Shiloh.
15 And I will cast you out of My sight, as I have cast out all your brothers, even the whole zera of Efrayim.
16 Therefore do not make tefillah for this people, neither lift up a cry, or a tefillah for them, neither make intercession to Me: for I will not hear you.
17 Don’t you see what they do in the cities of Yahudah and in the streets of Yahrushalayim?
18 The children gather wood, and the ahvot kindle the fire, and the women knead their dough, to make cakes to the malka of the shamayim, and to pour out drink offerings to other elohim, that they may provoke Me to anger.
19 Do they provoke Me to anger? Says יוהו: Do they not provoke themselves to the shame and confusion of their own faces?
20 Therefore this says the Master יוהו: See, My anger and My wrath shall be poured out upon this place, upon man, and upon beast, and upon the eitzim of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.
21 This says יוהו צבאות, the Elohim of Yisrael: Put your burnt offerings to your sacrifices, and eat food.
22 For I spoke not to your ahvot, nor commanded them in the day that I brought them out of the land of Mitzrayim, concerning burnt offerings, or sacrifices.
23 But this thing I commanded them, saying, Obey My voice, and I will be your Elohim, and you shall be My people: and walk in all of the derech that I have commanded you, that it may be well with you.
24 But they heard not, nor inclined their ear, but had their walk in the counsels and in the imaginations of their evil lev, and went backwards, and not forwards.
25 Since the day that your ahvot came forth out of the land of Mitzrayim to this day I have even sent to you all My avadim the neviim, daily rising up early and sending them:
26 Yet they listened not to Me, nor inclined their ear, but hardened their neck: they did worse than their ahvot.
27 Therefore you shall speak all these words to them; but they will not listen to you: you shall also call to them; but they will not answer you.
28 But you shall say to them, This is a nation that obeys not the voice of יוהו their Elohim, nor receives correction: emet has perished, and is cut off from their mouth.

1 Both houses need Messiah’s truth. One house is not to depend on the other in the return, since each house has its own unique evil to deal with.
2 Judah’s fate has been sealed.
3 Today known as sinless “Mother Mary,” the mother of G-d, but in the past known by many other names.

8 At that time, says יוהו, they shall bring out the bones of the melechim of Yahudah, and the bones of its leaders, and the bones of the Kohanim, and the bones of the neviim, and the bones of the inhabitants of Yahrushalayim, out of their graves:
2 And they shall spread them before the sun, and the moon, and all the host of the shamayim, whom they have loved, and whom they have served, and after whom they have had their walk, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.
3 And death shall be chosen rather than chayim by all the residue of them that remain of this evil mishpacha, which remains in all the places where I have driven them, says יוהו צבאות.
4 Moreover you shall say to them, This says יוהו: Shall they fall, and not rise? When someone goes astray, shall they not shuv?
5 Why then are these people in Yahrushalayim turned away by an everlasting backsiding? They hold fast to deceit, they refuse to make teshuvah.
6 I listened and gave ear to them, but they spoke not right: no man repented of his wickedness, saying, What have I done? Everyone turned to his course, like a horse rushes into the battle.
7 Yes, the stork in the shamayim knows her appointed times; and the tortoise and the crane and the swallow observe the time of their coming; but My people do not know the mishpatim of יוהו.
8 How do you say, We are wise, and the Torah of יוהו is with us? See, certainly the lying pen of the scribes has made it falsehood.
wrote, in the original autographs. This is not a rebuke of translators and editors of later translations who vary on word meanings, but a rebuke on those who actually heard the word, recorded it and then later changed the original scrolls. To them the warnings of Deuteronomy 12 and Revelation 22 apply.

1 Judah’s lament and ongoing condition. The end of the age is at hand, and it’s almost too late.

2 In context, this means “I am sick at heart over the judgment coming upon my people.” It does not mean that YHWH is literally black, or white, or pink, as some racist Bible thumpers have tried to maintain.

3 Yahshua is that prescribed balm, and without Him no healing of Judah can ever take place.

4 The two houses must rely on YHWH and His Son alone for instruction in their return, since both houses remain full of doctrinal error and each house has their share of liars.

5 False doctrines of redemption.
16 I will scatter them also among the gentiles, whom neither they nor their ahvot have known: and I will send a sword after them, until I have consumed them.

17 This says הוהי צבאות, Use discernment, and call for the mourning women, that they may come; and send for wise women, that they may come:

18 And let them hurry, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with mayim.

19 For a voice of wailing is heard out of Tzion, How are we plundered! We are greatly ashamed, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of יהוה. O you women, and let your ear receive the word of His mouth, and teach your daughters wailing, and everyone her neighbor a lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from going outside, and the young men from the streets.

22 Speak, this says יהוה. Even the corpses of men shall fall as dung upon the open field, and as that which is cut by the reapers, and none shall gather them.

23 This says יהוה. Let not the wise man tifereth in his riches: let not the rich man tifereth in his riches:

24 But let him that boasts, boast in this, that he understands and knows Me, 2 that I am יהוה who exercises loving-kindness, mishpat, and tzedakah, in the earth: for in these things I delight, says יהוה.

25 See, the days come, says יהוה, that I will punish all those who have performed brit-milah 3 with the uncircumcised;

26 Mizrasim, and Yahudah, and Edom, and the children of Ammon, and Moav, and all that are in the farthest corners; that dwell in the wilderness: for all these nations are uncircumcised, and all of Beit Yisrael among them 5 are uncircumcised in the lev.

10 Hear the word that יהוה speaks to you, O Beit Yisrael: 6

2 This says יהוה. Learn not the derech of the heathen, and be not broken at the signs of the shamayim; for the heathen are broken with them.

3 For the customs of the nations are worthless: for one cuts an etz out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, so that it does not move around. 7

5 They are upright as the palm etz, but speak not: they must be carried, because they cannot walk. Be not afraid of them: for they cannot do evil, neither can they do tov.

6 Forasmuch as there is none like You, Ḥוהי; You are great, and Your Name is great in might. 8 9

7 Who would not fear You, O Melech of nations? For to You does it apply: because among all the wise men of the nations, and in all their malchutim, there is none like You.

8 But they are altogether brutish and foolish: the etz is a doctrine of vanities. 10

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the smith, and of the hands of the refiner: blue and purple is their clothing: they are all the work of skilled workers.

10 But יהוה is the emet Elohim, He is the living Elohim, and an everlasting Melech: at His wrath the earth shall trembling, and the nations shall not be able to stay His displeasure.

11 This shall you say to them, The elohim that have not made the shamayim and the earth, shall perish from the earth, and from under these shamayim.

12 He has made the earth by His power, He has established the olam by His chochmah, and has stretched out the shamayim by His binah.

13 When He utters His voice, there is a multitude of mayim in the shamayim, and He causes the vapors to ascend from the ends of the earth: He makes lightning for rain, and brings forth the wind out of His treasures.

14 Every man is brutish in his own da‘at: every refiner is ashamed by the carved image: for his molded image is falsehood, and there is no reach in them.

15 They are vanity, and the works of errors: in the time of their visitation of punishment they shall perish.

16 The Portion of Yaakov is not like them: for He is the maker of all things; and Yisrael is the mishpacha of His inheritance: 11 יהוה צבאות is His Name.

17 Gather up your items out of the land, O inhabitants of the strongholds.

18 For this says יהוה, See, I will sling out the inhabitant of the land all at once, and will distress them, so that they may feel it.

19 Woe is me for my harm! My wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My Tabernacle is plundered, and all my cords are broken: my children are gone forth from me, and they are not: there is none to pitch my tent any more, and to set up

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1 Theological, social confusion and upheaval.
2 Quoted by Paul in First Corinthians 1:31, further evidence that they were an Efrayimite congregation in exile, since only Yisrael knew YHWH in the first place, and he takes that Scripture given to Yisrael and applies it to the Corinthians.
3 Judah.
4 Efrayim.
5 Efrayim.
6 Both houses.

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7 Do you have a Christmas tree? If you do, YHWH says that this is a pagan practice, and He desires for you and all Yisrael to end it immediately and learn the ways of Torah instead.
8 This verse is most likely inauthentic, as it simply doesn’t fit into the literal context of a warning to Yisrael about evil and pagan ways. It should be viewed accordingly. Both the LXX and the Dead Sea Scrolls omit this verse.
9 Power in the true Name and the blood.
10 The Christmas tree is a doctrine of vanity.
11 If you are a part of His heirs, then you must be Yisrael.
my curtains.
21 For the shepherds have misbehaved, and have not sought יוהו: therefore they shall not prosper nor understand, and all their flocks shall be scattered. ¹
22 See, the noise of the report has come, and a great commotion from the north country, to make the cities of Yahudah desolate, and a dwelling of jackals.
23 O יהוה, I know that the derech of man is not found in himself: it is not for man to direct his own steps.
24 O יהוה, correct me, with mishpat; not in Your anger, lest You bring me to nothing.
25 Pour out Your wrath upon the heathen that know You not, and upon the mishpachot that call not on Your Name: ² for they have eaten up Yaakov, and devoured him, and consumed him, and have made his home a ruin.

11 The word that came to Yirmeyahu from יהוה, saying,
2 Hear the words of this brît, and speak to the men of Yahudah, and to the inhabitants of Yahrushalayim;
3 And say you to them, This says יהוה Elohim of Yisrael; Cursed be the man that obeys not the words of this brît,
4 Which I commanded your ahvot in the day that I brought them forth out of the land of Mitsrayim, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so shall you be My people, and I will be your Elohim:
5 That I may perform the oath which I have sworn to your ahvot, to give them a land flowing with milk and honey, as it is this day.
6 Then יהוה said to me, Proclaim all these words in the cities of Yahudah, and in the streets of Yahrushalayim, saying, Listen to the words of this brît, and do them.
7 For I earnestly warned your ahvot in the day that I brought them up out of the land of Mitsrayim, even to this day, rising early and warning, saying, Obey My voice.
8 Yet they obeyed not, nor inclined their ear, but had their walk each one in the imagination of their evil lev: therefore I will bring upon them all the words of this brît, which I commanded them to do; but they did them not.
9 And יהוה said to me, A conspiracy is found among the men of Yahudah, and among the inhabitants of Yahrushalayim.
10 They are turned back to the iniquities of their forefathers, which refused to hear My words; and they went after other elohim to serve them: Beit Yisrael and Beit Yahudah have broken My brît which I made with their ahvot. ³

11 Therefore this says יהוה, See, I will bring evil upon them, which they shall not be able to escape; and though they shall cry to Me, I will not listen to them.
12 Then shall the cities of Yahudah and inhabitants of Yahrushalayim go, and cry to the elohim to whom they offer incense: but they shall not save them at all in the time of their trouble.
13 For according to the number of your cities were your elohim, O Yahudah; and according to the number of the streets of Yahrushalayim have you set up altars to do shameful things, to burn incense to Ba’al.
14 Therefore do not make tefillah for this people, neither lift up a cry, or tefillah for them: for I will not listen to them in the time that they cry to Me for their trouble.
15 What has My beloved to do in My Bayit, seeing she has worked lewdness with many, and does your kadosh flesh remove you from doing evil? When you do evil, then you gilah.
16 יהוה called your name, A green olive eytz, fair, and of toy fruit: but with the noise of a great tumult He has set fire upon it, and its branches are broken. ⁴
17 For יהוה tzvaoth, that planted you, has pronounced evil against you, for the evil of Beit Yisrael and Beit Yahudah, ⁵ ⁶ which they have done against themselves to provoke Me to anger in offering

¹ The ongoing problem with scattered Yisrael is the wayward shepherds who do not understand nor seek YHWH in truth. YHWH has promised to restore true shepherds to Yisrael in the days when He comes to earth as the Good Shepherd, to teach His under-shepherds how to act for the good of the sheep.
² Those not calling on YHWH’s true Name are heathen according to Jeremiah.
³ Both houses have broken covenant. Yet there are those that say Judah has been fully faithful so that they should lead in Yisrael’s restoration. Yet YHWH says that only Messiah can lead, as the state of both houses is not in good condition.
⁴ In Jeremiah 11 verse 16, YHWH teaches us that He has named the olive tree of His planting. The olive tree of His planting would be fair, green, and produce good fruit. YHWH designed this tree of His planting to be a single, unified voice, sounding out the message of the Elohim of Yisrael. Apparently, the two olive trees evolved from the one tree, that the Father had initially ordained to represent him in purity and in holiness. It was His perfect, expressed desire, that this single olive tree would bear Him excellent polished fruit and produce for him Spirit-filled, Torah-obedient, pagan-rejecting disciples. Everything about this tree was perfect from the day that it was designed by the Master Architect. Yet something went astray from its original design. Instead of the olive tree being united and sounding out a single affirming plan and purpose of the Elohim of Yisrael for His people Yisrael, division and evil set in. The good, green, once undefiled fruit of the original tree, turned against YHWH and against one another.
⁵ The olive tree therefore, consists of all Yisraelites (Efrayim and Judah). The non-Yisraelites are gerim (strangers) dwelling in Yisrael through Messiah Yahshua and they are the ones who have received a reprieve and a new life in the olive tree of Yisrael, because branches from both houses were cut off to make room for them. YHWH discovered evil in both houses and determined to cut off branches from both houses, with great tumult and fire.
⁶ Here we find two olive trees committing great evil. The tree no longer resembled love, brotherhood, unity, peace, singularity of mind and purpose. It no longer accurately portrayed the purity and holiness of its
incense to Ba‘al-the lord. 1
18 And יהוה has given me da‘at of it, 2 and I know it: then you showed me their doings.
19 But I was like a lamb, or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the eytz with the fruit of it, and let us cut him off from the land of the living, that his name may be no more remembered. 3
20 But, O יהוה tzevaoth, that judges righteously, that tries the mind and the lev, let me see Your vengeance on them: for to You have I revealed my cause.
21 Therefore this says יהוה of the men of Anathoth, that seek your chayim, saying, Prophesy not in the Name of יהוה: that you die not by our hand: 4
22 Therefore this says יהוה tzevaoth, See, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: 23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation of punishment.

12 Tzadik are You, O יהוה, when I plead with You: yet let me talk with You of Your mishpatim: Why does the derech of the wicked prosper? Why are they all in simcha that deal very wickedly?
2 You have planted them, yes, they have taken root: they grow, yes, they bring forth fruit: You are near in their mouth, but far from their heart.
3 But You, O יהוה, know me: You have seen me, and tried my lev toward You: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.
4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of those that dwell in it? The beasts are consumed, and the birds; because they said, יהוה shall not see our latter end.
5 If you have run with the footmen, and they have wearied you, then how can you contend with horses? And if in the land of shalom, in which you trust, you wearied them, then how will you manage to cross the raging Yarden River? 6
6 For even your brothers, and the bayit of your abba, even they have dealt treacherously with you; yes, they have called a multitude after you: believe them not, though they speak flattering words to you. 7
7 I have forsaken My Bayit. I have left My heritage; I have given the dearly beloved of My being into the hand of her enemies.
8 My heritage is to Me as a lion in the forest; it roars against Me: therefore have I hated it.
9 My heritage is to Me as a speckled bird of prey, and the birds all around are against her; come and assemble all the beasts of the field, come to devour.
10 Many shepherds have destroyed My vineyard, they have trodden My portion under foot, and they have made My pleasant portion into a desolate wilderness.
11 They have made it desolate, and being desolate it hurts Me; the whole land is made desolate, because no man takes this to lev.
12 The plunderers have come upon all the bare heights throughout the wilderness: for the sword of יהוה shall devour it from the one end of the land even to the other end of the land: no flesh shall have shalom.
13 They have sown wheat, but shall reap thorns: they have put themselves to hard work, but shall not profit: and they shall be ashamed of your harvest because of the fierce anger of יהוה.
14 This says יהוה against all my evil neighbors, that touch the inheritance that I have caused My people Yisrael 9 to inherit; See, I will pluck them out of their land, and pluck out Beit Yahudah from among them. 10
15 And it shall come to pass, after that I have plucked them out I will shew, and have rachamim on them, and will bring them again, every man to his heritage, and every man to his land.
16 And it shall come to pass, if they will diligently learn the derech of My people, to swear by My Name, יהוה lives; as they taught My people to swear by Ba‘al-the

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5 DSS.
5 Restoration advocates and soldiers like Jeremiah and Ezekiel, get easily wearied and discouraged, and must answer YHWH’s piercing question.
5 Restoration soldiers can expect many from their own house of faith to come against them.
4 Jerusalem.
9 Judah.
10 Babylon after the Jewish exile.
13 This says יְרוּם to me, Go and get a linen girdle, and put it on your loins, and do not put it in mayim.  
2 So I got a girdle according to the word of יְרוּם, and put it on my loins.  
3 And the word of יְרוּם came to me the second time, saying,  
4 Take the girdle that you have got, which is upon your loins, and arise, go to the Euphrates River, and hide it there in a hole of the rock.  
5 So I went, and hid it by Euphrates, as יְרוּם commanded me.  
6 And it came to pass after many days, that יְרוּם said to me, Arise, go to Euphrates, and take the girdle from there, which I commanded you to hide there.  
7 Then I went to Euphrates, and dug, and took the girdle from the place where I had hidden it: and, see, the girdle was marred, it was profitable for nothing.  
8 Then the word of יְרוּם came to me, saying,  
9 This says יְרוּם. After this manner will I mar the pride of יַעַחַד, and the great pride of Yahrushalayim.  
10 This evil people, who refuse to listen to My words, who have their walk in the imagination of their lev, and have their halacha after other elohim, to serve them, and to worship them, shall even be as this girdle, which is tov for nothing.  
11 For as the girdle cleaves to the loins of a man, so have I caused to cleave to Me the whole of Beit Yisrael and the whole of Beit Yehudah, says יְרוּם; that they might be to Me for a people, and for a name, and for a hallel, and for a tifereth: but they would not hear.  
12 Therefore you shall speak to them this word; This says Elohim of Yisrael. Every jug shall be filled with wine: and they shall say to you, Do we not certainly know that every jug shall be filled with wine?  
13 Then shall you say to them, This says יְרוּם. See, I will fill all the inhabitants of this land, even the melechim that sit upon David’s kesay, and the Kohanim, and the neviim, and all the inhabitants of Yahrushalayim, with drunkenness.  
14 And I will dash them one against another, even the ahvot and the sons together, says יְרוּם: I will not pity, nor spare, nor have rachamim, but destroy them.  
15 Listen, and give ear; be not proud: for יְרוּם has spoken.  
16 Give tifereth to יְרוּם your Elohim, before He causes darkness, and before your feet stumble upon the dark mountains, and, while you look for light, He turns it into the shadow of death, and makes it gross darkness.  
17 But if you will not listen, my being shall weep in secret places for your pride; and my eye shall weep much, and run down with tears, because יְרוּם’s flock is carried away to exile.  
18 Say to the melech and to the rulers, Humble yourselves, sit down: for your rule shall come down, even the keter of your tifereth.  
19 The cities of the south shall be shut, and none shall open them: Yehudah shall be carried away into exile, even all of it; it shall be fully carried away into exile.  
20 Lift up your eyes, and see them that come from the north: where is the flock that was given to you, your beautiful flock?  
21 What will you say when He shall punish you? For you have taught them to be captains, and as chiefs over you: shall they not have sorrow, as a woman in labor?  
22 And if you say in your lev, Why do these things come upon me? For the greatness of your iniquity are your skirts uncovered, and your body made bare.  
23 Can the Ethiopian change his skin color, or the leopard its spots? Only then will you do tov; who are accustomed to do evil.  
24 Therefore will I scatter them as the stubble that passes away by the wind of the wilderness.  
25 This is your lot, the portion of your measures from Me, says יְרוּם; because you have forgotten Me, and trusted in falsehood.  
26 Therefore will I uncover your skirts upon your face; that your shame may appear.  
27 I have seen your adulteries, and your neighing, the lewdness of your whoring, and your abominations on the hills and in the fields. Woe to you, O Yahrushalayim! Will you not be made clean? How long shall it be before you are made clean?  

14 The word of יְרוּם that came to Yirmeyahu concerning the drought.  
2 Yehudah mourns, and its gates languish; they are fallen away to exile; and the cry of Yahrushalayim is gone up.  
3 And their nobles have sent their little ones for mayim: they came to the cisterns, and found no mayim; they returned with their vessels empty; they were ashamed and blushed, and covered their heads.  
4 Because the ground became cracked, for there was no rain in the earth, the plowmen were put to shame; they covered their heads.  
5 Yes, the deer also gave birth in the field, but left it, because there was no grass.  
6 And the wild donkeys did stand in the high places, they snuffed up the wind like jackals; their eyes have failed, because there was no grass.  
7 O יְרוּם, though our iniquities testify against us, You do it for Your Name’s sake; for our backslidings are many; we have sinned against You.  
8 O Expectation of Yisrael, the Savoir of it in times of trouble, why should You be as a ger in the land, and as a traveler that turns in to stay for a night?  
9 Why should You be as a man stunned, as a mighty man that cannot save? Yet You, O יְרוּם, are in the midst of us, and we are called by Your Name; do not leave us.  
10 This says יְרוּם to this people, This have they loved to wander, they have not refrained their feet, therefore יְרוּם.
Then said I, Oy vey, Master famine, and by the pestilence, they offer burnt offering and an oblation, I will not accept for their tov. 12 When they fast, I will not listen to their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence. 13 Then said I, Oy vey, Master famine, and by the pestilence, they offer burnt offering and an oblation, I will not accept for their tov. 14 We acknowledge, O Master, our wickedness: for we have sinned against You. 15 O Master, our Name is called by Your Name, O Master; for all that He did in Hizqiyahu melech of Yahudah; for all that he did in Yahrushalayim. 16 And the people to whom they prophesy shall be cast out in the streets of Yahrushalayim because of the famine and the sword; and they shall have no one to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. 17 Therefore this says רבי concerning the neviim that prophesy in My Name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those neviim be consumed. 18 If I go forth into the field, then see the slain with the sword! And if I enter into the city, then see them that are sick with famine! Yes, both the navi and the kohen go out into a land that they know not. 19 Have You utterly rejected Yahudah? Has Your being loathed Tzion? Why have You smitten us, and there is no healing for us? We looked for shalom, and there is no tov; and for the time of healing, and see trouble! 20 We acknowledge, O Master, our wickedness, and the iniquity of our ahvot: for we have sinned against You. 21 Do not despise us, for Your Name's sake, do not dishonor the kesay of Your tifereth: remember; break not the sword to kill, and the dogs to tear, and the fowls of the shamayim, and the beasts of the earth, to devour and destroy. 22 Are there any among the worthless elohim of the gentiles that can cause rain? Or, can the shamayim give showers? Are not You He, O יהוה our Elohim? Therefore we will wait upon You: for You have made all these things.

Then said רבי to me, Though Moshe and Schmuel stood before Me, 2 yet My mind could not be changed toward this people: cast them out of My sight, and let them go forth. 2 And it shall come to pass, if they say to you, Where shall we go forth? Then you shall tell them, This says יהוה: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the exile, to the exile. 3 And I will appoint over them four kinds of punishment, says יהוה: the sword to kill, and the dogs to tear, and the fowls of the shamayim, and the beasts of the earth, to devour and destroy.

1 As mediators.

2 If Judah is in all the nations, how much more Efrayim who was numerically greater and in exile longer.

3 When you are called to teach the truth of YHWH’s displeasure with man’s ways, you will be labeled as a man of contention and division, as was Yahshua.
as My mouth: let them shuv to you; but shuv not to them.  
20 And I will make you to this people a fortified bronze wall: and they shall fight against you, but they shall not prevail against you: for I am with you to save you and to deliver you, says rachamim.

21 And I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the ruthless.

16 The word of rachamim came also to me, saying,
2 You shall not take a wife; neither shall you have sons, or daughters in this place.
3 For this says rachamim concerning the sons and concerning the daughters that are born in this place, and concerning their emot that bore them, and concerning their ahvot that begat them in this land;
4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their corpses shall be food for the fowls of the shamayim, and for the beasts of the earth.
5 For this says rachamim, Enter not into the bayit of mourning, neither go to lament for them; for I have taken away My shalom from this people, says rachamim, even loving-kindness and rachamin.
6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:  
7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their abba, or for their eema.
8 You shall not also go into the bayit of feasting, to sit with them to eat and to drink. 
9 For this says rachamim tzevaoth, the Elohim of Yisrael; See, I will cause to cease out of this place in your eyes, and in your days, the voice of Gilah, and the voice of simcha, the voice of the bridegroom, and the voice of the bride.
10 And it shall come to pass, when you shall show this people all these words, and they shall say to you, Why has rachamim pronounced all this great evil against us? Or, what is our iniquity? Or, what is our sin that we have committed against rachamim our Elohim?
11 Then shall you say to them, Because your ahvot have forsaken Me, says rachamim, and have had their way after other elohim, and have served them, and have worshipped them, and have forsaken Me, and have not kept My Torah;
12 And you have done worse than your ahvot; for, see, you have your way each one after the imagination of his evil lev, that they may not listen to Me:
13 Therefore will I cast you out of this land into a land that you know not, neither you nor your ahvot; and there shall you serve other elohim day and night; where I will not show you favor.
14 Therefore, see, the days come, says rachamim, that it shall no more be said, rachamim lives, that brought up the children of Yisrael out of the land of Mitzrayim;
15 But, rachamim lives, that brought up the children of Yisrael from the land of the north, and from all the lands where He had driven them: and I will bring them again into their land that I gave to their ahvot.
16 See, I will send for many fishers, says rachamim, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.
17 For My eyes are upon all their derachot: they are not hidden from My face, neither is their iniquity hidden from My eyes.
18 And first I will repay their iniquity and their sin double, because they have defiled My land: they have filled My inheritance with the corpses of their detestable and abominable things.
19 O rachamim, my strength, and my stronghold, and my

2 A greater exodus is coming that will make the first historical one pale in comparison.
3 Assyria.
4 All nations.
5 YHWH speaks about the future Messianic redemption when He will bring all the redeemed of Zion back to the land of Yisrael, not only from Egypt, but from all the nations, making this exodus far greater and more powerful than the first historic redemption. Also the fact that the final ingathering of the exiles will include a remnant from among 3 billion people, as opposed to the 3-4 million of the historical exodus, makes this event a defining moment in YHWH’s dealing with mankind. That’s what the two houses are all about. The end of our long national nightmare of spiritual and physical exile from YHWH.
6 The Torah-keeping disciples of Yahshua and those they led over the past 2,000 years by proclamation of the Good News is what is referred to as the fishing stage, or method by which the exiles from both houses are ordained to return. Yahshua in the Great Commission of Matthew 28:18-20, sent His disciples to all nations, the good news subjects being the non-Jews also known as the nations, making this exodus far greater and more powerful than the first historic redemption. Also the fact that the final ingathering of the exiles will include a remnant from among 3 billion people, as opposed to the 3-4 million of the historical exodus, makes this event a defining moment in YHWH’s dealing with mankind. That’s what the two houses are all about. The end of our long national nightmare of spiritual and physical exile from YHWH.
7 Otherwise known as the time of Jacob’s Trouble, from which most of Jacob will be saved according to Jeremiah 30:7. The hunters in every nation show the wandering Yisraelites that their life is in danger in the nations, and that the land of Yisrael is actually a much safer place under YHWH’s protective care. The hunters are seen as anti-Semites, who hate Jews and Yahshua, as well as Efraymite Torah-keepers, who are hounded and threatened by them without mercy. Anti-Semitism and fear will be the main weapon of the hunters.
8 See notes on Ezekiel chapter 4.

1 We must not celebrate the feasts with those not fully walking in obedience to Torah.
refuge in the Yom of Tribulation, 1 the gentiles shall come to You from the ends of the earth, 2 and shall say, Surely our ahvot have inherited only lies, only vanity, and things in which there is no profit. 3
20 Shall a man make elohim to himself that are not elohim?
21 Therefore, see, I will this time 4 cause them to know, I will cause them to know My hand and they shall know that My Name is יְהֹוָה. 7

17 The sin of Yahudah is written with a pen of iron, and with the point of a diamond: it is carved upon the shulchan of their lev, and upon the horns of your altars; 2 While their children remember their altars and their groves by the green eytzim on the high hills. 3 My mountain in the field, I will give your substance and all your treasures to be plundered, and your high places for sin, throughout all your borders. 4 And you, even yourself, shall discontinue from your heritage that I gave you; and I will cause you to serve the nations that I will bring in, and where they go out, and in all the gates of Yahudah, and all Yahudah, and all the inhabitants of Yahushalayim: 5 This says יְהֹוָה: Cursed be the man that trusts in man, and makes flesh his arm, and whose lev departs from יְהֹוָה. 6 For he shall be like the shrub in the desert, and shall not see when tov comes; but shall inhabit the parched places in the wilderness, a salt land that is not inhabited. 7 Blessed is the man that trusts in יְהֹוָה, and whose trust is in יְהֹוָה. 8 For he shall be as an eytz planted by the mayim, that spreads out its roots by the river, and shall not see when heat comes, but his leaf shall be green; and shall not be anxious in the year of drought, neither shall he cease from yielding fruit. 9 The lev is deceitful above all things, and desperately wicked: who can know it?

1 I search the lev; I try the mind, even to give every man according to his derech, the fruit of his doings.
11 As the partridge sits on eggs, and hatches them not; so is he that gets riches, but not by doing right, it shall leave him in the midst of his days, and in the end he is a fool.
12 An exalted high kesay from the beginning is the place of our Kadosh-Place.
13 O יְהֹוָה, the mikvah of Yisrael, all that forsake You shall be ashamed: and they that depart from Me shall be written in the earth, 8 because they have forsaken יְהֹוָה, the Fountain of living mayim. 9
14 Heal me, O יְהֹוָה, and I shall be healed; save me, and I shall be saved: for You are my tehillah. Let it come now!
15 See, they say to me, Where is the word of יְהֹוָה? It let it come now!
16 As for me, I have not run away from being a shepherd in Your service 10 who follows You: neither have I desired the dreadful day; You know that which has come out of my lips was tzadik before You.
17 Be not a ruin to me: You are my tikvah in the day of evil.
18 Let them be ashamed that persecute me, but let not I be ashamed: let them be broken, but let not I be broken: bring upon them the day of evil, and destroy them with double destruction.
19 This said יְהֹוָה to me: Go and stand in the gate of the children of the people, where the melechim of Yahudah come in, and where they go out, and in all the gates of Yahrushalayim:
20 And say to them, Hear the word of יְהֹוָה. ye melechim of Yahudah, and all Yahudah, and all the inhabitants of Yahrushalayim, that enter in by these gates:
21 This says יְהֹוָה: Guard yourselves, and bear no burden on the Shabbat, nor bring it in by the gates of Yahrushalayim;
22 Neither carry forth a burden out of your houses on the Shabbat, neither do any work, but set-apart the Shabbat, as I commanded your ahvot.
23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, and not receive instruction.
24 And it shall come to pass, if you diligently listen to Me, says יְהֹוָה, to bring in no burden through the gates of this city on the Shabbat, but set-apart the Shabbat, to do no work in it;
25 Then shall there enter into the gates of this city melechim and leaders sitting upon the kesay of Dawid, riding in mirkavot and on horses, they, and their leaders, the men of Yahudah, and the inhabitants of Yahrushalayim: and this city shall remain le-olam-va-ed. 26 And they shall come from the cities of Yahudah, and from the places around Yahrushalayim, and from the land of Benyamin, and from the plain, and from the mountains,

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1 Great Tribulation.
2 During Jacob’s Trouble not only will both houses heed the call to return home, but even the non-Yisraelites will return to YHWH and seek Torah through His Son. They will confess that all their religion and western culture has not mounted up to a hill of beans, and that they are contrite and broken over their abominable sun worship offered by their ancestors, which was not according to YHWH, His Son, and His Torah. Surely this confession will come to pass by millions of people, as they realize that Hebraic worship and comprehension of YHWH remain His will, and is the only way that is not based on vain pagan philosophy, handed down through the generations.
3 In non-Hebraic lifestyles.
4 Great Tribulation.
5 Yahshua.
6 Set-Apart Spirit.
7 All nations, either through the fishermen, or the hunters will know all things Hebraic, including His Name, which is YHWH.
8 Literally fulfilled by Yahshua in John 8, when the names of all those forsaking Him were written in the earth.
9 After rejecting Yahshua’s call to drink from the wells of salvation in John 7, their names were recorded in the earth in John 8, and this prophecy was fulfilled.
10 DSS.
and from the south, bringing burnt offerings, and sacrifices, and food offerings, and incense, and bringing sacrifices of hallel, to the Bayit of YHVH.

27 But if you will not listen to Me to set-apart the Shabbat, and not to bear a burden, when entering the gates of Yahrushalayim on the Shabbat day; then will I kindle a fire in its gates, and it shall devour the palaces of Yahrushalayim, and it shall not be quenched.

18 The word that came to Yirmeyahu from YHVH, saying,

2 Arise, and go down to the potter's bayit, and there I will cause you to hear My words.

3 Then I went down to the potter's bayit, and, see; he worked a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed tov to the potter to make it.

5 Then the word of YHVH came to me, saying,

6 O Beit Yisrael, cannot I do with you as this potter? says YHVH. See, as the clay is in the potter's hand, so are you in My hand, O Beit Yisrael.

7 The moment I shall speak concerning a nation, and concerning a malchut, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turns from their evil, I will relent of the evil that I thought to do to them.

9 And the moment I shall speak concerning a nation, and concerning a malchut, to build and to plant it;

10 If it does evil in My sight, that it obeys not My voice, then I will relent of the tov that I said I would do for them.

11 Now therefore go, speak to the men of Yavudah, and to the inhabitants of Yahrushalayim, saying, This says YHVH; See, I allow evil against you, and devise a plan against you: shuv every one from his evil derech, and make your derech and your doings tov.

12 And they will say, There is no tikvah: but we will go after our own plans, and we will all follow the imagination and stubbornness of our evil lev.

13 Therefore this says YHVH; Ask now among the nations, who has heard such things: the virgin of Yisrael has done a very horrible thing.

14 Will a man leave the snow of Levanon that comes from another place dry up?

15 Because My people have forgotten Me, they have burned incense to vanity, and they have caused themselves to stumble in their derech away from the ancient paths, to have their walk in false paths, in a derech not made by Me;

16 To make their land desolate, and an everlasting hissing; everyone that passes by shall be appalled, and shake his head.

17 I will scatter them as with an east wind before the enemy; I will show them My back, and not My face, in the day of their calamity.

18 Then they said, Come, and let us devise plans against Yirmeyahu; for the Torah shall not perish from the kohen, nor counsel from the wise, nor the word from the navi. Come, and let us smite him with the tongue, and let us not listen to any of his words.

19 Listen to me, O YHVH; and listen to the voice of those that contend with me.

20 Shall evil be repaid for tov? For they have dug a pit for my being. Remember that I stood before You to speak tov for them, and to turn away Your wrath from them.

21 Therefore deliver up their children to the famine, and pour out their dahm by the force of the sword; and let their wives be bereaved of their children, to be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when You shall bring a raiding unit suddenly upon them: for they have dug a pit to take me, and hidden snares for my feet.

23 Yet, YHVH, You know all their counsel against me to kill me: forgive not their iniquity, neither blot out their sin from Your sight, but let them be overthrown before You; deal with them in the time of Your anger.

19 This says YHVH, Go and get a potter's earthen jug, and take of the zechanim of the people, and of the zechanim of the Kohanim;

2 And go forth to the Valley of the Son of Hinnom, which is by the entrance of the eastern gate, and proclaim there the words that I shall tell you.

3 And say, Hear the word of YHVH, O melechim of Yahudah, and inhabitants of Yahrushalayim; This says YHVH tzva'oth, the Elohim of Yisrael; See, I will bring evil upon this place that makes the ears of all who hear tingle.

4 Because they have forsaken Me, and have profaned this place, and have burned incense in it to other elohim, whom neither they nor their ahvot have known, nor the melechim of Yahudah have known, and have filled this place with the dahn of innocents;

5 They have built also the high places of Ba'al, to burn their sons with fire for burnt offerings to Ba'al, which I commanded not, nor spoke it, neither did it come into My mind:

6 Therefore, see, the days come, says YHVH, that this place shall no more be called Tophet, nor the Valley of the Son of Hinnom, but the Valley of Slaughter.

7 And I will make void the counsel of Yahudah and Yahrushalayim in this place; and I will cause them to fall by the sword before their enemies, and by the hands of those that seek their lives: and their corpses will I give for food for the fowls of the shamayim, and for the beasts of the earth.

8 And I will make this city desolate, and a hissing; everyone that passes by shall be appalled and hiss because of all its plagues.

9 And I will cause them to eat the flesh of their sons and

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1 The marred vessel is the people of Yisrael. All 12 tribes.
2 The potter is Father YHWH.
3 The Renewed Covenant and the promise of ongoing renewal.
4 According to His will.
5 Both houses.

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5 Wind of judgment.
9 Then I said, I will not make mention of Him, nor speak to me, and a derision, daily.
10 Then shall you break the jug in the sight of the men that go with you, 
11 And shall say to them, This says יהוה צבאות: Even so will I break this people and this city, as one breaks a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, until there is no place left for burial. 
12 This will I do to this place, says יהוה, and to the inhabitants of it, and I even will make this city as Tophet: 
13 And the houses of Yahrushalayim, and the houses of the melechim of Yahudah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense to all the hosts of the shamayim, and they have poured out drink offerings to other elohim. 
14 Then Yirmeyahu came from Tophet, where יהוה had had him sent to prophesy; and he stood in the court of יהוה’s Bayit; and said to all the people, 
15 This says יהוה צבאות, the Elohim of Yisrael; See, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words. 

20 Now Pashur the son of Immer the kohen, who was also chief overseer in the Bayit of יהוה, heard that Yirmeyahu prophesied these things. 
2 Then Pashur smote Yirmeyahu the navi, and put him in the stocks that were in the High Gate of Benyamin, which was by the Bayit of יהוה. 
3 And it came to pass on the next day, that Pashur brought forth Yirmeyahu out of the stocks. Then said Yirmeyahu to him, יהוה has not called your name Pashur, but Magor-Missaviv. 
4 For this says יהוה, See, I will make you a fear to yourself, and to all your chaverim: and they shall fall by the sword of their enemies, and your eyes shall see it: and I will give all Yahudah into the hand of the melech of Bavel, and he shall carry them into exile into Bavel, and shall kill them with the sword. 
5 Moreover I will deliver all the strength of this city, and all the labors of it, and all the precious things of it, and all the treasures of the melechim of Yahudah will I give into the hand of their enemies, that shall plunder them, and take them, and carry them to Bavel. 
6 And you, Pashur, and all that dwell in your bayit shall go into exile: and you shall come to Bavel, and there you shall die, and shall be buried there, you, and all your chaverim, to whom you have prophesied lies. 
7 O יהוה, You have enticed me, and I was deceived: You are stronger than I, and have prevailed: I have been ridiculed daily, everyone mocks me. 
8 For when I speak, I cry out, declaring violence and plunder; because the word of יהוה has become a reproach to me, and a derision, daily. 
9 Then I said, I will not make mention of Him, nor speak any more in His Name. But His word was in my lev as a burning fire shut up in my bones, and I was weary with holding back, and I could not stop. 
10 For I heard many mocking, fear on every side. Expose, they say, and we will expose him. All my chaverim watched for my stumbling, saying, He will be lured away, and we shall prevail against him, and we shall take our revenge on him. 
11 But יהוה is with me as a mighty awesome One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. 
12 But, O יהוה צבאות, who tests the tzadik, and sees the mind and the lev, let me see Your vengeance on them: for to You have I opened my cause. 
13 Sing to יהוה, hallel יהוה: for He has delivered the being of the poor from the hand of evildoers. 
14 Cursed be the day in which I was born: let not the day in which my eema bore me be blessed. 
15 Cursed be the man who brought tidings to my abba, saying, A male child is born to you; giving him very much simcha. 
16 And let that man be as the cities that יהוה overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon; 
17 Because he killed me not from the womb, so that my eema might have been my grave, and her womb great le-olam-va-ed. 
18 Why did I come forth from the womb to see labor and sorrow, that my days should be spent in shame? 

21 The word which came to Yirmeyahu from יהוה, when melech Tzidkiyahu sent to him Pashur the son of Melchiyah, and Tzephanyah the son of Maaseyah the kohen, saying, 
2 Inquire to יהוה for us; for Nevuchadnetzar melech of Bavel makes war against us; if so be that יהוה will deal with us according to all His wondrous works, so that the enemy withdraws from us. 
3 Then said Yirmeyahu to them, This shall you say to Tzidkiyahu: 
4 This says יהוה Elohim of Yisrael; See, I will turn back the weapons of war that are in your hands, with which you fight against the melech of Bavel, and against the Chaldeans, which besiege you outside the walls, and I will gather them into the midst of this city. 
5 And I Myself will fight against you with an outstretched hand and with a strong arm, even in rage, and in displeasure, and in great wrath. 
6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence. 
7 And afterward, says יהוה, I will deliver Tzidkiyahu melech of Yahudah, and his avadim, and the people, 
8 Such as are as left in this city from the pestilence, from the sword, and from the famine, into the hand of Nevuchadnetzar melech of Bavel, and into the hand of their enemies, and into the hand of those that seek their chayim: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor

1 Have you ever felt the pressure to stop serving others in the true Name?
This says יהוה: Go down to the bayit of the melech of Yahudah, and speak there this word.
2 And say, Hear the word of יהוה, O melech of Yahudah, that sits upon the kesay of Dawid, you, and your avadim, and your people that enter in by these gates:
3 This says יהוה: Execute mishpat and tzedakah, and deliver the plundered out of the hand of the oppressor, lest My wrath goes out like fire, and burns so that none can quench it, because of the evil of your doings.
4 See, I am against you, O inhabitant of the valley, and rock of the plain, says יהוה: who says, Who shall come down against us? Or, who shall enter into our dwellings?
5 But I will punish you according to the fruit of your doings, says יהוה: and I will kindle a fire in its forest, and it shall devour all things all around.

22 This says יהוה: See, I am against you, O land, and against all that is in you, even the one who carries in you, and he that is born in you, and your grandchildren that come out of your bowels, and your children that come forth of your body, and the land of your peace; I will make you a desolate place, a land no more inhabited.
23 Woe to you that build your bayit by unrighteousness, and your bayit by sin, and you give rest to those who work unrighteousnes, and say, How shall we build bayit, when we receive no wages? Your bayit is not built for the righteous, but for the wicked, as the vessel in which there is no pleasure? Why are they cast away? Shall a man sit in the chariots of death? Shall a man go down to the deep? Why should we repair to Yahu? Shall we make our bayit like a forest, and not see our native country?
24 For thus says יהוה, Concerning the bayit of the melech of Yahudah, and concerning the bayit of the melech of Yehoshua son of Yosef:
25 For this says יהוה, Execute mishpat in the bayit of the melech of Yahudah, and in the bayit of the melech of Yehoshua son of Yosef, and in the bayit of Yehoshua son of Nachum son of Yehoshua son of Yehudah, and in the bayit of Yehoshua son of Natanael son of Yehushua of the son of Yosef, and in the bayit of Yehoshua son of Yehoshua son of Yosef:
26 And I will set before their face, and I will bring them out of the land of Yehudah, and will give them into the hand of the Chaldeans that besiege you, he shall live, and falls to the Chaldeans that besiege you, he shall live, and shall see this land no more.
27 Woe to him that builds his bayit by unrighteousness, and his rooms by wrong; that uses his neighbor's service without wages, and gives him nothing for his work;
28 That says, I will build a wide bayit with large rooms, and cuts out windows; and it is paneled with cedar, and painted in red.
29 He shall not shuv here any more:
30 But he shall die in the place where they have led him into exile, and shall see this land no more.
31 Woe to him that builds his bayit by unrighteousness, and his rooms by wrong; that uses his neighbor's service without wages, and gives him nothing for his work;
32 That says, I will build a wide bayit with large rooms, and cuts out windows; and it is paneled with cedar, and painted in red.
33 He shall not shuv here any more:
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36 That says, I will build a wide bayit with large rooms, and cuts out windows; and it is paneled with cedar, and painted in red.
37 He shall not shuv here any more:
38 But he shall die in the place where they have led him into exile, and shall see this land no more.

1 The curse does not apply to Messiah Yahshua, and furthermore substantiates that no one other than Yahshua of Nazareth could have been Messiah. First of
23 Woe be to the shepherds that destroy and scatter the sheep of My pasture! Says יהוה. 1
2 Therefore this says יהוה Elohim of Yisrael against the shepherds that feed My people; You have scattered My flock, 2 and driven them away, and have not visited them: see, I will visit upon you the evil of your doings, says יהוה. 3
3 And I will gather the remnant of My flock 4 out of all countries where I have driven them, 5 and will bring them again to their folds; and they shall be fruitful and increase.

all, יהוה signified, demonstrated and sealed the eternal curse on Coniah/Jecohiah’s seed by removing the king’s signet ring on his finger as found in verse 24. Knowing this, why would Matthew still list Coniah/Jecohiah, when he could have skipped him in his genealogy? Of course Matthew had no authority to remove any curse, even had he chosen not to list Coniah. In Haggai 2:23 the curse is definitely reversed. From this verse we see several things. First, Zerubbabel was a chosen vessel to restore the Solomon line of descent, as יהוה who had removed the signet ring of kingship from Coniah/Jecohiah, now places it again on Zerubbabel His chosen servant to restore and renew the Dawidic lineage through Solomon. The Coniah/Jecohiah curse lasted only one generation due to יהוה’s grace, and was reversed in his grandson Zerubbabel, who became everything Coniah/Jecohiah was not. Also Jecohiah had children, even when יהוה told Jeremiah to record that the king would be childless. Matthew, knowing through the Spirit of Messiah that this curse had been removed, felt free to include Coniah/Jecohiah in his genealogy. Let’s assume that the curse had never been lifted in Zerubbabel and is still on Solomon’s lineage. That leaves us with an interesting scenario. Now, no Messiah can come through Solomon, unless יהוה finds a way for the real Messiah not to have any human father descending from Solomon. If יהוה Himself were to father the Messiah, then the curse would not need to be removed, but would be bypassed. He thus ordained the virgin birth, and the quickening of Miriam’s womb by the Spirit Himself. Yahshua had no earthly father and therefore is the only man who can qualify now, or then to be descended from Solomon’s cursed line. Again, that is if one chooses to believe that the curse was never removed in Zerubbabel, which it clearly was.

1 All those who do not love the sheep, and those who deny them equal rights as Yisrael by dividing the body into Jew and gentile, as opposed to building and regathering all in the one fold of Renewed Yisrael as Yahshua has done and desires us to do.
2 By divisive teachings such as separate entity theology and replacement theology.
3 Please note that the redeemed blood-washed remnant will be gathered. Not all Yisraelites will return, but only those under the banner of King Yahshua will occupy the land in the millennial kingdom.
4 Both houses have been scattered to all nations, not just a select few to Europe.
5 Renewed Covenant shepherds who understand the true plan of יהוה and the restoration of both houses. Shepherds who understand יהוה’s plan will feed the flock in יהוה’s desired and revealed manner.
6 The people will no more fear separation from יהוה, nor of being outside His favor and favored nation.
7 King Messiah.
8 Messiah Yahshua will rule only by the precepts of Torah.
9 In the age to come, Judah will be redeemed by the blood of atonement, and Efrayim-Yisrael will dwell safely back in the land having been redeemed and brought back safely by יהוה to the land.
10 Both houses having their blindness removed.
11 The King here is called יהוה, as it is יהוה and not a mere man who will restore both houses in salvation and aliyah/immigration. Any man-made attempts to restore both houses apart from Yahshua as King over both houses, is doomed not only to failure, but to His eternal unchanging wrath.
12 The house of Yisrael is in all countries.
13 The end of the exile of Judah and Efrayim will be so grand that it will make the historic Egyptian exile pale in comparison.
14 Literally: “The Lord.”
horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of the evildoers, that none does shuv from his wickedness: they are all of them before Me as Sedom, and the inhabitants of it as Amorah. Therefore this says הוהי the tzva’oth concerning the neviim; See, I will feed them with wormwood, 1 and make make them drink the mayim of poison: for from the neviim of Yahrushalayim has defilement gone forth into all the land.

16 This says הוהי the tzva’oth, Listen not to the words of the neviim that prophesy to you: they make you go astray: they speak a vision of their own lev, and not out of the mouth of הוהי. 17 They say still to them that despise Me, הוהי has said, You shall have shalom; and they say to everyone that has his way after the imagination of his own lev, No evil shall come upon you.

18 For who has stood in the counsel of הוהי, and has perceived and heard His word? Who has marked His word, and heard it? 19 See, a whirlwind of הוהי has gone forth in wrath, even a whirlwind storm: it shall fall severely upon the head of the wicked. 20 The anger of הוהי shall not shuv, until He has done, and until He has established the thoughts of His lev: in the latter-days you shall consider it perfectly. 21 I have not sent these neviim, yet they ran: I have not spoken to them, yet they prophesied. 22 But if they had stood in My counsel, and had caused My people to listen to My words, then they would have turned them from their evil derech, and from the evil of their doings.

23 Am I an Elohim at hand, 3 says הוהי, and not an Elohim far off? 4 Can anyone hide himself in secret places where I shall not see him? Says הוהי. Do I not fill the shamayim and earth? Says הוהי. 5 I have heard what the neviim said, that prophesy lies in My Name, saying, I have dreamed, I have dreamed. 6 How long shall this be in the lev of the neviim that prophesy lies? Yes, they are neviim of the deceit of their own lev;

27 Who attempt to cause My people to forget My Name by their dreams 7 that they tell every man to his neighbor, as their ahvot have forgotten My Name for Ba’al. 8 9 28 The navi that has a dream, let him tell the dream; and he that has My word, let him speak My word faithfully. What is the chaff to the wheat? Says הוהי. 29 Is not My word like a fire? Says הוהי, and like a hammer that breaks the rock in pieces? 30 Therefore, see, I am against the neviim, says הוהי, that steal My words every one from his neighbor. 31 See, I am against the neviim, says הוהי, that use their tongues, and say, He says.

32 See, I am against them that prophesy false dreams, says הוהי, and those who tell them, and cause My people to go astray by their lies, and by their reckless boasting; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, says הוהי.

33 And when this people, or the navi, or a kohen, shall ask you, saying, What is the burden of הוהי? You shall then say to them, What burden? I will even forsake you, says הוהי. 34 And as for the navi, and the kohen, and the people, that shall say, The burden of הוהי, I will even punish that man and his bayit.

35 This shall you say each person to his neighbor, and each person to his brother, What has הוהי answered? And, What has הוהי spoken? 36 And the burden of הוהי shall you mention no more: for every man’s word shall be his own burden; for you have perverted the words of the living Elohim, הוהי the tzva’oth our Elohim.

37 This shall you say to the navi, What has הוהי answered you? And, What has הוהי spoken to you? 38 But since you say, The burden of הוהי; 8 therefore this says הוהי; Because you say this word, The burden of הוהי, and I have sent you to say, You shall not say, The burden of הוהי;

39 Therefore, see, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your ahvot, and cast you out of My presence:

40 And I will bring an everlasting reproach upon you, and an everlasting shame, that shall not be forgotten.

4 Am I not against the false prophets? says הוהי; they that speak lying prophesies, and will cause My people to fall, and they have not said, Where is the chaff to the wheat? 5 Shall I not destroy this place? says הוהי; for they have said, The burden of הוהי. 6 But as for Me, says הוהי, this shall not happen: for the house that I have anointed, and that I have called by My name, shall not cause their ahvot to fall by their falsehood, when I had made known My words to them. 7 But the prophet that is not in My counsel, and that has dreamed, 7 Let him not prophesy, nor cause to shiver the people: 8 let him that speaks in My name shew not false words: for I sent him, and his words shal be in My name. 9 But the prophet that speaks in his own name shall shew no sign, nor shall happen anything by him.

7 A major part of the full restoration of Yisrael is the Father restoring His Name among our nation, overcoming the centuries of substituting titles like “hashem” and “lord” for “YHWH.” YHWH states that those who do not actively teach and instruct in His true Name, are actually lying to the people and causing them to let go and forget the true Name, as did the false prophets to their ancestors. Either a returning Yisraelite will use, proclaim and return in the true Name, or YHWH will see to it that their fruits will be similar to the false prophets of yesteryear. As a leader in the two-house movement, are you causing people to remember, or to forget His set-apart Name?

8 Meaning: “the weight of delivering YHWH’s words is upon me,” a claim that the false prophets always made.
2 One basket had very tov figs, even like the figs that are first ripe; and the other basket had very spoiled figs, which could not be eaten, they were so bad.  
3 Then said ירמיהו התה ידוד, What do you see, ירמיהו? And I said, Figs; the tov figs, very tov; and the bad, very bad, so that they cannot be eaten, they are so bad.  
4 Again the word of ירמיהו came to me, saying,  
5 This says יי ירמיהו, the Elohim of Yisrael; Like these tov figs, so will I acknowledge them that are carried away from the exiles of Yahudah, whom I have sent out of this place into the land of the Chaldeans for their tov.  
6 For I will set My eyes upon them for tov, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.  
7 And I will give them a levy to know Me, that I am יי: and they shall be My people, and I will be their Elohim; for they shall make teshuvah to Me with their whole lev.  
8 And as for the evil figs, which cannot be eaten, they are so evil; surely this says יי. So will I give Tziqiyahu the melech of Yahudah, and his leaders, and the residue of Yahrushalayim, that remain in this land, and them that dwell in the land of Mitzrayim:  
9 And I will deliver them to be removed into all the malchutim of the earth for their harm, to be a reproach and a byword, a taunt and a curse word, in all the places where I shall drive them.  
10 And I will send the sword, the famine, and the pestilence, among them, until they are consumed from off the land that I gave to them and to their ahvot.

25 The word that came to Yirmeyahu concerning all the people of Yahudah in the fourth year of Yahuayakim the son of Yoshiyahu melech of Yahudah, that was the first year of Nevuchadnetzar melech of Bavel;  
2 That which Yirmeyahu the navi spoke to all the people of Yahudah, and to all the inhabitants of Yahrushalayim, saying,  
3 From the thirteenth year of Yoshiyahu the son of Amon melech of Yahudah, even to this day, that is the twenty-third year, the word of יי has come to me, and I have spoken to you, rising early and speaking; but you have not listened.  
4 And יי has sent to you all His avadim the neviim, rising early and sending them; but you have not listened, nor inclined your ear to hear.  
5 They said, Teshuvah again now everyone from his evil derech, and from the evil of your doings, and dwell in the land that יי has given to you and to your ahvot le-olam-va-ed:  
6 And go not after other elohim to serve them, and to worship them, and provoke Me not to anger with the works of your hands; and I will do you no harm.  
7 Yet you have not listened to Me, says יי; that you might provoke Me to anger with the works of your hands to your own harm.  
8 Therefore this says יי tzevaath; Because you have not heard My words,  
9 See, I will send and take all the mishpachot of the north, says יי, and Nevuchadnetzar the melech of Bavel, My eved, and will bring them against this land, and against the inhabitants of it, and against all these nations all around and will utterly destroy them, and make them an astonishment, and a hissing, and everlasting ruins.  
10 Moreover I will take from them the voice of gilah, and the voice of simcha, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.  
11 And this whole land shall be a desolation, and a waste; and these nations shall serve the melech of Bavel seventy years.  
12 And it shall come to pass, when seventy years are accomplished, that I will punish the melech of Bavel, and that nation, says יי, for their iniquity, and the land of the Chaldeans, and will make it everlasting ruins.  
13 And I will bring upon that land all My words, which I have pronounced against it, even all that is written in this scroll, which Yirmeyahu has prophesied against all the nations.  
14 For many nations and great melechim shall enslave them also: and I will repay them according to their deeds, and according to the works of their own hands.  
15 For this says יי Elohim of Yisrael to me; Take the wine cup of this wrath at My hand, and cause all the nations, to whom I send you, to drink it.  
16 And they shall drink, and shake, and be mad, because of the sword that I will send among them.  
17 Then took I the cup at יי’s hand, and made all the nations to drink it, to whom יי had sent me:  
18 Namely, Yahrushalayim, and the cities of Yahudah, and the melechim of it, and the leaders of it, to make them a desolation, an astonishment, a hissing, and a curse, as it is this day;  
19 Pharaoh melech of Mitzrayim, and his avadim, and his leaders, and all his people;  
20 And all the mixed multitude, and all the melechim of the land of Uz, and all the melechim of the land of the Plishtim, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,  
21 Edom, and Moav, and the children of Ammon,  
22 And all the melechim of Tsor, and all the melechim of Tzidon, and the melechim of the coastlands which are beyond the sea,  
23 Dedan, and Tema, and Buz, and all that are in the farthest corners,  
24 And all the melechim of Arabia, and all the melechim of the mixed multitude who dwell in the desert,  
25 And all the melechim of Zimri, and all the melechim of Eylam, and all the melechim of the Medes,  
26 And all the melechim of the north, far and near, one with another, and all the malchutim of the olam, which are upon the face of the earth: and the melech of Sheshach shall drink with them.  
27 Therefore you shall say to them, This says יי tzevaath, the Elohim of Yisrael; Drink, and be drunk, and vomit, and fall, and rise no more, because of the sword which I will send among you.  
28 And it shall be, if they refuse to take the cup at your hand to drink it, then shall you say to them, This says יי tzevaath: You shall certainly drink it.  
29 For, see, I begin to bring evil on the city that is called by My Name, and should you be utterly unpunished? You
shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, says הוהי צבאות.

30 Therefore prophesy against them all these words, and say to them, הוהי shall roar from on high, and utter His voice from His kadosh dwelling; He shall mightily roar from His dwelling place; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. 1

31 A noise shall come even to the ends of the earth; for הוהי has a controversy with the nations. He will plead with all flesh; He will give them that are wicked to the sword, says הוהי.

32 This says הוהי צבאות. See, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of הוהי shall be at that day from one end of the earth even to the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 Howl, you shepherds, and cry; and cover yourselves in the ashes, you leaders of the flock: for the days of your slaughter and of your exiles are accomplished; and you shall fall like a choice vessel.

35 And the shepherds shall have no way to flee, nor the leaders of the flock to escape.

36 A voice of the cry of the shepherds, and the howling of the leaders of the flock, shall be heard: for הוהי has plundered their pasture.

37 And their quiet dwellings are cut down because of the fierce anger of הוהי.

38 He has forsaken His hiding place, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of His fierce anger.

26 In the beginning of the malchut of Yahuyakim the son of Yoshiyahu melech of Yahudah came this word from הוהי, saying,

2 This says הוהי; Stand in the court of הוהי’s Bayit, and speak to all the cities of Yahudah, which come to worship in הוהי’s Bayit, all the words that I command you to speak to them; do not remove a word:

3 If perhaps they will listen, and make teshuvah every man from his evil derech, that I may relent of the evil, which I purpose to do to them because of the evil of their doings.

4 And you shall say to them, This says הוהי; If you will not listen to Me, to walk in My Torah, which I have set before you,

5 To listen to the words of My avadim the neviim, whom I send to you, both rising up early, and sending them, but you have not heard;

6 Then will I make this bayit like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the Kohanim and the neviim and all the people heard Yirmeyahu speaking these words in the Bayit of הוהי.

8 Now it came to pass, when Yirmeyahu had made an end of speaking all that הוהי had commanded him to speak to all the people, that the Kohanim and the neviim and all the people took him, saying. You shall surely die. 2

9 Why have you prophesied in the Name of הוהי, saying, This bayit shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Yirmeyahu in the Bayit of הוהי.

10 When the leaders of Yahudah heard these things, then they came up from the melech’s bayit to the Bayit of הוהי, and sat down in the entrance of the New Gate of הוהי’s Bayit.

11 Then spoke the Kohanim and the neviim to the leaders and to all the people, saying, This man is worthy to die; for he has prophesied against this city, as you have heard with your own hearing.

12 Then spoke Yirmeyahu to all the leaders and to all the people, saying, הוהי sent me to prophesy against this bayit and against this city with all the words that you have heard.

13 Therefore now change your derachot and your doings, and obey the voice of הוהי your Elohim; and הוהי will relent of the evil that He has pronounced against you.

14 As for me, see, I am in your hand: do with me as seems tov and right to you.

15 But know for certain, that if you put me to death, you shall surely bring innocent dharm upon yourselves, and upon this city, and upon the inhabitants of it: for of an emet הוהי has sent me to you to speak all these words in your hearing.

16 Then said the leaders and all the people to the Kohanim and to the neviim; This man is not worthy to die: for he has spoken to us in the Name of הוהי our Elohim.

17 Then rose up certain of the zechanim of the land, and spoke to all the congregation of the people, saying, 18 Micah the Morasthite prophesied in the days of Hizqiyahu melech of Yahudah, and spoke to all the people of Yahudah, saying, This says הוהי צבאות; Tzion shall be plowed like a field, and Yahrushalayim shall become heaps, and the mountain of the bayit as the high places of a forest.

19 Did Hizqiyahu melech of Yahudah and all Yahudah put him to death? Did he not fear הוהי, and sought הוהי, and הוהי relented of the evil that he had pronounced against them? We are doing great evil against ourselves. 20 And there was also a man that prophesied in the Name of הוהי, Uriyahu the son of Shemayahu of Kiryath-Yearim, who prophesied against this city and against this land according to all the words of Yirmeyahu.

21 And when Yahuyakim the melech, with all his mighty men, and all the leaders, heard his words, the melech sought to put him to death: but when Uriyahu heard it, he was afraid, and fled, and went into Mitzrayim;

22 And Yahuyakim the melech sent men into Mitzrayim, namely, El-Natan the son of Achvor, and certain men with him into Mitzrayim.

23 And they brought Uriyahu out of Mitzrayim, and

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1 The following verses have a dual application, with the immediate context being the time of Judah’s exile, but the eschatological context is when all nations will be in the Great Tribulation.

2 A true prophet will either be killed, or be threatened with death, and of course be accused of being harsh and odious.
brought him to Yahuyakim the melech; who killed him with the sword, and cast his dead body into the graves of the am-ha-aretz.

24 Nevertheless the hand of Ahicham the son of Shaphan was with Yirmeyahu, that they should not give him into the hand of the people to put him to death.

27 In the beginning of the malchut of Yahuyakim the son of Yoshiyahu melech of Yahudah came this word to Yirmeyahu from רֵאֵיה, saying.

2 This says רֵאֵיה to me; Make for yourself bands and yokes, and put them upon your neck.

3 And send them to the melech of Edom, and to the melech of Moav, and to the melech of the Ammonites, and to the melech of Tsor, and to the melech of Tzidon, by the hand of the messengers that come to Yahrushalayim to Tzidkiyahu melech of Yahudah;

4 And command them to say to their masters, This says רֵאֵיה תֶּשֶׁב, the Elohim of Yisrael; This shall you say to your masters:

5 I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched Arm, and have given it to whom it seemed right to Me.

6 And now have I given all these lands into the hand of Nevuchadnetzar the melech of Bavel, My evev; and the beasts of the field have I given to him also to serve him.

7 And all nations shall serve him, and his son, and his son’s son, to the very time of his land come: and then many nations and great melechim shall make him serve them.

8 And it shall come to pass, that the nation and malchut which will not serve the same Nevuchadnetzar the melech of Bavel, and that will not put their neck under the yoke of the melech of Bavel, that nation will I punish, says רֵאֵיה, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore listen not to you to your neviim, nor to your dreamers, nor to your enchanters, nor to your sorcerers, who speak to you, saying. You shall not serve the melech of Bavel:

10 For they prophesy a lie to you, to remove you far from your land, and that I should drive you out, and that you should perish.

11 But the nations that bring their neck under the yoke of the melech of Bavel, and serve him, those will I let remain in their own land, says רֵאֵיה; and they shall till it, and dwell in it.

12 I spoke also to Tzidkiyahu melech of Yahudah according to all these words, saying. Bring your necks under the yoke of the melech of Bavel, and serve him and his people, and live.

13 Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as רֵאֵיה has spoken against the nation that will not serve the melech of Bavel?

14 Therefore listen not to the words of the neviim that speak to you, saying. You shall not serve the melech of Bavel: for they prophesy a lie to you.

15 For I have not sent them, says רֵאֵיה, yet they prophesy a lie in My Name; that I might drive you out, and that you might perish, you, and the neviim who prophesy to you.

16 Also I spoke to the Kohanim and to all the people, saying. This says רֵאֵיה; Listen not to the words of your neviim that prophesy to you, saying. See, the vessels of רֵאֵיה’s Bayit shall now shortly be brought again from Bavel: for they prophesy a lie to you.

17 Listen not to them; serve the melech of Bavel, and live: why should this city be laid waste?

18 But if they are neviim, and if the word of רֵאֵיה is with them, let them now make intercession to רֵאֵיה תֶּשֶׁב, so that the vessels that are left in the Bayit of רֵאֵיה, and in the bayit of the melech of Yahudah, and at Yahrushelalayim, do not go to Bavel.

19 For this says רֵאֵיה תֶּשֶׁב concerning the columns, and concerning the huge bronze laver, and concerning the bases, and concerning the residue of the vessels that remain in this city.

20 Which Nevuchadnetzar melech of Bavel took not, when he carried away Yekonyahu the son of Yahuyakim melech of Yahudah into exile from Yahrushelalayim to Bavel, along with all the nobles of Yahudah and Yahrushalayim;

21 Yes, this says רֵאֵיה תֶּשֶׁב, the Elohim of Yisrael, concerning the vessels that remain in the Bayit of רֵאֵיה, and in the bayit of the melech of Yahudah and of Yahrushalayim;

22 They shall be carried to Bavel, and there shall they be to the day that I visit them with deliverance, says רֵאֵיה; then will I bring them up, and restore them to this place.

28 And it came to pass the same year, in the beginning of the malchut of Tzidkiyahu melech of Yahudah, in the fourth year, and in the fifth month, that Hananyah the son of Azur the navi, who was of Giveon, spoke to me in the Bayit of רֵאֵיה, in the presence of the Kohanim and of all the people, saying.

2 This speaks רֵאֵיה תֶּשֶׁב, the Elohim of Yisrael, I have broken the yoke of the melech of Bavel.

3 Within two full years will I bring again into this place all the vessels of רֵאֵיה תֶּשֶׁב, that Nevuchadnetzar melech of Bavel took away from this place, and carried to Bavel:

4 And I will bring again to this place Yekonyahu the son of Yahuyakim melech of Yahudah, with all the captives of Yahudah, that went into Bavel, says רֵאֵיה: for I will break the yoke of the melech of Bavel.

5 Then the navi Yirmeyahu said to the navi Hananyah in the presence of the Kohanim, and in the presence of all the people that stood in the Bayit of רֵאֵיה.

6 Even the navi Yirmeyahu said, Amein: רֵאֵיה do so; רֵאֵיה perform Your words which you have prophesied, to bring again the vessels of רֵאֵיה תֶּשֶׁב, and all that is carried away into exile, from Bavel into this place.

7 Nevertheless listen now to this word that I speak in your hearing, and in the hearing of all the people:

8 The neviim that have been before me and before you from old prophesied both against many countries, and against great malchutim, of war, and of evil, and of pestilence.

9 The navi who prophesies of shalom, when the word of that navi shall come to pass, then shall the navi be known, that רֵאֵיה has truly sent him.
10 Then Hananyah the navi took the yoke from off the neck of Yirmeyahu, saying, 
11 And Hananyah spoke in the presence of all the people, saying, This says יהוה: Even so will I break the yoke of Nevuchadnetzar melech of Bavel from the neck of all nations within the space of two full years. And the navi Yirmeyahu went his way. 
12 Then the word of יהוה came to Yirmeyahu the navi, after that Hananyah the navi had broken the yoke from off the neck of the navi Yirmeyahu, saying, 
13 Go and tell Hananyah, saying, This says יהוה: You have broken the yokes of wood; but you shall make for them yokes of iron. 
14 For this says יהוה צבאות, the Elohim of Yisrael; I have put a yoke of iron upon the neck of all these nations, that they may serve Nevuchadnetzar melech of Bavel; and they shall serve him: and I have given him the beasts of the field also. 
15 Then said the navi Yirmeyahu to Hananyah the navi, Listen now, Hananyah; יהוה has not sent you; but you make this people trust in a lie. 
16 Therefore this says יהוה: See, I will cast you from off the face of the earth: this year you shall die, because you have taught rebellion against יהוה. 
17 So Hananyah the navi died the same year in the seventh month. 

29 Now these are the words of the letter that Yirmeyahu the navi sent from Yahrushalayim to the rest of the zechanim who were carried away captive, and to the Kohanim, and to the neviim, and to all the people whom Nevuchadnetzar had carried away in exile from Yahrushalayim to Bavel; 
2 (After that Yekonyahu the melech, and the malka, and the officers, the leaders of Yahudah and Yahrushalayim, and the carpenters, and the smiths, had departed from Yahrushalayim;) 
3 By the hand of Elasah the son of Shaphan, and Gemaryah the son of Hilkiyahu, (whom Tzidkiyahu melech of Yahudah sent to Bavel to Nevuchadnetzar melech of Bavel) saying, 
4 This says יהוה צבאות, the Elohim of Yisrael, to all that are carried away captives, whom I have caused to be carried away from Yahrushalayim to Bavel; 
5 Build houses, and dwell in them; and plant gardens, and eat the fruit of them; 
6 Take wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that you may be increased there, 1 and not diminished. 
7 And seek the shalom of the city where I have caused you to be exiled, and make tefillah to יהוה for it: for in the shalom of it shall you have shalom. 
8 For this says יהוה צבאות, the Elohim of Yisrael; Let not your neviim and your diviners, that are in the midst of you, deceive you, neither listen to your dreams which you are dreaming.

1 Regardless of where they go, the children of Yisrael always multiply physically, as per the patriarchal promise of covenant.

2 In the end of the exile is the plan by יהוה to return Judah to the land.
the son of Maaseyah the kohen, and to all the Kohanim, saying,
26 יִהְיוּ has made you kohen in place of Yahuyadah the kohen, that you should be officers in the Bayit of יהוה, and for every man that is mad, and makes himself a navi, that you should put him in prison, and in the stocks.
27 Now therefore why have you not reproved Yirmeyahu of Anathoth, who makes himself a navi to you?
28 For therefore he sent to us in Bavel, saying, This exile is long: build houses, and dwell in them; and plant gardens, and eat the fruit of them.
29 And Tzephanyah the kohen read this letter in the hearing of Yirmeyahu the navi.
30 Then came the word of יהוה to Yirmeyahu, saying, 31 Send to all them of the exile, saying, This says יהוה concerning She'miyah the Nehelamite; Because She'miyah has prophesied to you, and I sent him not, and he caused you to trust in a lie:
32 Therefore this says יהוה; See, I will punish She'miyah the Nehelamite, and his zera: he shall not have a man to dwell among this people; neither shall he see the tov that I will do for My people, says יהוה; because he has taught rebellion against יהוה.

30 The word that came to Yirmeyahu from יהוה, saying,
2 This says יהוה Elohim of Yisrael, saying, Write all the words that I have spoken to you in a scroll.
3 For, see, the days come, says יהוה, that I will turn back the exile of My people Yisrael and Yahu'dah, 4 says יהוה; and I will cause them to shuv to the land that I gave to their ahvot, and they shall possess it.
4 And these are the words that יהוה spoke concerning Yisrael 3 and concerning Yahu'dah. 4
5 For this says יהוה; We have heard a voice of trembling, of fear, and not of shalom.
6 Ask now and see, whether a man does labor with child? Why do I see every man with his hands on his loins, as a woman in labor, and all faces are turned pale?
7 Oy! For that day is great, so that none is like it: it is even the time of Yaakov's Trouble; but he shall be saved out of it.
8 For it shall come to pass in that day, says יהוה tzvaath, that I will break his yoke from off your neck, and will burst your bonds, and gerim shall no more serve themselves of him. 5
9 But they shall serve יהוה their Elohim, and Dawid their Melech, whom I will raise up for them. 7
10 Therefore fear not, O My eved Yaakov, 6 says יהוה; neither be discouraged, O Yisrael; for, see, I will save you from far, 9 and your zera from the land of their exile; 10 and Yaakov shall shuv, 1 and shall be in rest, and be in shalom, and no one shall make him afraid. 12
11 For I am with you, says יהוה, to save you: 13 though I make a full end of all nations where I have scattered you, yet will I not make a full end of you: but I will correct you in measure, and will not leave you altogether unpunished. 14
12 For this says יהוה, Your affliction is severe, and your wound is grievous.
13 There is none to plead your cause that you may be bound up: you have no healing medicines. 15
14 All your lovers have forgotten you; they seek you not; for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the multitude of your iniquity; because your sins were increased. 16
15 Why do you cry about your affliction? Your sorrow is incurable for the multitude of your iniquity; because your sins were increased, I have done these things to you. 16
16 Therefore all they that devour you shall be devoured; and all your adversaries, every one of them, shall go into exile; and they that plunder you shall be a plunder, and all that prey upon you will I give for a prey. 16
17 For I will restore health to you, 17 and I will heal you of your wounds, says יהוה; because they called you an outcast, saying, This is Tzion, whom no man seeks after.
18 This says יהוה; See, I will turn back the exile of Yaakov's tents, and have rachamim on his dwelling places; and the city shall be rebuilt upon its own heap, and the palace shall remain in its right place.
19 And out of them shall proceed hodu: and the voice of them that make simcha: and I will multiply them, and they shall not be few; I will also grant them tifereth, and they shall not be few;

7 At the end of Jacob's Trouble we will also be serving only Yahshua our King, and be back in the land. It is great day for all Yisrael, but a dreadful day for the unrighteous.
8 All 12 tribes.
9 Efrayim in all nations.
10 Judah in Babylon.
11 Both houses.
12 This obviously cannot be speaking of 1948 as all of Jewish-Yisrael lives in fear for their life and Efrayim-Yisrael has not yet returned. This speaks of a true re-gathering at the end of the Great Tribulation and not before.
13 Both houses.
14 In the end of the age, Yisrael will be corrected, whereas the other nations will be eliminated as the kingdom is restored to Yisrael. Yisrael will rule and reign over the earth with all former nations now fully subjected to Yahshua from His throne in Jerusalem.
15 Until the coming of Yahshua the Messiah.
16 Only YHWH reserves the right to discipline Yisrael. No one else can do so and escape His wrath.
17 Spiritual healing by forgiveness and renewed creation status.
be small.  
20 Their children also shall be as before, and their congregation shall be established before Me; and I will punish all that oppress them.

21 And their Melech shall be One of their own, and their Governor shall proceed from midst; and I will cause Him to draw near, and He shall approach Me: for who is this that engaged His lev to approach to Me? Says Elohim.  
22 And you shall be My people-Ami, and I will be your Elohim.  
23 See, the whirlwind of Elohim goes forth with wrath, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of Elohim shall not shuv, until He has done it, and until He has performed the intents of His lev: in the latter-days you shall consider it.  

31 At the same time, says Elohim, I will be the Elohim of all the mishpachot of Yisrael, and they shall be My people-Ami.  
2 This says Elohim, The people who were left off the sword found favor in the wilderness; even Yisrael, when I went to cause him to rest.

3 Elohim has appeared of old to me, saying, Yes, I have loved you with an everlasting ahava: therefore with loving-kindness have I drawn you.  
4 Again I will rebuild you, and you shall be rebuilt, O virgin of Yisrael. You shall again take up your tambourines, and shall go forth in the dances of them that make simcha.  
5 You shall yet plant vines upon the mountains of Shomron: the planters shall plant, and shall treat them as normal.

6 For there shall be a day, that the called out Netsarim—Notsrim the ones who watch on the Mount Efrayim shall cry, Arise, and let us go up to Tzion to shabbat our Elohim.  
7 For this says Elohim: Sing with simcha for Yaakov, and shout among the chief of the nations: publish hallel saying, Elohim, has saved your people, the remnant of Yisrael.

8 See, I will bring them from the north country, and gather them from the ends of the earth, and with them the blind and the lame. The woman with child and her that labors with child together: a great congregation-kahal gadol shall.

13 Seventh-Day, or seven thousandth year since Adam. In the course of time, the former northern territory of the land of Yisrael became known as Samaria, and the occupants of that land as Samaritans. These were a mixed breed of Efraymite, food-growing landowners, and Assyrian colonists. Many Scriptures prophetically speak of a future day in the days around the time of the end of the exile, during which Notzrim will inhabit these same mountains of Samaria. These prophetic Scriptures reveal the glorious plan of the Father to turn these idolatrous territories into one of the future home bases of the Notzrim of Yisrael. The word Notzrim speaks of watchmen (guards) appointed by YHWH and assigned to the task of watching over the restoration of all Yisrael. Scripture refers to the Mountains of Efrayim (Samaria), which will produce the watchmen (guards) of the last days. The late Rabbi Isidor Zwirn, of blessed memory, a Messianic Jew, confirmed this in his extensive research on the term Notzrei-Yisrael, which he defined as “Christian believers.” He states: “Isaiah 11:1 clinched my acceptance of Yahshua HaNotsrei as the preserver of the twelve tribes of Yisrael, and the founding Father of the Notzrim.” Another traditional Jew, Ben Cohen, states: “the way watchmen has been translated in our Bibles, it’s a wonder we can see it right. The word is notzrim, and the root is natzar. The real explanation of the word in Hebrew is to safe keep, to keep until a later time, to hide it in a way that will be revealed later. But now take into consideration that the book of Jeremiah, of course, was written before there was Christianity. You look for a clue as to how it came about that Jeremiah used a word that was not used in his day at all, and it is the word used in Hebrew for Christians today. And it is translated ‘preserved ones of Yisrael’ (Isaiah 49:6, Isaac Lesser Edition) in English. Elsewhere it is translated as “watchmen.” The word netzer is used only three times in the Bible (First Covenant), and everywhere it is mentioned it has to do only with Efrayim. It’s amazing.”

15 Efrayim will long for and cry out to Judah for a mutual and equitable return.

16 In context, Efrayim as the Nazarenes, or “watchmen” are to cry out in all nations that Messiah has come for atonement and return from the exile.

17 All believers must publish these good tidings. Spiritually.

19 The Hebrew here is kahal gadol, or “a large congregation.” The congregation of Renewed
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shuv here. 1

9 They shall come with weeping, and with tefillot I will lead them: 2 I will cause them to walk by the rivers of mayim in a straight derech, 3 in which they shall not stumble: for I am an Abba to Yisrael, and Efrayim is My firstborn-bachor. 4

10 Hear the word of YHWH, O you nations, and declare it in the coastlands far off, and say, He that scattered Yisrael will gather him, and keep him, as a Shepherd 5 does His flock. 6

11 For YHWH has redeemed Yaakov, and ransomed him from the hand of him that was stronger than he. 7

12 Therefore they shall come and shir in the heights of Tzion, and shall fly together 8 to the tow of אביהו, 9 for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their being shall be as a watered garden; and they shall not sorrow any more at all. 10

13 Then shall the virgin gilah in the dance, 11 both young men and old together: for I will turn their mourning into simcha, and will comfort them, and make them gilah from their sorrow.

14 And I will fill the beings of the Kohanim with fatness, and My people shall be satisfied with My tov, says YHWH.

15 This says ירמיהו: A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children; refusing to be comforted for her children, because they were not found. 12 13

16 This says ירמיהו: Refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded, says ירמיהו: and they shall shuv from the land of the enemy. 14

17 And there is tikvah in your end, says ירמיהו, that your children shall shuv to their own country.

18 I have surely heard Efrayim lamenting himself; 15 You have chastised me, and I was chastised, as an untrained calf: 16 turn me back to you, 17 and I shall be turned; for You are ירמיהו my Elohim. 18

19 Surely after that I was turned, I repented; 19 and after that I received Torah, 20 I smote upon my thigh; 21 I was ashamed, 22 yes, even ashamed, because I did bear the reproach of my youth. 23

20 Is Efrayim My dear son? 24 Is he a pleasant child? For since I spoke against him, I do earnestly remember him

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Covenant Yisrael, consisting of the large remnant of the 12 tribes that once stood at Mt. Sinai.

1 The “catching away” is the regathering of both houses back to the land.

2 YHWH leads us back to the land, not man.

3 Torah.

4 Here YHWH states that it is Efrayim (later to become the ten-tribes of Yisrael) that is always and eternally His firstborn. As YHWH’s eternal firstborn, he comes to a time of repentance through the Renewed Covenant. It is at that time that YHWH will be Master over all the tribes, or clans of Yisrael, according to Jeremiah 31:1. The one returning as part of the great congregation from the nations is Efrayim, YHWH’s firstborn. Hebrews 12:23 confirms the centrality and spiritual primacy of firstborn Yisrael, the redeemed gathering and “congregation of the firstborn, having been enrolled in heaven....” YHWH says that all believers make up the membership of the “congregation of firstborn Yisrael,” whose names are recorded in the Lamb’s Book Of Life.

5 Yahshua.

6 All Yisrael will return by the same one who was responsible for the scattering.

7 YHWH will redeem Yisrael from the hands of the stronger gentile nations.

8 Both houses will flow back together. Note that Efrayim won’t have to pander to orthodox separatists in unsaved Judah who are now back in the land since 1948. Rather, the redeemed of both houses return together, as today neither redeemed Efrayim nor redeemed Judah are welcome as citizens. Only the unsaved in Yisrael seem to be welcomed.

9 The Messiah who is the Good Shepherd, the good Torah, and the good land.

10 In the restored kingdom.

11 The spotless virgin bride of Yahshua.
still: therefore My inward parts are troubled for him; therefore My inward parts are troubled for him; I will surely have rachamim upon him, says YHWH. 
21 Set up signposts, set your lev toward the highway, even the derech which you took: turn back, O virgin of Yisrael, turn back to these your cities. 
22 How long will you go about the olam, O backsliding daughter? For YHWH has created a new thing from nothing in the earth; a man.
23 This says YHWH tzevaoth, the Elohim of Yisrael: They shall again use this speech in the land of Yehudah and in its cities, when I shall turn back their exile; O home of tzedakah, and mountain of set-apartness. 
24 And there shall dwell in Yehudah itself, and in all the cities of it together, farmers, and those that go forth with flocks.
25 For I have filled the weary being, and I have replenished every sorrowful being. 
26 Upon this I woke up, and see; and my sleep was sweet with the zera of beast.
27 Upon this I woke up, and see; and my sleep was sweet with the zera of man, Yisrael and Beit Yahudah with the zera of man, and with the zera of beast.
28 And it shall come to pass, that as I have watched over them, to pluck up, and to destroy, and to afflict them; so will I watch over them, to rebuild, and to plant them says YHWH.
29 In those days they shall say no more, The ahvot have eaten a sour grape, and the children's teeth are blunted.
30 But every one shall die for his own iniquity: every man that eats the sour grape, his teeth shall be set on edge. 
31 See, the days are coming, says YHWH, that I will make a Brit Chadasha-Renewed Brit with Beit Yisrael, and with Beit Yahudah. 
32 Not according to the brit that I made with their ahvot in the day that I took them by the hand to bring them out of the land of Mitzrayim; which brit they broke, although I was a husband to them, says YHWH. 
33 But this shall be the brit that I will make with Beit Yisrael after those days, says YHWH, I will put My Torah in their inward parts, and write it on their levim; and will be their Elohim, and they shall be My People-Ami. 
34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know YHWH; for they shall all know Me, from the least of them to the greatest.

1 YHWH is troubled until Efrayim is fully restored. 
2 Literal landmarks set up by Jeremiah and spiritual guideposts as well. 
3 Dolmans of stone. YHWH asks Jeremiah to mark the route so they can return. 
4 Spiritually. 
5 All 12 tribes of verse 1. 
6 Physically. 
7 In prolonged exile. 
8 All Yisrael. 
9 This novum, or new thing, is directly linked to the healing of the backslidden daughter of Yisrael. 

10 In much Jewish literature, this was often viewed as a reference to the virgin birth of Messiah. How does this all fit? The new thing is a human being born of the “seed of the woman” in fulfillment of Genesis 3:15, and is the supernatural act that actually brings about Efrayim and Judah’s return. This is the reason that YHWH wants mother Rachel to stop crying.
11 Caused by prolonged exile. 
12 Any dreams, or visions of YHWH’s restoration of Yisrael will indeed be a sweet time for the one understanding the message behind the dream. 
13 Limited intermingling between houses. 
14 A metaphor for gentiles, or heathens. Both houses have the seed of Jacob mixed all over. 
15 A clear-cut promise of full and total healing for both houses. 
16 At the time of restoration.
of them, says יהוה: for I will forgive their iniquity, and I will remember their sin no more. 35 This says יהוה, who gives the sun for a light by day, and the ordinances of the moon and of the cochavim for a light by night, who divides the sea when the waves of it roar; יהוה צבאות is His Name: 36 If those ordinances vanish from before Me, says יהוה, then the zera of יسرائيل also shall cease from being a nation before Me le-olam-va-ed. 37 This says יהוה: If the shamayim above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the zera of יسرائيل for all that they have done, says יהוה. 38 See, the days come, says יהוה, that the city 6 shall be rebuilt for יהוה: from the tower ofCHANAN-EL to the Corner Gate. 39 And the measuring line shall yet go out straight ahead to the hill Garev, and shall turn to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields to the Brook of Kidron, to the corner of the Horse Gate toward the east, shall be kadosh to יהוה: it shall not be plucked up, nor thrown down any more le-olam-va-ed. 7

32 The word that came to Yirmeyahu from יהוה in the tenth year of Tzidkiyahu melech of Yahudah, which was the eighteenth year of Nevuchadnetzar. 2 For then the melech of Bavel's army besieged Yahrushalayim: and Yirmeyahu the navi was imprisoned in the court of the guard, which was in the melech of Yahudah's bayit. 3 For Tzidkiyahu melech of Yahudah had imprisoned him, saying, Why do you prophesy, and say. This says יהוה. See, I will give this city into the hand of the melech of Bavel, and he shall take it: 4 And Tzidkiyahu melech of Yahudah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the melech of Bavel, and shall speak with him mouth to mouth, and his eyes shall see his eyes; 5 And he shall lead Tzidkiyahu to Bavel, and there shall he be until I visit him, says יהוה: though you fight with the Chaldeans, you shall not prosper? 6 And Yirmeyahu said, The word of יהוה came to me, saying, 7 See, Haname-El the son of Shallum your uncle shall come to you, saying, Buy my field that is in Anathoth: for the right of redemption is yours to buy it. 8 So Haname-El my uncle's son came to me in the court of the guard according to the word of יהוה, and said to me, Buy my field, I ask you, that is in Anathoth, which is in the country of Benyamin: for the right of inheritance is yours, and the redemption is yours; buy it for yourself. Then I knew that this was the word of יהוה. 9 And I bought the field of Haname-El my uncle's son that was in Anathoth, and weighed for him the silver, even seventeen shekels of silver. 10 And I signed the deed, and sealed it, and took witnesses, and weighed the silver in the scales. 11 So I took the deed of the purchase, both that which was sealed according to the Torah and custom, and that which was open: 12 And I gave the deed of the purchase to Baruch the son of Neriyahu, the son of Maaseyah, in the sight of יראת יהוה, and in the presence of the witnesses that signed the deed of the purchase, before all the Yahudim 9 that sat in the court of the guard. 13 And I commanded Baruch before them, saying, 14 This says יהוה צבאות, the Elohim of יسرائيل; Take these deeds, this deed of the purchase, both which is sealed, and this deed which is open; and put them in an earthen vessel, that they may remain for many days. 15 For this says יהוה צבאות, the Elohim of יسرائيل; Houses and fields and vineyards shall be possessed again can and will know Him, courtesy of Messiah, without any human instrument. For the first time in יسرائيل's history, man can come to initially know יהוה's plan of salvation and His good, without a human leader, or rabbi, by simply beckoning Yahshua to reveal the Father יהוה to him, or herself through the revealed word and its truth. Many have come to יהוה through His Son just by reading their Scriptures, without any human interference, or input. After salvation, there is still the need for teachers and instructors. But that teaching role is to raise up the יسرائيلite for maturity and fullness, in a higher revelation of the word of יהוה. The ongoing need for teachers of the word, as it relates to the maturity of the individual, by no means negates the promise of the Renewed Covenant. All the teaching is instilled after יהוה Himself, through His Son, sparks the flames of regeneration that brings an individual to that first step, on a long and exciting journey of knowing יהוה. 1 In the Renewed Covenant both houses can be fully and unconditionally forgiven of all sins and transgressions. 2 All 12 tribes. 3 יسرائيل's survival, the promised end of the exile, and Messianic redemption are guaranteed by the visibility of creation in the heavens. As long as these lights shine, the restoration and Messianic redemption, as well as the survival of both houses of יسرائيل are personally guaranteed by Father יהוה. 4 יהוה also challenges us to remember that even as the heavens cannot be literally measured, neither can יسرائيل be literally removed, or replaced as the only single eternal elect and chosen bride of יהוה, when found in their redeemed virgin state. 5 In verses 31-37, texts that speak of the 10 tribes of the north rejoining Judah, יהוה's Name appears 10 times, once for each returning tribe of the north. 6 Jerusalem. 7 A description of Jerusalem rebuilt and restored ultimately in the millennium. 8 "Jews" is a term that had begun to refer to the south (all three tribes of Judah, Benjamin and Levi) at about this time and in other contemporary books like Esther and Nehemiah some 70 years later. This term, however, never refers to both houses anywhere in the First Covenant, and very rarely in the Renewed Covenant.