Sacred Scriptures; ACI Study Ed: Torah

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

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Sacred Scriptures: A.C.I. Study Edition

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Beresheeth – Genesis
To Our Forefathers Yisrael
Chapter 1

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 face of the deep. And the Ruach of Elohim
moved upon the face of the mayim.
3 And Elohim said, Let there be Light: and Light was.
4 And Elohim saw the Light, that it was tov: and Elohim
divided the Light from the darkness.
5 And Elohim called the Light, Daytime,[2]
and the darkness
He called Night. And the evening and the morning were
Yom Rishon.
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.[3]
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:[4]
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[5]
two great lights; the greater light to rule the day, and the lesser light to rule the night: He

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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 𐤉𐤄𐤅𐤄'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 ***Dead Sea Scrolls (DSS)***

3 ***DSS and LXX.***

4 ***𐤉𐤄𐤅𐤄'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 𐤉𐤄𐤅𐤄'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.***

5 ***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 𐤉𐤄𐤅𐤄'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.***

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 fill 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 primitive people after its kind: and it was so.[6]
25 And Elohim made the primitive people 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 adamites 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 adamites in His own image, in the image of Elohim He created; males and females 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 every eytz, which is the fruit of an eytz yielding zera; to you it shall be for food.
30 And to every primitive people, and to every fowl of the air, and to every thing that creeps upon the earth, in which there is chayim, I have given every green herb for food: and it was so.
31 And Elohim saw every thing that He had made; and see; it was very tov. And the evening and the morning were Yom Sheshi.
So the shamayim and the earth were finished, and all their hosts.

Chapter 2

2 And on the sixth day[10] *Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made.*
3 And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.
4 These are the generations of the shamayim and of the earth when they were created, in the day that 𐤉𐤄𐤅𐤄 *Elohim made the earth and the shamayim,*

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6 ***See Special Study #1***
7 ***"Our image and Our likeness," speaks of the plurality of the one*** 𐤉𐤄𐤅𐤄.
8 ***Aramaic Targum; Onkelos.***
9 ***To create multiple families, or an assembly of set apart chosen people to fill the earth.***
10 ***Peshitta, LXX fits the context better.***

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

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

7 And ֹהיהלא Elohim formed man from the dust of the ground, and breathed into his nostrils the breath of chayim; and man became a living nephesh. [11]

8 And ֹהיהלא Elohim planted a garden eastward in Ayden; and there He put the man whom He had formed.

9 And out of the ground made ֹהיהלא Elohim to grow every eytz that is pleasant to the sight, and tov for food; the eytz chayim also in the midst of the garden, and the eytz of the da'at of tov and evil.

10 And a river went out of Ayden to water the garden; and from there it parted, and became four riverheads.

11 The name of the first is Pishon: that is the one surrounding the whole land of Havilah, where there is gold;

12 And the gold of that land is tov: bdellium is there and the onyx stone.

13 And the name of the second river is Gihon: the same one that surrounds the whole land of Ethiopia.

14 And the name of the third river is Tigris: that is the one that goes toward the east of Ashshur. And the fourth river is the Euphrates.

15 And ֹהיהלא Elohim took the man, and put him into Gan Ayden to work it and to guard it.

16 And ֹהיהלא Elohim commanded the man, saying, Of every eytz of Gan Ayden you may freely eat:

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

18 And ֹהיהלא Elohim said, It is not tov that the man should be alone; I will make for him a helper as his counterpart.[12]

19 And out of the ground ֹהיהלא Elohim formed every beast of the field, and every fowl of the air; and brought them to Ahdahm to see what he would call them: and whatever Ahdahm called every living creature; that was the name of it.

20 And Ahdahm gave names to all the cattle, and to the fowls of the air, and to every beast of the field; but for Ahdahm there was not found a helper.[13]

21 And ֹהיהלא Elohim caused a deep sleep to fall upon Ahdahm and he slept: and He took one of his ribs, and closed up the flesh in its place;

22 And with the rib that ֹהיהלא Elohim had taken from man, He made a woman, and brought her to the man.

23 And Ahdahm said, This is now bone of my bones, and flesh of my flesh: she shall be called Isha, because she was taken out of Ish.

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

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

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[11] ***The imparting of a plethora of concepts are stated in this verse. The breath of lives is every soul of every genetic Adamite who will ever be born. These are passed to the chosen progeny in every generation. The soul itself is a complex topic which must be learned. See footnote for Lev. 6:5.***

[12] ***To bring forth a people after His heart and image.***

[13] ***In the original Adamical language by which ֹהיהלא spoke the universe into existence. This celestial tongue is known as Angelical or Enochian by modern scholars. Adam lost this language when he was ousted from the Garden of Eden. He tried to reconstruct it but failed, and the Angel Raziel delivered to him the first version of Hebrew. This too would be lost at the Tower of Babel. From memory that Hebrew would be cobbled together to create Biblical Hebrew.***

Chapter 3

Now the serpent was craftier than any of the peoples/tribes that ֎֏֍֌ Elohim had made. And he said to the woman, Is it emet? Has Elohim really[1415] *said, You shall not partake of every eytz of the garden?*

2 And the woman said to the serpent, We may partake of the fruit of the eytzim of the garden:

3 But of the fruit of the eytz which is in the midst of the garden, Elohim has said, You shall not partake of it, neither shall you lay with 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 that you partake of that lineage then in pleasure you shall be opened, and you will be like Elohim knowing tov and evil.

6 And the woman looked upon the eytz and saw that its line was beautiful and desired it, she chose of that line and did partake, she then gave that pleasure unto her husband and he partook with her.

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

8 And they heard the voice of ֎֏֍֌ Elohim walking in the garden in the cool of the day:[16] *and Ahdahm and his wife hid themselves from the presence of ֎֏֍֌ Elohim among the eytzim of the garden.*

9 And ֎֏֍֌ Elohim called to Ahdahm, and said to him, Where are you?

10 And he said, I heard Your voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And He said, Who told you that you were naked? Have you partook of the eytz that I commanded you that you should not partake?

12 And the man said, The woman whom You gave to be with me, she gave me of the eytz, and I did partake.

13 And ֎֏֍֌ Elohim said to the woman, What is this that you have done? And the woman said, The serpent seduced me, and I partook.

14 And ֎֏֍֌ Elohim said to the serpent , because you have done this, you are cursed above all cattle, and above every primitive people/tribe; 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.[1718]

16 Unto the woman He said, I will greatly multiply your sorrow and your conception; in sorrow you shall bring out children; and your desire shall be to your husband, and he shall rule over you.

17 And to Ahdahm He said, Because you have listened to the voice of your wife, and have partook 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 Ahdahm called his wife's name Chavah; because she was the eema of all living.

21 Unto Ahdahm also and to his wife did ֎֏֍֌ Elohim

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14 ***See Special Study #2***
15 ***DSS.***
16 ***The Set Apart Spirit.***
17 ***See Special Study #3***
18 ***The proto-evangelium, or the first proclamation of the Good News. While the Seed here is Messiah Yahshua, it also speaks of the nation of Yisrael overcoming the serpent's people.***

make coats of skins, and clothed them.
22 And 𐤉𐤄𐤅𐤄 Elohim said, See, the man has become as
one of Us, to know tov and evil: and now, lest he put out
his hand, and take also of the eytz chayim, and partake, and
live le-olam-va-ed:
23 Therefore 𐤉𐤄𐤅𐤄 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 cheruvim, and a flaming sword that turned in
every direction, to guard the way back to the eytz chayim,

Chapter 4

And Ahdahm knew his wife Chavah conceived of Sammael; and she bare Qayin and he was not like
Ahdahm, and she exclaimed I have gotten a lower man from the angel of 𐤉𐤄𐤅𐤄.[19]
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[20]
it came to pass, that Qayin brought from the fruit of the ground an offering to 𐤉𐤄𐤅𐤄.
4 And Hevel, also brought of the bechorot of his flock
and of its fat. And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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.[21]
And it came to pass, when they were in the field, that Qayin rose up against Hevel his brother,
and killed him.
9 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, My punishment is greater
than I can bear.
14 See, You have driven me out this day from the face of
the earth; and from Your face shall I be hidden; and I
shall be a fugitive and a wanderer in the earth; and it shall
come to pass, that every one that finds me shall try and
kill me.
15 And 𐤉𐤄𐤅𐤄 said to him, Therefore whoever kills Qayin,
vengeance shall be taken on him sevenfold. And 𐤉𐤄𐤅𐤄 set
a mark upon Qayin, lest any finding him should kill him.[22]
16 And Qayin went out from the presence of 𐤉𐤄𐤅𐤄, and
dwelt in the land of Nod, to the east of Gan Ayden.
17 And Qayin knew his wife;[23]
and she conceived, and bore Chanoch: and he built a city, and called the name of
the city, after the name of his son, Chanoch.
18 And to Chanoch was born Irad: and Irad begat
Mehuya-El: and Mehuya-El begat Methusa-El: and
Methusa-El begat Lamech.

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19 ***The first false messiah. Eve hoped that Cain was the promised seed of Genesis 3:15.***
20 ***𐤉𐤄𐤅𐤄 had already revealed the appointed times.***
21 ***Found in LXX.***
22 ***Eternal unmerited favor.***
23 ***One of the primitive peoples/tribeswomen, i.e. Pre-Adamites.***

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
all 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 Ahdahm 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
name Enosh: then men began to call upon the Name
of 𐤉𐤄𐤅𐤄.[24]

Chapter 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 lived a hundred thirty years, and begat a
son in his own likeness, after his own image[25]*; and called*
his name Sheth:
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
seven 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
fifteen years, and 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 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:

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24 ***A long time before Moses in Exodus 3:15.***
25 ***Not in 𐤉𐤄𐤅𐤄's image since this is after the fall.***

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[26] 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 יהוה 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.

Chapter 6

And it came to pass, when men began to multiply on the face of the land, and daughters were born to them,[27]
2 That the sons of Elohim[28] saw the daughters of men that they were beautiful; and they took for themselves wives of all which they chose.
3 And יהוה 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[29] in the land 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.[30]
5 And Elohim saw that the wickedness of man was great in the land, and that every imagination of the thoughts of his lev was only evil continually.
6 And it bothered יהוה that He had made man on the land, and it grieved Him in His lev.
7 And יהוה said, I will destroy man whom I have created from the face of the land; 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[31] in the eyes of יהוה.
9 These are the generations of Noach: Noach was a tzadik man and perfect in his generations[32], and Noach had his halacha with Elohim.
10 And Noach begat three sons, Shem, Ham, and Yahpheth.
11 The land also was corrupt before Elohim, and the land was filled with violence.
12 And Elohim looked upon the land, and, see, it was corrupt; for all flesh had corrupted its way upon the land.
13 And Elohim said to Noach, The end of all flesh has come before Me; for the land is filled with violence through them; and, see, I will destroy them with the land.
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

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26 ***Meaning "when he dies it shall be sent," speaking of the flood.***
27 ***As per יהוה's plan to fill the earth with His people.***
28 ***Fallen melachim/angels.***
29 ***Literally means "fallen ones."***
30 ***To stop יהוה's eternal plan to fill the earth with one pure people.***
31 ***Eternal unmerited favor.***
32***Noah was perfect in his generations, i.e. descent; genealogy.***

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
land, to destroy all flesh, in which is the breath of
chayim, from under the shamayim; and everything that is
in the land 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 land 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.[33]

Chapter 7

And יהוה 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[34] *beast you shall take by sevens,*
the 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, the male and the
female; to keep all zera alive upon the face of all the
land.
4 For in seven days, I will cause it to rain upon the land
forty days and forty nights; and every living substance
that I have made I will destroy from off the face of the
land.
5 And Noach did according to all that יהוה commanded
him.
6 And Noach was six hundred years old when the flood of
mayim was upon the land.
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 land,
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 land.
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 land 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 land 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

33 ***Followed Torah as it was progressively revealed.***
34 ***Noah could distinguish between Kashrut and Unclean animals.***

flesh, as Elohim had commanded him: and ה׳ shut him in.[35]
17 And the flood was forty days upon the land; and the mayim increased, and lifted up the tayvah, and it was lifted up above the land.
18 And the mayim prevailed, and were increased greatly upon the land; and the tayvah went upon the face of the mayim.
19 And the mayim prevailed exceedingly upon the land; 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 land, both of fowl, and of cattle, and of beast, and of every creeping thing that creeps upon the land, 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 land: and Noach only remained alive, and they that were with him in the tayvah.
24 And the mayim prevailed upon the land one hundred fifty days.[36]

Chapter 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 land, 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 land 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[37]*, upon the mountains of Ararat.*[38]
5 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.
6 And it came to pass at the end of forty days, that Noach opened the window of the tayvah that he had made:
7 And he sent out a raven, which went out back and forth, until the mayim were dried up from off the land.
8 Also he sent out a yonah from him, to see if the mayim were abated from off the face of the ground;
9 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 land: then he put out his hand, and took her, and pulled her in to him into the tayvah.
10 And he stayed yet seven more days; and again he sent out the yonah out of the tayvah;
11 And the yonah came in to him in the evening; and, see,

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35 ***More unmerited favor.***
36 ***See Special Study #4***
37 ***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.***
38 ***Sometimes failure to translate can be as misleading as mistranslation. Most people understand this to mean Mount Ararat in Armenia, some 1,600 miles west of the Tarim Basin. This is not what the Bible says. First of all, note it reads mountains of Ararat, mountains being in the plural, while Mount Ararat in Armenia is only a single peak. However, Mount Ararat in Armenia was known until comparatively recent times as Mount Massis. Nobody had ever heard of it being called Mount Ararat in Bible times. Furthermore, the Hebrew word ararat, means only the tops of the hills, Therefore, correctly translated, Genesis 8:4 only says the ark came to rest upon the top of the high hills, some of the lower mountains which were within the valley.***

in her mouth was an olive leaf plucked off:[39]
so Noach knew that the mayim were abated from off the land.
12 And he stayed yet seven more days; and sent out the yonah; which returned not again to him any more.[40]
13 And it came to pass in the six hundred first year, in the first month, on the first day of the month,[41]
the mayim were dried up from off the land: and Noach removed the covering of the tayvah, and looked, and, see, the face of the ground was dry.
14 And in the second month, on the twenty-seventh day of the month, the land was dried.
15 And Elohim spoke to Noach, saying,
16 Go out from the tayvah, you, and your wife, and your sons, and your sons' wives with you.
17 Bring out with you every living thing that is with you, of all flesh, both of fowl, and of cattle, and of every creeping thing that creeps upon the land; that they may breed abundantly in the land, and be fruitful, and multiply upon the land.
18 And Noach went out, and his sons, and his wife, and his sons' wives with him:
19 Every beast, every creeping thing, and every fowl, and whatever creeps upon the land, after their kinds, went out of the tayvah.
20 And Noach built an altar to יהוה; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.[42]
21 And יהוה smelled a sweet fragrance; and יהוה said in 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.
22 While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Chapter 9

And Elohim blessed Noach and his sons, and said to them, Be fruitful, and multiply, and replenish the land.[43][44]
2 And the fear of you and the dread of you shall be upon every primitive people, 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.
3 Every moving thing that lives shall be food for you; even as the green herb have I given you all things.
4 But flesh with the chayim in it, which is its dahm, shall you not eat.
5 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.
6 Whosoever sheds man's dahm, by man, shall his dahm be shed: for in the image of Elohim He made Adamites.

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39 ***A remez, or hint that after the flood, יהוה 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.***

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

41 ***A new year for a renewed family and earth.***

42 ***Noah also knew the Torah method of acceptable sacrifice.***

43 ***See note on chapter 8 verse 17.***

44 ***The physical multiplicity provision of the Edenic***

7 And you, be fruitful, and multiply; bring out abundantly in the land, and multiply in it.[45]
8 And Elohim spoke to Noach, and to his sons with him, saying,
9 And I, even I,[46] *will establish My brit with you, and with your zera after you;*
10 And with every living creature that is with you, the fowl, the cattle, and every primitive people with you; from all that go out of the tayvah, to every beast of the earth.
11 And I will establish My brit with you; neither shall all flesh be cut off any more by the mayim of a flood; neither shall there be a flood any more to destroy the land.
12 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:
13 I do set My bow in the cloud, and it shall be for a token of a brit between the earth and Me.
14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
15 And I will remember My brit, which is between Me and you and every living creature of all flesh; and the mayim shall no more become a flood to destroy all flesh.
16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting brit between Elohim and every living creature of all flesh that is upon the earth.
17 And Elohim said to Noach, This is the token of the brit, which I have established between My Word[47] *and all flesh that is upon the earth.*
18 And the sons of Noach that went out from the tayvah were Shem, and Ham, and Yahpheth: and Ham is the abba of Kanaan.
19 These are the three sons of Noach: and from them was the whole earth filled.[48]
20 And Noach began to be a man of the soil, and he planted a vineyard:
21 And he drank of the wine, and became drunk; and he was uncovered within his tent.
22 And Ham, the abba of Kanaan, saw the nakedness of his abba, and told his two brothers outside.
23 And Shem and Yahpheth took a garment, and laid it upon both their shoulders, and went in backwards, and covered the nakedness of their abba; and their faces were backward, and they saw not their abba's nakedness.
24 And Noach awoke from his wine, and knew what his younger son had done to him.
25 And he said, Cursed be Kanaan; an eved of avadim shall he be to his brothers.[49]
26 And he said, Barchu-et-𐤉𐤄𐤅𐤄 Elohim of Shem; and Kanaan shall be his eved.
27 Elohim shall enlarge Yahpheth, and he shall dwell in the tents of Shem; and Kanaan shall be his eved.[50]
28 And Noach lived after the flood three hundred fifty years.
29 And all the days of Noach were nine hundred fifty years: and he died.

Chapter 10

Now these are the generations of the sons of Noach, Shem, Ham, and Yahpheth: and to them were sons born after the flood.

Covenant renewed in Noah.

45 ***The plan is unchanged. Yisrael the elect of 𐤉𐤄𐤅𐤄 will be birthed.***

46 ***Duality in one.***

47 ***Targum Onkelos.***

48 ***The Hebrew word is Maaleh, the same root used in Gen 48:19 for fullness.***

49 ***This is a perpetual curse upon Canaan, and all who descend from his bloodlines.***

50 ***A clear cut prophesy (not question) that the final remnant of peoples will be Shemites, and will combine to become the single renewed body of Messiah.***

2 The sons of Yahpheth; Gomer, and Magog, and Madai,
and Yavan, and Tuval, and Meshech, and Tiras.
3 And the sons of Gomer; Ashkenaz, and Riphath, and
Togarmah.
4 And the sons of Yavan; Elishah, and Tarshish, Chittim,
and Dodanim.
5 By these were the isles of the gentiles divided in their
lands, every one after his tongue, after their mishpachot,
in their nations.[51]
6 And the sons of Ham; Kush, and Mitzrayim, and Phut,
and Kanaan.
7 And the sons of Kush; Seba, and Havilah, and Savtah,
and Raamah, and Savtecha: and the sons of Raamah;
Sheva, and Dedan.
8 And Kush begat Nimrod[52]*: he began to be a mighty one*
in the earth.
9 He was a mighty hunter before 𐤉𐤄𐤅𐤄: *That is why it is*
said, Even as Nimrod the mighty hunter before 𐤉𐤄𐤅𐤄.[53]
10 And the beginning of his malchut was Bavel, and
Erech, and Accad, and Calneh, in the land of Shinar.
11 Out of that land went out Ashshur, who built Ninveh,[54]
and the city Rehovoth, and Calah,[55]
12 And Resen between Ninveh and Calah: the same is a
great city.
13 And Mitzrayim begat Ludim, and Anamim, and
Lehavim, and Naphtuhim,
14 And Pathrusim, and Kasluchim, out of whom came
Plishtim, and Kaphtorim.
15 And Kanaan begat Tzidon his bachor, and Cheth,
16 And the Yevusite, and the Amorite, and the Girgashite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the
Hamathite: and afterward were the mishpachot of the
Kanaanites spread abroad.
19 And the border of the Kanaanites was from Tzidon, as
you come to Gerar, to Azah, as you go, to Sedom, and
Amorah, and Admah, and Zevoim, even to Lasha.
20 These are the sons of Ham, after their mishpachot,
after their tongues, in their countries, and in their nations.
21 Unto Shem also, the abba of all the children of Ever,
the brother of Yahpheth the elder, even to him were
children born.
22 The children of Shem; Eylam, and Ashshur, and
Arphaxad, and Lud, and Aram.[56]
23 And the children of Aram; Uz, and Hul, and Gether,
and Mash.
24 And Arphaxad begat Kaynan[57] *and Kaynan begat*
Salah; and Salah begat Ever.
25 And to Ever were born two sons: the name of one was
Peleg; for in his days was the earth divided; and his
brother's name was Yoktan.
26 And Yoktan begat Almodad, and Sheleph, and Hazar-
Maveth, and Yourah,
27 And Hadoram, and Uzal, and Diklah,
28 And Oval, and Avima-El, and Sheva,
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.[58]

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51 ***These are the same heathen nations that would one day be filled with Shem's seed.***
52 ***Worshipped as a deity.***
53 ***Nimrod was worshipped and hunted men's souls away from*** 𐤉𐤄𐤅𐤄.
54 ***Masoretic & Peshitta rendering.***
55 ***Where Efrayim-Yisrael would be taken.***
56 ***The father of the Arameans, who were Semites and of the same race as the Hebrews.***
57 ***From the LXX that provides the missing link between Arphaxad and Salah.***
58 ***Shem's seed already spread out in many nations.***

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.[59]

Chapter 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 יהוה came down to see the city and the tower that the children of men built.
6 And יהוה said, See, the people are echad, and they all have one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
7 Come, let Us[60] *go down, and there confound their language, that they may not understand one another's speech.*
8 So יהוה scattered them abroad from there upon the face of all the earth: and they ceased to build the city.
9 Therefore its name is called Bavel; because יהוה did there confuse the language of all the earth: and from there did יהוה scatter them abroad upon the face of all the earth.
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 three 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

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[59] ***See Special Study #5.***

60 ***Plurality of יהוה.***

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.

Chapter 12

Now יהוה 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,[61]
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.
4 So Avram departed, as יהוה 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 all their substance that they had gathered, and the
beings that they had gotten in Charan; 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 יהוה appeared to Avram, and said, To your zera
will I give this land: and there he built an altar to יהוה,
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,
and Ai on the east: and there he built an altar to יהוה, and
called upon the Name of יהוה.[62]
9 And Avram journeyed, going on still toward the south.
10 And there was a famine in the land: and Avram went down into Mitzrayim 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 Mitzrayim, 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 Mitzrim 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
Mitzrayim, the Mitzrim 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.[63]
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 יהוה 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.

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61 ***Yisrael. The blessed nation.***
62 ***Abraham knew the true Name.***
63 ***As Yisrael would one day be.***

20 And Pharaoh commanded his men concerning him:
and they sent him away, and his wife, and all that he had.

Chapter 13

And Avram went up out of Mitzrayim, 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
first: and there Avram called on the
Name of 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄
destroyed Sedom and Amorah, even as the Gan Ayden of
𐤉𐤄𐤅𐤄, like the land of Mitzrayim, 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
𐤉𐤄𐤅𐤄 exceedingly.
14 And 𐤉𐤄𐤅𐤄 said to Avram, after Lot was separated from
him, Lift up now your eyes, and look from the place
where you are northward, and southward, and eastward,
and westward:
15 For all the land which you see, to you will I give it,
and to your zera le-olam-va-ed.
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.[64]
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 𐤉𐤄𐤅𐤄.

Chapter 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,

64 ***A literal promise to a literal seed.***

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, 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;[65] *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 Hovah, which is on the left hand of Dameshek.
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 Melech-Tzedek[66] *melech of Salem brought out lechem and wine: and he was the kohen of El-Elyon.*
19 And he blessed him, and said, Blessed be Avram of El-Elyon, Possessor of the shamayim and earth:
20 And blessed be El-Elyon, who has delivered your enemies into your hand. And he paid him the ma'aser of all.[67]
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 𐤉𐤄𐤅𐤄, 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.

Chapter 15

After these things the word of 𐤉𐤄𐤅𐤄 came to Avram in a vision, saying, Fear not, Avram: I am your shield, and your exceeding great reward.
2 And Avram said, Master 𐤉𐤄𐤅𐤄, what will You give me,

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65 ***Abraham was not a Jew.***
66 ***This was Shem the first Melech-Tzadik in an order that 𐤉𐤄𐤅𐤄 established and in which Yahshua would later come to serve, as its eternal High Priest. See note on Hebrews 7:3, in the full edition.***
67 ***Tithing predates the Mt. Sinai marriage to Yisrael.***

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.[68]
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;[69] *and He counted it to him as tzedakah.*[70]
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;[71]
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 furnace, and a burning lamp[72] *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,
20 And the Hittites, and the Perizzites, and the Rephayim,
21 And the Amorites, and the Kanaanites, and the Girgashites, and the Yevusites.

Chapter 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, יהוה 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

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68 ***יהוה tells Abraham that his house will be built with physical heirs.***
69 ***Aramaic Targum Onkelos.***
70 ***How did Abraham get saved? By trusting the promise of physical multiplicity. If you are Abraham's seed, you must believe what Abraham believed.***
71 ***General approximation of Yisrael's time of slavery in Egypt.***
72 ***The Divine Shechinah/Presence.***

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: יהוה 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-יהוה 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-יהוה said to her, Return to your mistress, and submit yourself under her hands.
10 And the Malach-יהוה said to her, I will multiply your zera exceedingly, that it shall not be numbered for multitude.
11 And the Malach-יהוה said to her, See, you are with child, and shall bear a son, and shall call his name Yishma-El; because יהוה 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 יהוה 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 between Kadesh and Bered.
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.

Chapter 17

And when Avram was ninety-nine years old, יהוה 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.[73]
5 Neither shall your name any more be called Avram, but your name shall be Avraham[74]*; 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.[75]
7 And I will establish My brit between My Word[76] *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

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73 ***These many nations would come to pass through Isaac and Jacob as we are later told, not Ishmael the father of one large nation.***
74 ***By adding the Hebrew letter "hey," or the breath of יהוה 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 יהוה's Name and breath, signifying new birth and new life as a Hebrew.***
75 ***See note at Genesis 17:4. The promise repeated.***
76 ***Memra in Aramaic Targum.***

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;[77] *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:[78]
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.[79]
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 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.[80]
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[81] *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,[82]

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77 ***The Hebrew word used here and elsewhere when referring to removing the foreskin is ahrlot, which literally means harlotry, from where we get the English word harlot. [illegible] sees the removal of the male foreskin as a sign of a mans willingness to leave behind all spiritual and physical harlotry.***
78 ***Therefore the Renewed Covenant cannot possibly teach against an eternal ordinance.***
79 ***That has not changed for all Yisraelites.***
80 ***The promised seed of physical multiplicity goes through Isaac not through Ishmael.***
81 ***A covenant is more detailed and extensive than the mere blessing that Ishmael experienced.***
82 ***All who joined his faith from Adamic man.***

received brit-milah with him.

Chapter 18

And יהוה appeared to him in the plains of Mamre:
and Avraham sat in the tent door in the heat of the day.
2 And Avraham lifted up his eyes and looked, and see,
three men stood by him: and when he saw them, he ran to
meet them at the tent door, and bowed himself toward the
ground,
3 And Avraham said, Lord, if now I have found favor in
Your sight, please do not leave Your eved:
4 Please let a little mayim be taken, and wash Your feet,
and rest yourselves under the eytz:
5 And I will get a morsel of lechem, and so comfort Your
levim; after that You shall go Your way: for this is why
You have come to Your eved. And they said, Go do, as
you have said.
6 And Avraham ran into the tent to Sarah, and said, Make
ready quickly three measures of fine flour, knead it, and
make cakes.
7 And Avraham ran to the herd, and took a tov tender
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.[83]
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.[84] *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 יהוה said to Avraham, Why did Sarah laugh,
saying, Shall I of a certainty bear a child, seeing I am
old?
14 Is any thing too hard for יהוה? 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 יהוה 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 יהוה, to do mishpat and justice;
that יהוה may bring upon Avraham that which He has
spoken about him.[85]
20 And יהוה 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 יהוה.
23 And Avraham drew near, and said, Will You also
destroy the tzadikim with the wicked?

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83 ***We see meat and dairy mixing fully legal according to Torah, with Abraham, and יהוה Himself in his tent.***
84 ***The promised seed.***
85 ***A Torah keeper.***

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 יהוה said, If I find in Sedom fifty tzadikim within the city, then I will spare the entire place for their sakes.
27 And Avraham answered and said, See now, I have taken it upon me to speak to יהוה, who am but dust and ashes:
28 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.
29 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.
30 And he said to Him, Oh let not יהוה 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.
31 And he said, See now, I have taken it upon me to speak to יהוה: Suppose there shall be twenty found there. And He said, I will not destroy it for twenty's sake.
32 And he said, Oh let not יהוה 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.[86][87]
33 And יהוה went His way, as soon as He had left communing with Avraham: and Avraham returned to his place.

Chapter 19

And there came two heavenly malachim to Sedom at evening; and Lot sat in the gate of Sedom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;
2 And he said, See now, my masters, turn in and stay here, Please, into your eved's bayit, and stay all night, and wash your feet, and You shall rise up early, and go on your way. And they said, No; but we will stay in the street all night.
3 And he pressured them greatly; and they turned in to stay with him, and entered into his bayit; and he made them a feast, and did bake matzah, and they did eat.[88]
4 But before they lay down, the men of the city of Sedom, surrounded the bayit all round, both old and young, all the people from every quarter:
5 And they called to Lot, and said to him, Where are the men who came in to you this night? Bring them out to us, that we may know them.
6 And Lot went out of the door to them, and shut the door behind him,
7 And said, Please, brothers, do not do this wickedness.
8 See now, I have two daughters who have not known a man; let me, please, bring them out to you, and do to them as you desire: only to these men do nothing; because they came under the shadow of my roof.
9 And they said, Stand back; And they said again, This one fellow came in here to sojourn, and he desires to be a shophet: now will we deal worse with you, than with them. And they leaned heavily upon Lot, and came close to breaking down the door.
10 But the men put out their hands, and pulled Lot into

86 יהוה ***fulfilled this promise in a sense when he spared the 10 tribes of Israel.***
87 ***If wicked mankind doesn't need a mediator as some claim, then why was the first father of Yisrael allowed to be a mediator by יהוה? Abraham was a mediator here, just like Yahshua would be one later.***
88 ***Possibly at Passover.***

the bayit to them, and shut the door.
11 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.
12 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:
13 For we will destroy this place, because their sinful cry
has grown great before the face of ֹיהוה*; and* ֹיהוה *has*
sent us to destroy it.
14 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 ֹיהוה *will destroy this city.*
But he seemed as
one that mocked to his sons in law.
15 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.
16 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; ֹיהוה *being full of rachamim to him:*
and they brought him out, and placed him outside the
city.[89]
17 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.
18 And Lot said to them, Please don't, my master:
19 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:
20 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.
21 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.
22 Hurry and escape there; for I cannot do anything until
you get there. Therefore the name of the city was called
Tzoar.
23 The sun had risen upon the earth when Lot entered into
Tzoar.
24 Then the Word[90]
of ֹיהוה[91]
rained upon Sedom and upon Amorah brimstone and fire from
ֹיהוה[92] *out of the shamayim;*
25 And He overthrew those cities, and all the plain, and
all the inhabitants of the cities, and that which grew up
from the ground.
26 But his wife looked back from behind him, and she
became a pillar of salt.
27 And Avraham got up early in the morning to the place
where he stood before ֹיהוה*:*
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

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89 ***ֹיהוה's mercy did not start at Golgotha.***
90 ***Aramaic Memra, or Word.***
91 ***Aramaic Targum, considered authoritative and was known to and used by the Apostles and early Fathers***
92 ***The Greater and Lesser ֹיהוה. The Sender and the Sent.***

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 Moavites to this day.
38 And the younger, she also bore a son, and called his name Ben-Ammi: the same is the abba of the children of Ammon to this day.

Chapter 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 woman whom you have taken; for she is a man's wife.
4 But Avimelech had not come near her: and he said, 𐤀𐤃𐤍𐤉, *will You kill also a tzadik nation?*
5 Didn't he say to me, She is my sister? And she, even said herself, He is my brother. In the integrity of my lev and innocence of my hands have I done this.
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[93] *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.[94]
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

93 ***The Sovereignty of Elohim is displayed here.***
94 ***See Special Study #6***

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 יהוה had closed up all the
wombs of the bayit of
Avimelech, because of Sarah
Avraham's wife.

Chapter 21

And יהוה visited Sarah as He had
said, and יהוה did
to Sarah as He had spoken.
2 For Sarah 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.
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 bowshot: 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 Elohim 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 Elohim 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 Mitzrayim.
22 And it came to pass at that time, that Avimelech and Phichol the chief captain of his army spoke to Avraham, saying, Elohim 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 have 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 Plishtim.
33 And Avraham planted a grove in Beer-Sheva, and called there on the Name of יהוה, El-Olam.
34 And Avraham sojourned in the Plishtims' land many days.

Chapter 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[95] Yitzchak, whom you love, and get into the land of Moriyah; and offer him there for a burnt offering upon one of the mountains[96] 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,[97]
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:[98] so they went

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95 יהוה ***considers only the promised seed as Abraham's son.***
96 ***Mt. of Olives.***
97 ***Faith in Isaac's resurrection.***
98 יהוה ***Himself will become the Lamb.***

both of them together.
9 And they came to the place that Elohim had told him about; and Avraham built 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-יהוה 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 יהוה-Yireh: as it is said to this day, On the mountain[99]
יהוה is seen.
15 And the Malach-יהוה called to Avraham out of the shamayim the second time,
16 And said, By Myself have I sworn, says יהוה, 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 shall possess the gate of its enemies;[100]
18 And in your zera shall all the nations of the earth be blessed; because you have obeyed My voice.[101]
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.

Chapter 23

And Sarah was one hundred twenty seven years old: these were the years of the chayim of Sarah.
2 And Sarah died in Kiryath-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

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99 ***Olivet.***
100 ***The Yisraelite nations would be among the world's stronger end-time nations.***
101 ***The repetition of this same promise seems redundant, but יהוה knew most wouldn't grasp its full implication. Therefore, it needed to be repeated and expanded.***

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 burialplace 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 eytzim 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.

Chapter 24

And Avraham was old, and well stricken in age: and
יהוה had blessed Avraham in all things.
2 And Avraham said to his eldest eved of his bayit, that
ruled over all that he had, Please put your hand under my
thigh:
3 And I will make you swear by יהוה, 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:
4 But you shall go to my country, and to my mishpacha,[102]
and take a wife for my son Yitzchak.
5 And the eved 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?
6 And Avraham said to him, Beware that you bring not my
son there again.[103]
7 יהוה 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 from there.
8 And if the woman will not be willing to follow you,

102 ***A Hebrew.***
103 ***Separation unto יהוה.***

then you shall be clear from this oath: only bring not my son there again.
9 And the eved put his hand under the thigh of Avraham his master, and swore to him concerning that matter.
10 And the eved took ten camels from the camels of his master, and departed; for all the items of his master were 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 יהוה, 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 drew for all his camels.[104]
21 And the man wondering about her held his silence, to see whether יהוה 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 the son of Milcah that she bore to Nachor.
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 יהוה.
27 And he said, Barchu-et-יהוה 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 יהוה 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

104 ***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.***

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 ה׳ 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, ה׳, 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 ה׳, 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 ה׳ 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׳, and blessed 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 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׳: we cannot speak to you bad, or tov.
51 See, Rivkah is before you, take her, and go, and let her be your master's son's wife, as ה׳ has spoken.
52 And it came to pass, that, when Avraham's eved heard their words, he worshipped ה׳, 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 did eat and drink, he and the men that were with him, and stayed all night; and they rose up in the morning, and he said, Send me away to my master.
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 יהוה 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 they sent away Rivkah their sister, and her nurse, and Avraham's eved, and his men.
60 And they blessed Rivkah, and said to her, You are our sister, now become the eema of thousands of millions,[105] 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 came from the way of the well Lachai-Roei, for he dwelt in the south country.
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,[106] 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.

Chapter 25

Then again Avraham took a wife, and her name was Keturah.
2 And she bore him Zimran, and Yokshan, and Medan, and Midyan, and Ishvak, and Shuah.
3 And Yokshan begat Sheva, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummim.
4 And the sons of Midyan; Ephah, and Epher, and

105 ***Notice Rivkah was an Aramean-Hebrew.***
106 ***Sign of authority and submission.***

Hanoch, and Avida, and Eldah. All these were the children of Keturah.
5 And Avraham gave all that he had to Yitzchak.[107]
6 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.
7 And these are the days of the years of Avraham's chayim that he lived, one hundred seventy five years.
8 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.[108]
9 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,
10 The field that Avraham purchased from the sons of Cheth: there was Avraham buried, and Sarah his wife.
11 And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by the well Lachai-Roei.
12 Now these are the generations of Yishma-El, Avraham's son, whom Hagar the Mitzri, Sarah's handmaid, bore to Avraham:
13 And these are the names of the sons of Yishma-El, by their names, according to their generations: the bachor of Yishma-El, Nevayoth; and Kedar, and Adveel, and Mivsam,
14 And Mishma, and Dumah, and Massa,
15 Hadar, and Tema, Yetur, Naphish, and Kedemah:
16 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.[109]
17 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.
18 And they dwelt from Havilah to Shur that is before Mitzrayim, as you go towards Ashshur: and he died in the presence of all his brothers.
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.[110]
21 And Yitzchak sought יהוה for his wife, because she

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107 ***Due to covenant.***

108 ***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 people/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 יהוה 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 יהוה'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.***

109 ***Tribes initially, that became Arabic nations, who will also make up the end time revived beast empire.***

110 ***Notice Rivkah was not Jewish, but an Aramean who crossed over to be a Hebrew.***

was barren: and 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄.
23 And 𐤉𐤄𐤅𐤄 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.[111]
24 And when her days to be delivered were fulfilled, see, there were twins in her womb.
25 And the first came out red, all over like a hairy garment; and they called his name Esav.
26 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.
27 And the boys grew: and Esav was a skilled hunter, a man of the field; and Yaakov was a plain man, dwelling in tents.
28 And Yitzchak loved Esav, because he did eat of his venison: but Rivkah loved Yaakov.
29 And Yaakov cooked pottage: and Esav came from the field, and he was faint:
30 And Esav said to Yaakov, Please feed me with that same red pottage; for I am faint: therefore was his name called Edom.
31 And Yaakov said, Sell me this day your bachor.
32 And Esav said, See, I am at the point of death: so what profit shall this bachor be to me?
33 And Yaakov said, Swear to me this day; and he swore to him: and he sold his bachor to Yaakov.
34 Then 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 bachor.[112]

Chapter 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.
2 And 𐤉𐤄𐤅𐤄 appeared to him, and said, Go not down into Mitzrayim; dwell in the land that I shall tell you about:
3 Sojourn in this land, and I will be with you, and will bless you; for to you, and to your zera, I will give all these countries, and I will perform the oath which I swore to Avraham your abba;[113]
4 And I will make your zera to multiply as the cochavim of the shamayim, and will give to your zera all these countries; and in your zera shall all the nations of the earth be blessed;[114]
5 Because Avraham obeyed My voice, and kept My charge, My mitzvoth, My chukim, and My Torot.[115]
6 And Yitzchak dwelt in Gerar:
7 And the men of the place asked him about his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rivkah; because she was beautiful to look at.
8 And it came to pass; when he had been there a long time

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111 ***Yisraelite people and Edomite people.***
112 ***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, 𐤉𐤄𐤅𐤄's Son, His firstborn.***
113 ***Greater Yisrael is a massive land including many countries of Yisraelite seed, not merely one country, as many believe.***
114 ***The promise of physical multiplicity renewed in Isaac.***
115 ***Chosen because of his obedience to Torah, as revealed to him in stages.***

that Avimelech melech of the Plishtim looked out at a window, and saw Yitzchak playing with Rivkah his wife.
9 And Avimelech called Yitzchak, and said, See, of a certainty she is your wife. So why did you say, She is my sister? And Yitzchak said to him, Because, I said otherwise I will die because of her.
10 And Avimelech said, What is this you have done to us? One of our people might have unknowingly lain with your wife, and you would have brought guilt upon us.
11 And Avimelech charged all his people, saying, He that touches this man, or his wife shall surely be put to death.
12 Then Yitzchak sowed in that land, and received in that same year a hundredfold return: and ִִִ֭֯֯ *blessed him.*
13 And the man grew great, and went forward, and grew until he became very great:[116]
14 For he had possessions of flocks, and possessions of herds, and a great supply of avadim: and the Plishtim envied him.
15 For all the wells that his abba's avadim had dug in the days of Avraham his abba, the Plishtim had stopped them, and filled them with earth.
16 And Avimelech said to Yitzchak, Go from us; for you are much mightier than us.
17 And Yitzchak departed from there, and camped his tent in the Valley of Gerar, and dwelt there.
18 And Yitzchak dug again the wells of mayim, which they had dug in the days of Avraham his abba; for the Plishtim had stopped them after the death of Avraham: and he called their names by the names that his abba had called them.
19 And Yitzchak's avadim dug in the valley, and found there a well of running mayim.
20 And the herdsmen of Gerar did strive with Yitzchak's herdsmen, saying, The mayim is ours: and he called the 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 ִִִ֭֯֯ *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 ִִִ֭֯֯ *appeared to him the same night, and said, I am the Elohim of Avraham your abba: 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 ִִִ֭֯֯[117] *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 ִִִ֭֯֯ *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 ִִִ֭֯֯.
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

116 ***As promised.***
117 ***Isaac knew*** ִִִ֭֯֯***'s Name.***

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
Yahudite the daughter of Beeri the Hittite, and Bashemath
the daughter of Elon the Hittite:
35 Which caused grief of mind to Yitzchak and to
Rivkah.

Chapter 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.
6 And Rivkah spoke to Yaakov her son, saying, See, I
heard your abba speak to Esav your brother, saying,
7 Bring me venison, and make me tasty meat, that I may
eat, and bless you before ֶהָוהְי before my death.
8 Now therefore, my son, obey my voice according to that
which I command you.
9 Go now to the flock, and get me from there two tov kids
of the goats; and I will make from them tasty meat for
your abba, such as he loves:
10 And you shall bring it to your abba, that he may eat,
and that he may bless you before his death.
11 And Yaakov said to Rivkah his eema, See, Esav my
brother is a hairy man, and I am a smooth man:
12 My abba will feel me, and I shall seem to him as a
deceiver; and I shall bring a curse upon me, and not a
bracha.
13 And his eema said to him, Upon me be your curse, my
son: only obey my voice, and go get them for me.
14 And he went, and took, and brought them to his eema:
and his eema made tasty meat, such as his abba loved.
15 And Rivkah took nice clothing from her eldest son
Esav, which were with her in the bayit, and put them upon
Yaakov her younger son:
16 And she put the skins of the kids of the goats upon his
hands, and upon the smooth parts of his neck:
17 And she gave the tasty meat and the lechem, which she
had prepared, into the hand of her son Yaakov.
18 And he came to his abba, and said, My abba: and he
said, Hinayni; who are you, my son?
19 And Yaakov said to his abba, I am Esav your bachor; I
have done accordingly as you told me: Please arise sit up
and eat of my venison, that your being may bless me.
20 And Yitzchak said to his son, How is it that you have
found it so quickly, my son? And he said, Because ֶהָוהְי
your Elohim brought it to me.
21 And Yitzchak said to Yaakov, Please come near so
that I may feel you, my son, whether you are really my
son Esav, or not.
22 And Yaakov went near to Yitzchak his abba; and he
felt him, and said, The voice is Yaakov's voice, but the
hands are the hands of Esav.
23 And he discerned him not, because his hands were
hairy, as his brother Esav's hands: so he blessed him.

24 And he said, Are you really my son Esav? And he said, I am.
25 And he said, Bring it near to me, and I will eat of my son's venison, that my being may bless you. And he brought it near to him, and he did eat: and he brought him wine, and he drank.
26 And his abba Yitzchak said to him, Come near now, and kiss me, my son.
27 And he came near, and kissed him: and he smelled the smell of his clothing, and blessed him, and said, See, the smell of my son is as the smell of a field that יהוה has blessed:
28 Therefore Elohim give you from the dew of the shamayim, and the fatness of the earth, and plenty of corn and wine:
29 Let people serve you, and nations bow down to you: be master over your brothers, and let your eema's sons bow down to you: cursed be every one that curses you, and blessed be he that blesses you.
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, Who? Where is he that has taken venison, and brought it me, and I have eaten of all before you came, and have blessed him? Yes, and he shall be blessed.
34 And when Esav heard the words of his abba, he cried with a great and exceedingly bitter cry, and said to his abba, Bless me also, O my abba.
35 And he said, Your brother came with subtlety, and has taken away your bracha.
36 And he said, Is not he rightly named Yaakov? For he has supplanted me these two times: he took away my bachor; and, see, now he has taken my bracha![118] And Esav said, Have you not reserved a bracha for me?
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 just one bracha, my abba? Bless me, even me also, O my abba. And Esav lifted up his voice, and wept.
39 And Yitzchak his abba answered and said to him, See, your dwelling shall be away from the richness of the earth, and away from the dew of the shamayim from above;[119]
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.[120]
41 And Esav hated Yaakov because of the bracha with

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118 ***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.***

119 ***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.***

120 ***With the rise of both Islam and Talmudic Judaism.***

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?

Chapter 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;[121]
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.
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.
13 And, see, יהוה stood above it, and said, I am יהוה 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;
14 And your zera shall be as the dust of the earth, and you

121 ***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.***

shall break out[122]
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.
15 And, see, I am with you, 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.
16 And Yaakov awoke out of his sleep, and he said,
Surely יהוה is in this place; and I knew it not.
17 And he was afraid, and said, How awesome is this
place! This is no other place but Beit Elohim, and this is
sha-ar ha shamayim.
18 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.
19 And he called the name of that place Beth-El: but the
name of that city was called Luz first.
20 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,
21 So that I come again to my abba's bayit in shalom;
then shall the Word of יהוה be my Elohim:
22 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.

Chapter 29

Then Yaakov went on his journey, and came into the
land of the people of the east.
2 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.
3 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.
4 And Yaakov said to them, My brothers, where are you
from? And they said, From Charan are we.
5 And he said to them, Do you know Lavan the son of
Nachor? And they said, We know him,
6 And he said to them, Is he well? And they said, He is
well, and see, Rachel his daughter comes with the sheep.
7 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.
8 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.
9 And while he yet spoke with them, Rachel came with
her abba's sheep: for she kept them.
10 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.
11 And Yaakov kissed Rachel, and lifted up his voice,
and wept.
12 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.
13 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.
14 And Lavan said to him, Surely you are my bone and
my flesh. And he abode with him about a month.

122 ***Uparatztah – Break forth.***

15 And Lavan said to Yaakov, Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?
16 And Lavan had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
17 Leah's eyes were tender; but Rachel was beautiful and well favored.
18 And Yaakov loved Rachel; and said, I will serve you seven years for Rachel your younger daughter.
19 And Lavan said, It is better that I give her to you, than that I should give her to another man: stay with me.
20 And Yaakov served seven years for Rachel; and they seemed to him but a few days, for the ahava he had for her.
21 And Yaakov said to Lavan, Give me my wife, for my days are fulfilled, that I may go in to her.
22 And Lavan gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in to her.
24 And Lavan gave to his daughter Leah, Zilpah his maid for a handmaid.
25 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?
26 And Lavan said, It must not be so done in our country, to give the younger before the bachor.
27 Fulfill her seven years, and we will give you Rachel also for the service that you shall serve with me yet seven more years.
28 And Yaakov did so, and fulfilled her seven years: and he gave him Rachel his daughter for a wife also.
29 And Lavan gave to Rachel his daughter Bilhah his handmaid to be her maid.
30 And he went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven more years.
31 And when יהוה saw that Leah was hated, He opened her womb:[123] but Rachel was barren.
32 And Leah conceived, and bore a son, and she called his name Reuven: for she said, Surely יהוה has looked upon my affliction; now therefore my husband will love me.
33 And she conceived again, and bore a son; and said, Because יהוה has heard that I was hated, he has therefore given me this son also: and she called his name Shimeon.
34 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.
35 And she conceived again, and bore a son: and she said, Now will I hallel יהוה: therefore she called his name Yahudah; and ceased bearing.

Chapter 30

And when Rachel saw that she bore Yaakov no children, Rachel envied her sister; and said to Yaakov, Give me children, or else I will die.
2 And Yaakov's anger was lit against Rachel: and he said, Am I in Elohim's place; who has withheld from you the fruit of the womb?
3 And she said, See my maid Bilhah, go in to her; and she shall bear upon my knees that I may also have children by her.
4 And she gave him Bilhah her handmaid to be his wife: and Yaakov went in to her.
5 And Bilhah conceived, and bore Yaakov a son.
6 And Rachel said, Elohim has judged me, and has also

123 ***Unmerited favor.***

heard my voice, and has given me a son: therefore she called his name Dan.
7 And Bilhah Rachel's maid conceived again, and bore Yaakov a second son.
8 And Rachel said, With great strife have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.
9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her to Yaakov to be his wife.
10 And Zilpah Leah's maid bore Yaakov a son.
11 And Leah said, A troop comes: and she called his name Gad.
12 And Zilpah Leah's maid bore Yaakov a second son.
13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.
14 And Reuven went in the days of wheat harvest, and found love-apples in the field, and brought them to his eema Leah. Then Rachel said to Leah, Please give me some of your son's love-apples.[124]
15 And Leah said to her, Is it a small matter that you have taken my husband? And would you take away my son's love-apples also? And Rachel said, Therefore let him lie with you tonight for your son's love-apples.
16 And Yaakov came out of the field in the evening, and Leah went out to meet him, and said, You must come in to me; for surely I have hired you with my son's loveapples. And he lay with her that night.
17 And Elohim listened to Leah, and she conceived, and bore Yaakov the fifth son.
18 And Leah said, Elohim has given me my hire, because I have given my maiden to my husband: and she called his name Yissacher.
19 And Leah conceived again, and bore Yaakov the sixth son.
20 And Leah said, Elohim has endued me with a tov dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zevulon.
21 And afterwards she bore a daughter, and called her name Dinah.
22 And Elohim remembered Rachel, and Elohim listened to her, and opened her womb.
23 And she conceived, and bore a son; and said, Elohim has taken away my reproach:
24 And she called his name Yoseph; and said, יהוה shall add to me another son.
25 And it came to pass, when Rachel had born Yoseph, that Yaakov said to Lavan, Send me away, that I may go to my own place, and to my country.
26 Give me my wives and my children, for whom I have served you, and let me go: for you know my service that I have done for you.
27 And Lavan said to him, Please, if I have found favor in yours eyes, stay: for I have learned by experience that יהוה has blessed me for your sake.
28 And he said, Appoint me your wages, and I will give it.
29 And he said to him, You know how I have served you, and how your cattle were with me.
30 For it was little which you had before I came, and it is now increased to a multitude; and יהוה has blessed you since my coming: and now when shall I provide for my own bayit also?
31 And he said, What shall I give you? And Yaakov said, You shall not give me anything: if you will do this thing for me, I will again feed and keep your flock:
32 I will pass through all your flock today, removing from there all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled

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124 ***A plant and fruit used as a love, or fertility stimulant, sought by Rachel to overcome her barren womb.***

among the goats: and those shall be my hire.
33 So shall my tzedakah answer for me in time to come,
when it shall come for my hire before your face: every
one that is not speckled and spotted among the goats, and
brown among the sheep, that shall be counted as stolen
with me.
34 And Lavan said, See, I would it might be according to
your word.
35 And he removed that day the male goats that were ring
streaked and spotted, and all the female goats that were
speckled and spotted, and every one that had some white
in it, and all the brown among the sheep, and gave them
into the hand of his sons.
36 And he set three days' journey between himself and
Yaakov: and Yaakov fed the rest of Lavan's flocks.
37 And Yaakov took rods of green poplar, and of the
hazel and chesnut eytz; and rounded white streaks in
them, and made the white appear that was in the rods.
38 And he set the rods that he had rounded before the
flocks in the gutters in the watering troughs when the
flocks came to drink, that they should conceive when they
came to drink.
39 And the flocks conceived before the rods, and brought
out cattle ring streaked, speckled, and spotted.
40 And Yaakov did separate the lambs, and set the faces
of the flocks toward the ring streaked, and all the brown
in the flock of Lavan; and he put his own flocks by
themselves, and did not put them in Lavan's cattle.
41 And it came to pass, whenever the stronger cattle did
conceive, that Yaakov laid the rods before the eyes of the
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 feebler 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.

Chapter 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 יהוה 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, Hinayni.
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 us, and has fully devoured our money also.
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 this day. Therefore was the name of it called Gal-Ed.
49 And Mitzpah; for he said, ִיְהוָה watch between you and me, when we are absent one from another.
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
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.

Chapter 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.
3 And Yaakov sent messengers before him to Esav his brother to the land of Seir, the country of Edom.
4 And he commanded them, saying, So shall you speak to my master Esav; Your eved Yaakov says this, I have sojourned with Lavan, and stayed there until now:

5 And I have oxen, and donkeys, flocks, and male avadim, and female avadim: and I have sent to tell my master, that I may find favor in your sight.
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;[125]
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, יהוה 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.[126]
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.
24 And Yaakov was left alone; and there wrestled a Man

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125 ***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 יהוה.***

126 ***Trials from Edomites always bring two-house understanding. These events will be played out again in the last days according to the prophet Obadiah.***

with Yaakov until the breaking of the day.[127]
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:[128] *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?[129] *And He blessed him there.*
30 And Yaakov called the name of the place Peni-El: for I have seen Elohim panayim-el-panayim, and still - my chayim has been preserved.[130]
31 And as he passed over Penu-El the sun rose upon him, and he limped on his hip.[131]
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.

Chapter 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 handmaidens 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.

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127 ***A Man: Recognized later as Elohim Himself by Jacob, a clear reference to Yahshua, since no mortal man can see the Father and live. Here Jacob sees the same one Abraham saw on His way to destroy Sedom and Amorah.***

128 ***"Overcoming believers" who wrestle with Messiah and are established by Him and are often sealed with a name change as a result of that regeneration experience. Returning Yisraelites from both houses should strongly consider a name change to a legal Hebrew name, as an outward seal of an inner reality and understanding concerning what Yahshua has truly come to do.***

129 ***In other words - I'm here to change your name and heart, you are not here to ask questions about My Name. That answer would be provided later in Yahshua's first advent.***

130 ***The visible part of 𐤉𐤄𐤅𐤄 that was later to be sent as His Son.***

131 ***Physical marking is often a sign of one's painful calling by 𐤉𐤄𐤅𐤄 to surrender all in order to fully serve Him. 𐤉𐤄𐤅𐤄 often gives Yisraelites a thorn in the flesh to keep them humble and submissive, marked as regenerated Yisrael.***

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 bayit, and made booths for his cattle: therefore the name of the place is called Sukkot.
18 And Yaakov came to Shalem, a city of Shechem, which is in the land of Kanaan, when he came from Padan-Aram; and camped his tent before the city.
19 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.
20 And he erected there an altar, and called it El-Elohei-Yisrael.

Chapter 34

And Dinah the daughter of Leah, whom she bore to Yaakov, went out to see the daughters of the land.
2 And when Shechem the son of Chamor the Hivite, sar of the country, saw her, he took her, and lay with her, and defiled her.
3 And his being did cleave to Dinah the daughter of Yaakov, and he loved the young girl, and spoke kindly to the young girl.
4 And Shechem spoke to his abba Chamor, saying, Get me this young girl to be my wife.
5 And Yaakov heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: 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. [132]
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.

132 ***Intermarriage to those of Canaanite blood was a grave sin as they are descended from Cain-Satanic seedline.***

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 britmilah;
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 britmilah, 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.
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?

Chapter 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:[133]
3 And let us arise, and go up to Beth-El; and I will make there an altar to El, who 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 shall be your name: and He called his name Yisrael.[134]
11 And Elohim said to him, I am El-Shaddai: be fruitful and multiply; a nation-goy[135]*; and a congregation of nations-kahal-goyim*[136]*; shall come from you, and melechim*[137] *shall come out of your loins;*
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.
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 Lewi, and Yahudah, and Yissacher, and

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133 ***This calling is ongoing to all Yisraelites in all generations, especially in the end-times, for without repentance Yisrael will remain divided and in exile.***

134 ***An overcomer with man and with 𐤀𐤋𐤄𐤉𐤌.***

135 ***Notice that Yisrael is called "goy" i.e. "Heathen/Nation/gentile" so when one is called such in the scriptures it does not eliminate one being of Yisraelite lineage/heritage.***

136 ***A nation, Judah, and a company of nations, Israel, two physical houses.***

137 ***Many of the Royal houses came from Jacob and were of Royal Judahite blood, particularly the Royalty of Europe.***

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.

Chapter 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 Elifaz; 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
4
could not bear them both because of their cattle.
8 So Esav dwelt in Mount Seir: Esav is Edom.
5
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; Elifaz the son of Adah the wife of Esav, Reuel the son of Bashemath the wife of Esav.
11 And the sons of Elifaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Elifaz Esav's son; and she bore to Elifaz 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 Aholivamah, the daughter of Anah the daughter of Ziveon, Esav's wife: and she bore to Esav Yeush, and Yaalam, and Korach.
15 These were chiefs of the sons of Esav: the sons of Elifaz the bachor son of Esav; chief Teman, chief Omar, chief Zepho, chief Kenaz,
16 Chief Korach, chief Gatam, and chief Amalek: these are the chiefs that came of Elifaz 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 chiefs that came from Reuel in the land of 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 Ziveon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the chiefs
*[5] **Not in the land of Yisrael.***
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 Eival, Shepho, and Onam.
24 And these are the children of Ziveon; both Ayah, and
Anah: this was that Anah that found the mules in the
wilderness, as he fed the donkeys 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 Ziveon, 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 Yisrael.
32 And Bela the son of Beor reigned in Edom: and the
name of his city was Dinhavah.
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 Hadar
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.[138]

Chapter 37

And Yaakov dwelt in the land in which his abba was
a ger, in the land of Kanaan.
2 These are the generations of Yaakov. 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 Yisrael 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.

138 ***Edom's geaneology is included to document the fact that they are separate from Yisrael. Esau and the Edomites are cursed and hated by Elohim therefore any people who carry their bloodline cannot be of the chosen people.***

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? And they hated him even more for his dreams, and for his words.
9 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.
10 And he told it to his abba, and to his brothers: and his abba rebuked him, and said to him, What is this dream that you have dreamed? Shall your eema and I and your brothers indeed come to bow down to you to the earth?
11 And his brothers envied him; but his abba observed the saying.[139]
12 And his brothers went to feed their abba's flock in Shechem.
13 And Yisrael 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.
14 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.[140]
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 Yishmaelites came from Gilad with their camels bearing spices and balm and myrrh, going to carry it down to Mitzrayim.
26 And Yahudah said to his brothers, What profit is it if we kill our brother, and conceal his dahm?
27 Come, and let us sell him to the Yishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content.[141]

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139 ***Because Jacob knew the promise to Yisrael and took the dreams in stride in a "wait and see" attitude.***
140 ***Joseph and his seed have always been misunderstood and separated from the rest of Yisrael.***
141 ***Historically Judah has desired separation from Joseph, not necessarily his total demise. This continues today.***

28 Then there passed by Midyanite traders; and they drew and lifted up Yoseph out of the pit, and sold Yoseph to the Yishma'elym 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.
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.

Chapter 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, when she bore him.
6 And Yahudah took a wife for Er his bachor, whose name was Tamar.
7 And Er, Yahudah's bachor, was wicked in the sight of ֏ּ֏ּ֏ּ; and ֏ּ֏ּ֏ּ 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 ֏ּ֏ּ֏ּ: So He killed him also.
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-in-law goes up to Timnath to shear his sheep.
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.
15 When Yahudah saw her, he thought she was a harlot because she had covered her face.[142]
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

142 ***Facial coverings are forbidden. Head coverings are ordained by ֏ּ֏ּ֏ּ. The two should not be confused.***

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
twins were 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,
29 And it came to pass, he drew back his hand, so that his
brother came out first: and she said, How have you
broken out? This breach is upon you: therefore his name
was called Peretz.
30 And afterward came out his brother, who had the
scarlet thread upon his hand: and his name was called Zerach.

Chapter 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.
2 And ה׳ was with Yoseph, and he was a prosperous
man; and he was in the bayit of his master the Mitzri.
3 And his master saw that ה׳ was with him, and that
ה׳ made all that he did to prosper in his hand.
4 And Yoseph found favor in his sight, and he served
him: and he made him overseer over his bayit, and all that
he had he put into Yoseph's hand.
5 And it came to pass from the time that he had made him
overseer in his bayit, and over all that he had, that ה׳
blessed the Mitzri's bayit for Yoseph's sake; and the
bracha of ה׳ was upon all that he had in the bayit, and
in the field.
6 And he left all that he had in Yoseph's hand; and he
knew not what he had, except the lechem that he did eat.
And Yoseph was handsome in form and appearance.
7 And it came to pass after these things, that his master's
wife cast her eyes upon Yoseph; and she said, Lie with

me.
8 But he refused, and said to his master's wife, See, my master does not know what is with me in the bayit, and he has committed all that he has to my hand;
9 There is none greater in this bayit than I; neither has he kept back anything from me but you, because you are his wife: how then can I do this great wickedness, and sin against Elohim?
10 And it came to pass, as she spoke to Yoseph day by day, that he listened not to her, to lie with her, or to be with her.
11 And it came to pass about this time, that Yoseph went into the bayit to do his business; and none of the men of the bayit were there with him.
12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled outside.
13 And it came to pass, when she saw that he had left his garment in her hand, and had fled,
14 That she called to the men of her bayit, and spoke to them, saying, See, he has brought in an Ivri to us to mock us; he came in to me to lie with me, and I cried with a loud voice:
15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and went outside.
16 And she placed his garment by her, until his master came home.
17 And she spoke to him according to these words, saying, The Ivri eved, who you have brought to us, came in to me to mock me:
18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.
19 And it came to pass, when his master heard the words of his wife, which she spoke to him, saying, After this manner did your eved to me; that his anger was lit.
20 And Yoseph's master took him, and put him into the prison, a place where the melech's prisoners were bound: and he was there in the prison.
21 But 𐤉𐤄𐤅𐤄 was with Yoseph, and showed him rachamim, and gave him favor in the sight of the guard of the prison.
22 And the guardian of the prison committed to Yoseph's hand all the prisoners that were in the prison; and whatever they did there, it was his doing.
23 The guardian of the prison looked not at anything that was under his authority; because 𐤉𐤄𐤅𐤄 was with him, and that which he did, 𐤉𐤄𐤅𐤄 made it to prosper.

Chapter 40

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 Ivrim: 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[143], 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.

Chapter 41

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 wellfavored 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 wellfavored 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

143 ***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.***

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 a dream in one night, both he and I; we dreamed each man according to the interpretation of his dream.
12 And there was there with us a young man, an Ivri,[144] 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.
15 And Pharaoh said to Yoseph, 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 Yoseph answered Pharaoh, saying, It is not in me:[145] Elohim shall give Pharaoh an answer with shalom.
17 And Pharaoh said to Yoseph, 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 Yoseph 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

144 ***Joseph was a Hebrew not a Jew.***
145 ***An alternative translation according to the DSS and the LXX: "Apart from me, Elohim will give no answer concerning the welfare of Pharaoh."***

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 is, a man in whom is the Ruach of Elohim?
39 And Pharaoh said to Yoseph, 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 Yoseph, 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 Yoseph'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 Yoseph, 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 Yoseph's name Zaphnath-Paaneah;[146]
and he gave him as his wife Asenath the daughter of Poti-Pherah priest of On. And Yoseph
went out over all the land of Mitzrayim.
46 And Yoseph was thirty years old when he stood before
Pharaoh melech of Mitzrayim. And Yoseph 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 Yoseph gathered much corn as the sand of the
sea, until he stopped numbering; for it was without
number.
50 And to Yoseph 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 Yoseph 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.[147]
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 Yoseph had said: and the scarcity was
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

146 ***A Hebrew heir with a gentile name and gentile***

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.

Chapter 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.[148]
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; and he said to them, Where do you come from? And they said, From the land of Kanaan to buy food.
8 And Yoseph knew his brothers, but they knew him not.[149]
9 And Yoseph remembered the dreams that he dreamed about them, and said to them, You are spies; You have come only to see the secrets and operations of the land.
10 And they said to him, No, my master, but to buy food have your avadim come.
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 you shall not go out from here, except your youngest brother come here.
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

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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.

147 ***Despite being Hebrews by birth, Menashsheh and Efrayim were assimilated into pagan society, much like their offspring, the ten tribes of Efrayim-Yisrael.***

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

149 ***Efrayamites (Israelites) can easily recognize actual Judahites but Judahites cannot see Efrayim, in their blindness.***

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.[150]
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.
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.

Chapter 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.

150 ***The inevitable cry of latter-day repentance among Yisrael.***

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
him: if I bring him not to you, and set him again before
you, then let me bear the blame le-olam-va-ed:
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,
that he may send away your other brother, and Benyamin.
If I will be bereaved of my children, I am bereaved.
15 And the men took that present, and they took double
money in their hand, and Benyamin; and rose up, and
went down to Mitzrayim, and stood before Yoseph.
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 himself, and said, Serve the food.
32 And they set the shulchan for him by himself, and for them by themselves, and for the Mitzrim by themselves, because the Mitzrim do not eat lechem with the Ivrim, for that is an abomination to the Mitzrim.[151]
33 And they sat before him, the bachor according to his birthright, and the youngest according to his youth: and the men marveled at one another.
34 And he took and sent portions to them from before him: but Benyamin's portion was five times as much as any of theirs. And they drank, and had simcha with him.

Chapter 44

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 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?

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151 ***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?***

What shall we speak? Or, how shall we clear ourselves?
Elohim has found out the iniquity of your avadim: see, we are my master's avadim, both we, and he also with whom the cup is found.
17 And he said, Elohim forbid that I should do so: but the man in whose hand the cup is found, he 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 eved speak a word in my master's ears, and let not your anger burn against your eved: 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 me, that I may set my eyes upon him.
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 will 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, saying, If I bring him not again to you, then I shall bear the blame to my abba le-olam-va-ed.
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.[152]
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.

Chapter 45

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.[153]
2 And he wept aloud: and the Mitzrim and the bayit of Pharaoh heard.
3 And Yoseph said to his brothers, I am Yoseph; does my abba still live? And his brothers could not answer 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

152 ***Judah seeks leadership in the family as guardian.***
153 ***Declaring yourself to the Converso-Edomite Jews, as an Efrayimite returning to claim the Birthright, will be painful and trying.***

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.
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.[154]
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

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

revived:[155]
28 And Yisrael said, It is enough; Yoseph my son is still alive: I will go and see him before I die.

Chapter 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[156] *gadol:*[157]
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 Lewi; Gershon, Kohath, and Merari.
12 And the sons of Yahudah; Er, and Onan, and Shelach, and Peretz, and Zerach: but Er and Onan died in the land of Kanaan.[158]
And the sons of Peretz were Hetzron and Hamul.
13 And the sons of Yissacher; Tola, and Phuvah, and Iyov, and Shimron.
14 And the sons of Zevulon; Sered, and Elon, and Yahle-El.
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 Beriyah; 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.

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155 ***Jospeh's revelation of himself will bring revival to Yisrael.***
156 ***Yisrael called 𐤉𐤔𐤓𐤀𐤋's goy/nation.***
157 ***There (in spite of famine) physical multiplication will begin in earnest.***
158 ***For violating the Torah principle of physical multiplicity.***

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 to him in
Mitzrayim, were two beings: all the beings of Beit
Yaakov, who came into Mitzrayim, were seventy-five.[159]
28 And he sent Yahudah before him to Yoseph, to direct
his face to Goshen; and they came into the land of
Goshen.[160]
29 And Yoseph made ready his mirkavah, and went up to
meet Yisrael his abba, in Goshen, and presented himself
before him; and he fell on his neck, and wept on his neck
a long while.
30 And Yisrael said to Yoseph, Now let me die, since I
have seen your face, because you are still alive.
31 And Yoseph said to his brothers, and to his abba's
bayit, I will go up, and show Pharaoh, and say to him, My
brothers, and my abba's bayit, who were in the land of
Kanaan, have come to me;
32 And the men are shepherds, for their trade has been to
feed cattle; and they have brought their flocks, and their
herds, and all that they have.
33 And it shall come to pass, when Pharaoh shall call you,
and shall say, What is your occupation?
34 That you 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.[161]

Chapter 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

159 ***According to the LXX, Dead Sea Scrolls and the Renewed Covenant.***
160 ***Judah will lead the way in the restoration, when they behold two-house truth and Yahshua in all its fullness.***
161 ***Restored Yisrael is to be a nation of shepherds of truth and love in the midst of a pagan culture.***

my pilgrimage[162]
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, 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, and we will be avadim to Pharaoh: and give us zera, 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 give the fifth part to Pharaoh, and four parts shall be your own, for zera of the field, and for your food, and for those of your households, and for food for your little ones.
25 And they said, You have saved our lives: let us find favor in the sight of my master, and we will be Pharaoh's avadim.
26 And Yoseph made it a law over the land of Mitzrayim to this day, that Pharaoh should have the fifth part; except the land of the priests, which did not become Pharaoh's.

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162 ***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.***

27 And Yisrael dwelt in the land of Mitzrayim, in the country of Goshen; and they had possessions in it, and grew, and multiplied exceedingly.
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 Yisrael 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.

Chapter 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;[163]
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.[164]
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.[165]
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?[166]
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.

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163 ***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.***
164 ***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.***
165 ***Jacob demands that Efrayim and Manasseh be considered and verbally called Yisrael/Yisraelites along with all their children for all future generations.***
166 ***Perhaps Jacob/Yisrael is testing Joseph to see if he grasped the prior declarations. Of course his sight is diminishing as well.***

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 to him.[167]
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.[168]
15 And he blessed Yoseph, and said, Elohim, before whom my ahvot Avraham and Yitzchak did have their halacha, the Elohim who fed me all my chayim long to this day,
16 The Malach who redeemed me from all evil, bless the lads; and let my name-Yisrael be named on them,[169] *and the name of my ahvot Avraham and Yitzchak; and let them grow into a multitude like fish – vayi-dag-oo lerov*[170] *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 abba's hand, to remove it from Efrayim's head to Menashsheh's head.
18 And Yoseph said to his abba, Not so, my abba: for this is the bachor; put your right hand upon his head.[171]
19 And his abba refused, and said, I know it, my son, I know it:[172] *he also shall become a people,*[173] *and he also shall be great: but truly his younger brother shall be greater than him, and his zera shall become the fullness of the gentile nations – melo ha-goyim.*[174]
20 And he blessed them that day,[175] *saying, In you shall Yisrael bless, saying, Elohim make you as Efrayim and as Menashsheh:*

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167 ***The right hand is the one of imparted favor and blessing. Reserved for the firstborn.***
168 ***This is no mistake. Notice the term "knowingly." 𐤉𐤄𐤅𐤄 was taking the next step to bring about Yisrael's growth, division and end-time regathering.***
169 ***His name was Yisrael, and he declares again that Efrayim and Manasseh's descendants are physical Yisrael carrying that very literal name.***
170 ***Vayidagoo lerov, may they grow into a multitude of fish in the midst of the olam, or earth. This is an amazing prophecy, whereby 𐤉𐤄𐤅𐤄 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.***
171 ***Man's ways are not 𐤉𐤄𐤅𐤄's ways.***
172 ***Jacob knew what he was doing in the Spirit. Do you?***
173 ***Could this be a specific nation?***
174 ***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 socalled 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.***
175 ***He sealed the revelation through prayer and the laying on of hands, a Yisraelite custom.***

and he set Efrayim before Menashsheh.[176]
21 And Yisrael said to Yoseph, See, I die: but Elohim shall be with you, and bring you again to the land of your ahvot.[177]
22 Moreover I have given to you one portion above your brothers that I took out of the hand of the Amorite with my sword and with my bow.[178]

Chapter 49

And Yaakov called to his sons, and said, Gather yourselves together,[179] *that I may tell you that which shall befall you in the last days.*[180]
2 Gather yourselves together,[181] *and listen, you sons of Yaakov, and listen to Yisrael your abba.*
3 Reuven, you are my bachor, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
4 Unstable as mayim, you shall not excel; because you went up to your abba's bed; then you defiled it: he went up to my couch.[182]
5 Shimeon and Lewi are brothers; instruments of cruelty are in their dwellings.
6 O my being, come not into their secret; let not my honor, be united to their congregation: for in their anger they killed a man, and in their displeasure and selfwill 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 couched 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.[183]
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:[184]
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.

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176 ***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.***
177 ***Joseph is once again declaring this truth.***
178 ***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.***
179 ***All twelve tribes will be gathered in the last days. That is why this message is in the forefront of 𐤉𐤄𐤅𐤄's agenda at this point in man's history.***
180 ***This bedside meeting is a plain foreshadow of Yisrael's sons gathered to hear 𐤉𐤄𐤅𐤄's word in the latter-days.***
181 ***The second time this phrase is used in these verses, signifying 𐤉𐤄𐤅𐤄's desire for both houses to be active in the ingathering of the two houses into one restored nation in the latter-days.***
182 ***Firstborn status transferred to Efrayim.***
183 ***The end time Yisraelite Nations gathered into one. See notes on Ezekiel Ch. 37:16-28 in full edition.***
184 ***His (Messiah's) blood likened unto grapes of red.***

14 Yissacher is a strong donkey couching down between two burdens:[185]
15 And he saw that rest was tov, and the land that it was pleasant; and bowed his shoulder to bear, and became an eved to tribute.
16 Dan shall judge his people, as one of the tribes of Yisrael.
17 Dan shall be a serpent in the Way,[186] *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 יהוה.
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:[187]
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 ahvot 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 and 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.

Chapter 50

And Yoseph fell upon his abba's face, and wept upon him, and kissed him.
2 And Yoseph commanded his avadim the physicians to embalm his abba: and the physicians embalmed Yisrael.
3 And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed: and the Mitzrim mourned for him seventy days.
4 And when the days of his mourning were past, Yoseph spoke to the bayit of Pharaoh, saying, If now I have found favor in your eyes, please speak to Pharaoh, saying,

185 ***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.***
186 ***Early Torah keeping believers were called the "Way."***
187 ***The promise of physical multiplicity through Joseph***

5 My abba made me swear, saying, See, I desire to die in my grave that I have dug for myself in the land of Kanaan, there shall you bury me. Now therefore let me go up, please, and bury my abba, and I will return again.
6 And Pharaoh said, Go up, and bury your abba, even as he made you swear.
7 And Yoseph went up to bury his abba: and with him went up all the avadim of Pharaoh, the shamashim of his bayit, and all the shamashim of the land of Mitzrayim,
8 And all of Beit Yoseph, and his brothers, and his abba's bayit: only their little ones, and their flocks, and their herds, they left in the land of Goshen.
9 And there went up with him both mirkavot and horsemen: and it was a very great company.
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.[188]
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:

188 ***This is the origin of the Yisraelite custom of sitting shiva, or sitting for seven days of mourning for the dead.***

and they embalmed him, and he was
put in a coffin in Mitzrayim.

Shemoth – Exodus
To Our Forefathers Yisrael
Chapter 1

Now these are the shemoth of the children of Yisrael,
which came into Mitzrayim; every man and his household
came with Yaakov.[189]
2 Reuven, Shimeon, Lewi, 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[190]
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.[191]
8 Now there 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,
and it comes to pass, that, when there comes upon us any
war, they join with our enemies, and fight against us, and
then leave the land.
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.[192]
And they were grieved because of the children of Yisrael.
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 Shiphrah,
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.[193]
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

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189 ***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-baeyim," 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.***

190 ***LXX, Dead Sea Scrolls, and Renewed Covenant say 75.***

191 ***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.***

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

193 ***The world's solution to Yisrael's blessings and favor is to murder us, steal our belongings and invade our lands.***

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.[194]
21 And it came to pass, because the midwives feared
Elohim, that He made them batiym.
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.

Chapter 2

And there went a man from beit Lewi, and took as a
wife a daughter of Lewi.
2 And the woman conceived, and bore a son: and when
she saw that he was a beautiful child, she hid him three
months.
3 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.
4 And his sister stood far off, to know what would happen
to him.
5 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.
6 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.
7 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?
8 And Pharaoh's daughter said to her, Go. And the eved
went and called the child's eema.
9 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.
10 And the child grew, and she brought him to Pharaoh's
daughter, and he became her son. And she called his
name Moshe:[195]
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?
And Moshe feared, and said, Surely this thing is known.
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 mayim, and filled the bowls to give
mayim to their abba's 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

194 ***As promised.***
195 ***Drawn out, as he would help draw out Yisrael from Egypt.***

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 Mitzrayim 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 remembered His brit with Avraham, with Yitzchak, and with Yaakov.[196]
25 And Elohim looked upon the children of Yisrael, and Elohim took note of them.[197]

Chapter 3

Now Moshe kept the flock of Yithro his abba-in-law, the priest of Midyan: and he led the flock to the backside of the desert, and came to the mountain of Elohim, even to Horev.
2 And the Malach-ꓘꓝꓘꓩ appeared to him in a flame of fire out of the midst of a bush: and he looked, and, see, the bush burned with fire, and the bush was not consumed.
3 And Moshe said, I will now turn aside, and see this great sight, why the bush is not burned.
4 And when ꓘꓝꓘꓩ 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, Hinayni.
5 And He said, Draw not near here: put off your sandals from your feet, for the place on which you stand is kadosh[198] *ground.*
6 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.
7 And ꓘꓝꓘꓩ 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;
8 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.
9 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.
10 Come now therefore, and I will send you to Pharaoh, that you may bring forth My people the children of Yisrael out of Mitzrayim.
11 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?
12 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.
13 And Moshe said to Elohim, See, when I come to the children of Yisrael, and shall say to them, The Elohim of your ahvot has sent me to you; and they shall say to me, What is His Name? What shall I say to them?

196 ***To bring them out after 400, or so years to the Promised Land.***
197 ***Or, knew the hour of their redemption was at hand.***
198 ***Set-Apart.***

14 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.
15 And Elohim said moreover to Moshe, This shall you say to the children of Yisrael, יהוה 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.[199]
16 Go, and gather the zechanim of Yisrael together, and say to them, יהוה 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 which is done to you in Mitzrayim:[200]
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, יהוה 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.

Chapter 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.

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199 ***Regardless of any other man-made substitute names and regardless of translators hiding His Name almost 7,000 times in most English translations of the First Covenant, יהוה assures all Yisrael that יהוה is His true everlasting Name, regardless of which language man speaks, or writes.***
200 ***Yisrael obviously knew the Name already, which is why יהוה 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 יהוה's true people as later seen in Revelation 14:1.***

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 ꓤfꓤꓶ, O ꓤfꓤꓶ, 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 ꓤfꓤꓶ 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 ꓤfꓤꓶ?
12 Now therefore go, and I will be with your mouth, and
teach you what you shall say.
13 And he said, O ꓤfꓤꓶ, I beg You; by the hand of
someone else please send deliverance.
14 And the anger of ꓤfꓤꓶ 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
his abba-inlaw,
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 ꓤfꓤꓶ 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 ꓤfꓤꓶ 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 ꓤfꓤꓶ, Yisrael
is My son, even My bachor:[201]
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 bachor.
24 And it came to pass in the derech at the lodging place
that ꓤfꓤꓶ met Moshe, and sought to kill him.
25 Then Tzipporah took a sharp stone, and cut off the
foreskin of her son,[202]
and cast it at his feet, and said,
Surely a bloody husband are you to me.
26 So ꓤfꓤꓶ let Moshe go: then she said, A bloody

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201 ***Proof that Yahshua is ꓤfꓤꓶ'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 ꓤfꓤꓶ's own choosing.***

202 ***Did Moses's job for him.***

husband you are, because of the brit-milah.[203]
27 And ה׳ said to Aharon, Go into the wilderness to
meet Moshe. And he went, and met him on the mount of
Elohim, and kissed him.
28 And Moshe told Aharon all the words of ה׳ who had
sent him, and all the signs, which He had commanded
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 ה׳ had spoken
to Moshe, and did the signs in the sight of the people.
31 And the people believed: and when they heard that
ה׳ had visited the children of Yisrael, and that He had
looked upon their affliction, then they bowed their heads
and worshipped.

Chapter 5

And afterward Moshe and Aharon went in, and told
Pharaoh, This says ה׳ Elohim of Yisrael, Let My people
go, that they may hold a moed to Me in the wilderness.[204]
2 And Pharaoh said, Who is this ה׳ that I should obey
His voice to let Yisrael go? I know not ה׳, 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 ה׳ 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,[205]
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.
8 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 get 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.

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203 ***Moses in his complaining and attempts to avoid his calling forgot to do brit milah/circumcision on Gershom. ה׳ took this as another sign of Moses's unwillingness to trust, as well as his covenantbreaking attitude.***

204 ***To receive the Torah.***

205 ***Multiplying according to promise.***

17 But he said, You are idle; therefore you say, Let us go and do sacrifice to 𐤉𐤄𐤅𐤄.
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, 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, and said, 𐤉𐤄𐤅𐤄, 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,[206] he has done evil to this people; neither have You delivered Your people at all.

Chapter 6

Then 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄:
3 And I appeared to Avraham, to Yitzchak, and to Yaakov, in and as El-Shaddai, but by My Name 𐤉𐤄𐤅𐤄 was I not known to them?[207]
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 𐤉𐤄𐤅𐤄, and I will bring you out from under the burdens of the Mitzrim, and I will deliver you out of their bondage, and I will redeem you with an outstretched Arm,[208] 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄 spoke to Moshe, saying,
11 Go in, speak to Pharaoh melech of Mitzrayim, so that he lets the children of Yisrael go out of his land.
12 And Moshe spoke before 𐤉𐤄𐤅𐤄, saying, See, the children of Yisrael have not listened to me; how then shall Pharaoh listen to me, I who am of uncircumcised lips?
13 And 𐤉𐤄𐤅𐤄 spoke to Moshe and to Aharon, and gave

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206 ***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.***

207 ***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***

them a command for the children of Yisrael, and to
Pharaoh melech of Mitzrayim, to bring the children of
Yisrael out from the land of Mitzrayim.
14 These are the heads of their ahvots' batiym: The sons
of Reuven the bachor 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:
these are the mishpachot of Shimeon.
16 And these are the names of the sons of Lewi according
to their generations; Gershon, and Kohath, and Merari:
and the years of the chayim of Lewi 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 three years.
19 And the sons of Merari; Mahali and Mushi: these are
the mishpachot of Lewi 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 thirty 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
Aviasaph: 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?

Chapter 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

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realizes that the patriarchs all knew, used and treasured יהוה's Name, and it was not introduced to Moses as a new revelation.
208 ***A metaphor for Yahshua.***

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 eightythree years old, when they spoke 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 bank 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 יהוה: see, I will smite with the rod that is in my hand upon the mayim, which are in the river, and they shall be turned to dahm.
18 And the fish that are in the river shall die, and the river shall stink; and the Mitzrim shall find it impossible to drink of the mayim of the river.
19 And יהוה spoke to Moshe, Say to Aharon, Take your rod, and stretch out your hand upon the mayim of Mitzrayim, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of mayim, that they may become dahm; and that there may be dahm throughout all the land of Mitzrayim, both in vessels of wood, and in vessels of stone.
20 And Moshe and Aharon did so, as יהוה commanded; and he lifted up the rod, and smote the mayim that were in the river, in the sight of Pharaoh, and in the sight of his avadim; and all the mayim that were in the river were turned to dahm.
21 And the fish that were in the river died; and the river smelled, and the Mitzrim could not drink of the mayim of the river; and there was dahm throughout all the land of Mitzrayim.
22 And the magicians of Mitzrayim did so with their enchantments: and Pharaoh's lev was hardened, neither did he listen to them; as יהוה had said.
23 And Pharaoh turned and went into his bayit neither did he set his lev to this also.
24 And all the Mitzrim dug all around the river for mayim to drink; for they could not drink of the mayim of the river.
25 And seven days were fulfilled, after יהוה had smitten the river.

Chapter 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.
2 And if you refuse to let them go, see, I will smite all your borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into your bayit, and into your bedroom, and upon your bed, and into the bayit of your avadim, and upon your people, and into your ovens, and into your kneading bowls:
4 And the frogs shall come up both on you, and upon your people, and upon all your avadim.
5 And ה׳ spoke to Moshe, Say to Aharon, Stretch forth your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Mitzrayim.
6 And Aharon stretched out his hand over the mayim of Mitzrayim; and the frogs came up, and covered the land of Mitzrayim.
7 And the magicians did so with their enchantments, and brought up frogs upon the land of Mitzrayim.
8 Then Pharaoh called for Moshe and Aharon, and said, Make tefillah to ה׳, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice to ה׳.
9 And Moshe said to Pharaoh, Explain yourself to me: when shall I make tefillah for you, and for your avadim, and for your people, to destroy the frogs from you and your batiym, that they may remain in the river only?
10 And he said, Tomorrow. And Moshe said, Be it according to your word: that you may know that there is none like ה׳ our Elohim.
11 And the frogs shall depart from you, and from your batiym, and from your avadim, and from your people; they shall remain in the river only.
12 And Moshe and Aharon went out from Pharaoh: and Moshe cried to ה׳ because of the frogs that He had brought against Pharaoh.
13 And ה׳ did according to the word of Moshe; and the frogs died out of the batiym, out of the villages, and out of the fields.
14 And they gathered them together upon heaps: and the land smelled.
15 But when Pharaoh saw that there was relief, he hardened his lev, and listened not to them; as ה׳ had said.
16 And ה׳ 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.
17 And they did so; for Aharon stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Mitzrayim.
18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.
19 Then the magicians said to Pharaoh, This is the finger of Elohim: and Pharaoh's lev was hardened, and he listened not to them; as ה׳ had said.
20 And ה׳ 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 ה׳, Let My people go, that they may serve Me.
21 Or, else, if you will not let My people go, see, I will send swarms of flies upon you, and upon your avadim, and upon your people, and into your batiym: and the batiym of the Mitzrim shall be full of swarms of flies, and also the ground where they are.
22 And I will separate in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; so that you may know that I am ה׳ in the midst of the earth.
23 And I will put a division between My people and your

people: tomorrow shall this sign be.
24 And ה׳ did so; and there came a grievous swarm of
flies into the bayit of Pharaoh, and into his avadim's
batiym, and into all the land of Mitzrayim: the land was
ruined by reason of the swarm of flies.
25 And Pharaoh called for Moshe and for Aharon, and
said, Go, sacrifice to your Elohim in the land.
26 And Moshe said, It is not right to do so; for we would
be sacrificing the abomination of the Mitzrim to ה׳ our
Elohim: see, shall we sacrifice the abomination of the
Mitzrim before their eyes, and will they not stone us?
27 We will go three days' journey into the wilderness, and
sacrifice to ה׳ our Elohim, as He shall command us.
28 And Pharaoh said, I will let you go, that you may
sacrifice to ה׳ your Elohim in the wilderness; only you
shall not go very far away: make tefillah for me.
29 And Moshe said, See, I go out from you, and I will
make tefillah to ה׳ that the swarms of flies may depart
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 ה׳.
30 And Moshe went out from Pharaoh, and made tefillah
to ה׳.
31 And ה׳ 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.

Chapter 9

Then ה׳ said to Moshe, Go in to Pharaoh, and tell
him, This says ה׳ 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 ה׳ 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 ה׳ 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 ה׳ appointed a set time, saying, Tomorrow ה׳
shall do this thing in the land.
6 And ה׳ 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 ה׳ said to Moshe and to Aharon, Take handfuls
of ashes of a furnace, and let Moshe sprinkle it toward the
shamayim in the sight of Pharaoh.
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 ה׳ hardened the lev of Pharaoh, and he listened
not to them; as ה׳ had spoken to Moshe.
13 And ה׳ said to Moshe, Rise up early in the morning,
and stand before Pharaoh, and say to him, This says ה׳

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 smite 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[209] *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 ֯ה֯ו֯ה֯ among the avadim of Pharaoh made their avadim and cattle flee into their batiym:
21 But those that regarded not the word of ֯ה֯ו֯ה֯ left their avadim and their cattle in the field.
22 And ֯ה֯ו֯ה֯ 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 ֯ה֯ו֯ה֯ sent thunder and hail, and the fire ran along upon the ground; and ֯ה֯ו֯ה֯ 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, and said to them, I have sinned this time: ֯ה֯ו֯ה֯ is tzadik, and my people and I are wicked.
28 Make tefillah to ֯ה֯ו֯ה֯; 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 ֯ה֯ו֯ה֯; and the thunder shall cease, neither shall there be any more hail; that you may know how that the earth is ֯ה֯ו֯ה֯'s.
30 But as for you and your avadim, I know that you will not yet fear ֯ה֯ו֯ה֯ Elohim.
31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was in bud.
32 But the wheat and the spelt were not smitten: for they ripen late.
33 And Moshe went out of the city from Pharaoh, and spread abroad his hands to ֯ה֯ו֯ה֯: and the thunders and hail ceased, and the rain was not poured upon the earth.
34 And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and hardened his lev, he and his avadim.
35 And the lev of Pharaoh was hardened, neither would

209 ***Pharaoh's heart was hardened so that ֯ה֯ו֯ה֯'s Name may be known and honored among men.***

he let the children of Yisrael go; as
ה׳ had spoken by
Moshe.

Chapter 10

And ה׳ said to Moshe, 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 ה׳.
3 And Moshe and Aharon came in to
Pharaoh, and said to
him, This says ה׳ 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
Mitzrim; which
neither your ahvot, nor your ahvots'
ahvot 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
ה׳ their Elohim: Do you not yet
know that Mitzrayim is
being destroyed?
8 And Moshe and Aharon were brought
again to Pharaoh:
and he said to them, Go, serve ה׳
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 hold a
moed to ה׳.
10 And he said to them, Let ה׳ 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 ה׳; for
that is what you did desire. And they
were driven out
from Pharaoh's presence.
12 And ה׳ 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 ה׳ 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.
16 Then Pharaoh called for Moshe and
Aharon in haste;
and he said, I have sinned against
ה׳ your Elohim, and
against you.
17 Now, therefore, forgive my sin only
this once, and
make tefillah to ה׳ your Elohim,
that He may take
away from me this death.
18 And he went out from Pharaoh, and
made tefillah to
ה׳.

19 And יהוה 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 יהוה hardened Pharaoh's lev, so that he would not let the children of Yisrael go.
21 And יהוה 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.[210]
24 And Pharaoh called to Moshe, and said, Go, serve יהוה; 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 יהוה 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 יהוה our Elohim; for we know not with what we must serve יהוה, until we come there.
27 But יהוה 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!

Chapter 11

And יהוה 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 יהוה 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 יהוה, About midnight will I go out into the midst of Mitzrayim:
5 And all the bachor in the land of Mitzrayim shall die, from the bachor of Pharaoh that sits upon his kesay, even to the bachor of the female eved that is behind the mill; and all the bachor 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.
7 But against any of the children of Yisrael shall no dog move his tongue, against man, or beast: that you may know that יהוה does put a difference between the Mitzrim and Yisrael.[211]
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 יהוה 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 יהוה hardened Pharaoh's lev, so that he

210 ***Yisrael is called to walk in light as a people, even while the world walks in darkness.***
211 ***Aviv.***

would not let the children of Yisrael go out of his land.

Chapter 12

And יהוה 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.[212]
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 which they shall eat it.
8 And they shall eat the flesh in that night, roasted with fire, and matzah; and with bitter herbs they shall eat it.
9 Eat none of it raw, nor cooked, or boiled at all with mayim, but roasted with fire; its head with its legs, with the inside parts.
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 יהוה's Pesach.[213]
12 For I will pass through the land of Mitzrayim this night, and will smite all the bachor in the land of Mitzrayim, both man and beast; and against all the elohim of Mitzrayim I will execute mishpat: I am יהוה.
13 And the dahm shall be to you for an ot upon the batiym where you are: and when I see the dahm, I will pass over you,[214] *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 יהוה throughout your generations; you shall shomer it as a moed by a mishpat le-olam-va-ed.[215]
15 Seven days shall you eat matzah; even the first day you shall put away chametz out of your batiym: for whoever eats lechem with chametz from the first day until the

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212 ***A fascinating mystery is unveiled here in the Hebrew with the usage of the term kahal adat Yisrael, or literally the "congregation of the witness," or "witnesses of Yisrael." This literal meaning shows that the nation was called to be יהוה's true and eternal witness in the earth, for all His marvels, and wonders among men. No other nation as a whole has been assigned with that task. The gospel itself must therefore be both a call to personal salvation and national restoration, so the witness of יהוה through individuals and the nation as a whole can go forth.***
213 ***Notice that it is not exclusively the Judahite Passover, but יהוה's Passover for all His children.***
214 ***True salvation and deliverance has always been by the blood of the Pesach/Paschal Lamb.***
215 ***No dispensations. Passover is for all times and forever, for all believers.***

seventh day, that being shall be cut off from Yisrael.
16 And in the first day there shall be a miqra kodesh,[216]
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
batiym: 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
mishpachot, 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 strike the lintel and the two
side posts with the dahm that is in the basin; and none of
you shall go out the door of his bayit until the morning.
23 For ׇׇ֯֯ will pass through to smite the Mitzrim; and
when He sees the dahm upon the lintel, and on the two
side posts, ׇׇ֯֯ will pass over the door, and will not
allow the destroyer to come in to your batiym 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 ׇׇ֯֯ 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 ׇׇ֯֯'s Pesach,
who passed over the batiym of the children of Yisrael in
Mitzrayim, when He smote the Mitzrim, and delivered
our batiym. And the people bowed their heads and
worshipped.
28 And the children of Yisrael went away, and did as
ׇׇ֯֯ had commanded Moshe and Aharon, so they did.
29 And it came to pass, that at midnight ׇׇ֯֯ smote all
the bachor in the land of Mitzrayim, from the bachor of
Pharaoh that sat on his kesay to the bachor of the captive
that was in the dungeon; and all the bachor 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 bayit 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 ׇׇ֯֯, 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 the 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

216 ***Hebrew: miqra kodesh-set-apart gathering.***

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 Sukkot, about six hundred thousand on foot that were men, beside children.[217]

38 And a mixed multitude[218] *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 sojourning of the children of Yisrael, who dwelt in Mitzrayim, was four hundred thirty years.[219]

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;[220] *you shall not carry forth any of the flesh outside of the bayit, neither shall you break a bone of it.*[221]

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.[222]

49 One Torah shall be for him that is native, and for the ger that sojourns among you.[223]

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.

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217 ***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.***

218 ***Any who give Yisrael a covenant of peace and observe the Torah, Yisrael shall treat them as the Father treats Yisrael and bless them.***

219 ***Includes the three generations from Abraham to Jacob.***

220 ***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.***

221 ***Yahshua's bones as the true Lamb of Yah were never broken.***

222 ***Very plain - no one can eat the Passover without circumcision and without dwelling by choice with the nation of Yisrael.***

223 ***This truth is what makes being Yisrael so special. All believers receive the same blessings of doing the same Torah.***

Chapter 13

And יהוה spoke to Moshe, saying,
2 Set-Apart to Me all the bachor,
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,[224]
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
ahvot 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
shall be a moed to יהוה.
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 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[225]
the
womb, and every pehter that comes
from a beast which
you have; all the males belong to
יהוה.
13 And every bachor 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 awdamn
among your sons
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 bachor in
the land of
Mitzrayim, both the bachor of man, and
the bachor of
beast: therefore I sacrifice to יהוה all
that pehters the
womb, being males; but all the bachor
of 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.
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[226]
out of the land of Mitzrayim.

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224 ***Aviv 15.***
225 ***Pehter means "open" in Hebrew, just like Peter opened the gates to Renewed Covenant Yisrael in Acts chapter two.***
226 ***With victory.***

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.

Chapter 14

And יהוה spoke to Moshe, saying,
2 Speak to the children of Yisrael that they turn and encamp before Pi-Hahiroth, between Migdol and the sea, opposite Ba'al-Tzephon: before it shall you encamp by the sea.
3 For Pharaoh will say of the children of Yisrael, They are entangled in the land; the wilderness has shut them in.
4 And I will harden Pharaoh's lev, that he shall follow after them; and I will be honored through Pharaoh, and over all his army; that the Mitzrim may know that I am יהוה. And they did so.
5 And it was told the melech of Mitzrayim that the people fled: and the lev of Pharaoh and of his avadim was turned against the people, and they said, Why have we done this, that we have let Yisrael go from serving us?
6 And he made ready his mirkavah, and took his people with him:
7 And he took six hundred chosen mirkavot, and all the mirkavot of Mitzrayim, and captains over every one of them.
8 And יהוה hardened the lev of Pharaoh melech of Mitzrayim, and he pursued after the children of Yisrael: and the children of Yisrael went out with a high hand.
9 But the Mitzrim pursued after them, all the horses and mirkavot of Pharaoh, and his horsemen, and his army, and overtook them camping by the sea, beside Pi-Hahiroth, before Ba'al-Tzephon.
10 And when Pharaoh drew near, the children of Yisrael lifted up their eyes, and, see, the Mitzrim marched after them; and they were much afraid: and the children of Yisrael cried out to יהוה.
11 And they said to Moshe, Because there were no graves in Mitzrayim, have you now taken us away to die in the wilderness? Why have you dealt with us in this manner, to carry us forth out of Mitzrayim?
12 Is not this the word that we did tell you in Mitzrayim, saying, Leave us alone, that we may serve the Mitzrim? For it had been better for us to serve the Mitzrim, than that we should die in the wilderness.
13 And Moshe said to the people, Fear not, stand still, and see the Yahshua of יהוה, which He will show to you today: for the Mitzrim whom you have seen today, you shall see them again no more le-olam-va-ed.
14 יהוה shall fight for you, and you shall stay still.[227]
15 And יהוה said to Moshe, Why do you cry to Me? Speak to the children of Yisrael that they may go forward:
16 But lift up your rod, and stretch out your hand over the sea, and divide it: and the children of Yisrael shall go on dry ground through the middle of the sea.
17 And I, see, I will harden the levim of the Mitzrim, and they shall follow them: and I will get for Myself honor through Pharaoh, and upon all his armies, upon his

227 ***A promise to all Yisraelites in His covenant.***

mirkavot, and upon his horsemen.
18 And the Mitzrim shall know that I am
𐤉𐤄𐤅𐤄, when I
have gotten honor for Myself through Pharaoh, his
mirkavot, and his horsemen.
19 And the Malach-Elohim, who went before the camp of
Yisrael, moved and went behind them; and the pillar of the cloud went from
before their face, and stood behind them:[228]
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
𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄
looked to the armies of the Mitzrim through the pillar of
fire and of the cloud, and troubled the army of the
Mitzrim,
25 And took off their mirkavah wheels, that they drove
them with difficulty: so that the Mitzrim said, Let us flee
from the face of Yisrael; for 𐤉𐤄𐤅𐤄 fights for them against
the Mitzrim.
26 And 𐤉𐤄𐤅𐤄 said to Moshe, Stretch out your hand over
the sea, that the mayim may come again upon the
Mitzrim, upon their mirkavot, and upon their horsemen.
27 And Moshe stretched forth his hand over the sea, and
the sea returned to its usual flow when the morning
appeared; and the Mitzrim fled right into it; and 𐤉𐤄𐤅𐤄
overthrew the Mitzrim in the midst of the sea.
28 And the mayim returned, and covered the mirkavot,
and the horsemen, and all the army of Pharaoh that came
into the sea after them; there remained not even one of
them alive.
29 But the children of Yisrael walked upon dry land in the
midst of the sea; and the mayim were a wall to them on
their right hand, and on their left.
30 So 𐤉𐤄𐤅𐤄 saved Yisrael that day out of the hand of the
Mitzrim; and Yisrael saw the Mitzrim dead upon the
seashore.
31 And Yisrael saw that great work which 𐤉𐤄𐤅𐤄 did upon
the Mitzrim: and the people feared 𐤉𐤄𐤅𐤄, and believed 𐤉𐤄𐤅𐤄,
and His eved Moshe.

Chapter 15

Then sang Moshe and the children of Yisrael this shir
to 𐤉𐤄𐤅𐤄, and spoke, saying, I will sing to 𐤉𐤄𐤅𐤄, for He has
triumphed gloriously: the horse and his rider has He
thrown into the sea.
2 𐤉𐤄 is my strength and shir, and He has become my
Yahshua:[229]
He is my El, and I will hallel Him; my abba's
Elohim, and I will exalt Him.
3 𐤉𐤄𐤅𐤄 is a Man of war: 𐤉𐤄𐤅𐤄 is His Name.
4 Pharaoh's mirkavot and his army has He cast into the
sea: his chosen captains also are drowned in the Sea of
Reeds.
5 The depths have covered them: they sank into the
bottom as a stone.

228 ***Yahshua and the Shechinah, or Divine Presence.***
229 ***A remez, or hint of the ultimate deliverance from Egypt, or the world, found in 𐤉𐤄𐤅𐤄's Son, when 𐤉𐤄𐤅𐤄 became Yahshua for mankind's sins.***

6 Your Right Hand,[230]
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
overthrown 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?[231]
12 You stretched out Your Right
Hand,[232]
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.[233]
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 eytz,
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,[234]
26 And said, If you will diligently listen
to the voice of
יהוה your Elohim, and will do that
which is right in His

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230 ***Yahshua.***
231 ***The famous Hebrew liturgy Me-Camocha.***
232 ***Idiomatic expression for Messiah.***
233 ***In Yisrael women are fully equal and able to serve יהוה in their assigned roles.***
234 ***A true foreshadow of Yahshua's healing tree of sacrifice, making life sweet when placed in life's bitter water.***

sight, and will give ear to His mitzvoth, 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.[235]
27 And they came to Eylim, where were twelve wells of
mayim, and seventy palm eytzim: and they encamped
there by the mayim.[236]

Chapter 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 יהוה in the land 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 murmurings 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.

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235 **יהוה Your-Healer.**

236 ***Twelve wells represent יהוה'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.***

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 mitzvoth 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.
31 And beit Yisrael called the name of it Manna: and it was like coriander zera, white; and the taste of it was like wafers made with honey.
32 And Moshe said, This is the thing which יהוה 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 יהוה, to be kept for your future generations.
34 As יהוה commanded Moshe, so Aharon stored it before the Testimony, to be kept.
35 And the children of Yisrael did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came to the borders of the land of Kanaan.
36 Now an omer is the tenth part of an ephah.

Chapter 17

And all the congregation of the children of Yisrael journeyed from the wilderness of Tzin, after their journeys, according to the command of יהוה, and pitched camp in Rephidim: and there was no mayim for the people to drink.
2 Therefore the people did strive with Moshe, and said,

Give us mayim that we may drink. And Moshe said to them, Why do you strive with me? Why do you test יהוה?
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 יהוה, saying, What shall I do with this people? They are almost ready to stone me.
5 And יהוה 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 tested יהוה, saying, Is יהוה 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 יהוה 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 יהוה-Nissi:[237]
16 For he said, Because his hand is on the kesay of יה;[238] *יהוה will have a war with Amalek from generation to generation.*

Chapter 18

When Yithro, the priest of Midyan, Moshe's abba-inlaw, heard of all that Elohim had done for Moshe, and for Yisrael His people, and that יהוה 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,
3 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:
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

237 יהוה ***my Banner.***
238 ***When the nation of Yisrael is attacked, metaphorically speaking, יהוה's throne itself is said to be under attack.***

come to you, with your wife, and her two sons with her.
7 And Moshe went out to meet his abba-in-law, and bowed down,[239] *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 𐤉𐤄𐤅𐤄 *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* 𐤉𐤄𐤅𐤄 *delivered them.*
9 And Yithro rejoiced for all the tov that 𐤉𐤄𐤅𐤄 *had done to Yisrael, whom he had delivered out of the hand of the Mitzrim.*
10 And Yithro said, Blessed be 𐤉𐤄𐤅𐤄, *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 𐤉𐤄𐤅𐤄 *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?
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.[240]
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,[241] *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:[242]
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 easier for yourself, and they 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.

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239 ***Not worship but a custom.***

240 ***True ministry for* 𐤉𐤄𐤅𐤄 *can never be done alone, it must be done in tandem with a chosen and called out team.***

241 ***Hebrew: halacha, meaning way, or way to walk, or the way to conduct one's life.***

242 ***Notice Yisrael and its kingdom is not a democracy and no elections are held. Service is by divine appointment and submission.***

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.

Chapter 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 יהוה called to him out of the mountain, saying, This shall you say to Beit Yaakov, and tell the children of Yisrael;
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,[243] 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 יהוה commanded him.
8 And all the people answered together, and said, All that יהוה has spoken we will do. And Moshe returned the words of the people to יהוה.
9 And יהוה 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 יהוה.
10 And יהוה 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 יהוה 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 יהוה descended upon it in fire: and the smoke of it ascended as

243 **That's what Yahshua came to do in His people. 1 Peter 2:9.**

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 יהוה came down upon Har Senai, on the top of the mount: and יהוה called Moshe up to the top of the mount; and Moshe went up.
21 And יהוה said to Moshe, Go down, and warn the people,[244] *lest they break through to יהוה to see, and many of them perish.*
22 And let the Kohanim also, who come near to יהוה, set themselves apart, lest יהוה break forth upon them.
23 And Moshe said to יהוה, The people cannot come up to Har Senai: for you warned us, saying, Set borders around the mountain, and set it apart.
24 And יהוה said to him, Away, get down, and you shall come up, you, and Aharon with you: but let not the Kohanim and the people break through to come up to יהוה, lest He break forth upon them.
25 So Moshe went down to the people, and spoke to them.

Chapter 20

And the word of Elohim spoke all these words, saying,
*2 [**Aleph**] I am יהוה 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 יהוה 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 mitzvoth.
*7 [**Gimel**] You shall not bring the Name of יהוה your Elohim to vain emptiness; for יהוה will not hold him guiltless that brings His Name to vain emptiness.*[245]
*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 יהוה 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 יהוה made the shamayim and earth, the sea, and all that is in them, and rested on the seventh day: therefore יהוה 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 that יהוה your Elohim gives you.*[246]
*13 [**Waw**] You shall not murder.*
*14 [**Zayin**] You shall not commit adultery.*
*15 [**Chet**] You shall not steal.*

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244 ***Unmerited favor.***
245 ***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.***
246 ***Paul quotes this command to the Ephesian (6:1-2) Yisraelites, proving their Yisraelite heritage.***

*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 ֹיהוה 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.[247]

Chapter 21

Now these are the mishpatim that you shall set before them.
2 If you buy an Ivri eved, six years he shall serve: and in the seventh he shall go out free for nothing.
3 If he came in by himself, he shall go out by himself: if he was married, then his wife shall go out with him.
4 If his master has given him a wife, and she has born him sons, or daughters; the wife and her children shall be her master's, and he shall go out by himself.
5 And if the eved shall plainly say, I love my master, my wife, and my children; I will not go out free:
6 Then his master shall bring him to the shophtim; he shall also bring him to the door, or to the door post; and his master shall pierce his ear through with an awl; and he shall serve him le-olam-va-ed.
7 And if a man sells his daughter to be a female eved, she shall not go out as the menservants do.
8 If she pleases not her master, who has betrothed her to himself, then shall he let her be redeemed: to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her.
9 And if he has betrothed her to his son, he shall deal with her after the manner of daughters.
10 If he takes himself another wife; her food, her garment, and her marital rights, shall he not diminish.
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.

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247 ***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 ֹיהוה one day for that type of ministry.***

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 strive 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,[248]
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 on 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.
32 If the ox shall gore a male eved, or a female eved, he
shall give to their master thirty shekels of silver, and the
ox shall be stoned.
33 And if a man shall open a pit, or if a man shall dig a
pit, and not cover it, and an ox, or a donkey fall inside;
34 The owner of the pit shall repay, and give money to the
owner of them; and the dead beast shall be his.
35 And if one man's ox hurts another's, so that he dies,
then they shall sell the live ox, and divide the money of it;
and the dead ox also they shall divide.
36 Or, if it is known that the ox has gored in times past,
and his owner has not kept him in; he shall surely repay
ox for ox, and the dead ox shall be his own.

Chapter 22

If a man shall steal an ox, or a sheep, and kill it, or
sell it; he shall restore five oxen for an ox, and four sheep
for a sheep.

248 ***Idiomatic expressions used for equity and justice to be sought. This is not to be understood as divinely sanctioned mutilation.***

2 If a thief be found breaking in, and be smitten so that he
dies, there is no guilt for his shed dahm.
3 If the sun is risen upon him, there is guilt for his
bloodshed; he should make full restitution; if he has
nothing, then he shall be sold for his theft.
4 If the theft is certainly found in his hand alive, whether
it is an ox, or donkey, or sheep; he shall restore double.
5 If a man shall cause a field, or vineyard to be eaten, and
shall put in his beast, and shall feed in another man's
field; he repays from the best of his own field, and from
the best of his own vineyard, shall he make restitution.
6 If a fire breaks out and spreads to thorn bushes, so that
the stacked corn, or the standing grain, or the field, is
consumed; he that lit the fire shall surely make
restitution.
7 If a man shall deliver to his neighbor money, or goods
to guard, and it be stolen out of the man's bayit; if the
thief is found, let him repay double.
8 If the thief is not found, then the master of the bayit
shall be brought to the shophtim, to see whether he has
put his hand into his neighbor's goods.
9 For all manner of trespass, whether it be for ox, for
donkey, for sheep, for garment, or for any manner of lost
thing, which another challenges to be his, the cause of
both parties shall come before the shophtim; and whoever
the shophtim shall declare wrong, he shall repay double
to his neighbor.
10 If a man deliver to his neighbor a donkey, or an ox, or
a sheep, or any beast, to guard; and it dies, or is hurt, or
driven away, no man seeing it:
11 Then shall an oath of יהוה be between them both, that
he has not put his hand to his neighbor's goods; and the
owner of it shall accept it, and he shall not repay.
12 And if it is stolen from him, he shall make restitution to
the owner of it.
13 If it is torn in pieces, then let him bring it for a witness,
and he shall not repay that which was torn.
14 And if a man borrows anything from his neighbor, and
it is hurt, or dies, the owner of it not being with it, he
shall surely repay.
15 But if the owner of it is with it, he shall not repay: if it
is a hired thing, it came for his hire.
16 And if a man entices a virgin that is not engaged, and
lies with her, he shall surely pay a dowry for her to be his
wife.
17 If her abba utterly refuses to give her to him, he shall
pay money according to the dowry of virgins.
18 You shall not allow a witch[249] to live.
19 Whoever lies with a beast shall surely be put to death.
20 He that sacrifices to any elohim, except to יהוה only,
he shall be utterly destroyed.
21 You shall neither vex a ger, nor oppress him; for you
were gerim in the land of Mitzrayim.
22 You shall not afflict any widow, or fatherless child.
23 If you afflict them in any way, and they cry out to Me, I
will surely hear their cry;
24 And My anger shall wax hot, and I will kill you with
the sword; and your wives shall be widows, and your
children fatherless.
25 If you lend money to any of My people 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.
26 If you take your neighbor's garment as a pledge, you
shall deliver it to him before the sun goes down:
27 For that is his covering only, it is his garment for his
skin: with what shall he sleep? And it shall come to pass,

249 ***Hebrew is mechashefah, this is the female singular form of kashafim which is specifically a Black Magick practitioner, i.e. evil sorcery.***

when he calls out to Me, that I will listen; for I am gracious.[250]
28 You shall not revile Elohim, nor curse[251] *a ruler of your people.*
29 You shall not delay to offer the first of your ripe fruits, and of your liquors: the bachor of your sons shall you give to Me.
30 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.
31 And you shall be kadosh men to Me: neither shall you eat any flesh that is torn by the beasts in the field; you shall cast it to the dogs.

Chapter 23

You shall not raise a false report: put not your hand with the wicked to be an unrighteous witness.
2 You shall not follow a crowd to do evil; neither shall you speak in a cause to turn aside after many to turn aside what is right:
3 Neither shall you favor a poor man in his cause.
4 If you meet your enemy's ox, or his donkey going astray, you shall surely bring it back to him again.
5 If you see the donkey of him that hates you lying under its burden, you shall refrain from leaving it to him, you shall surely help with it.
6 You shall not turn aside the right-ruling of your poor in his cause.
7 Keep far from a false matter; and the innocent and tzadik kill not: for I will not justify the wicked.
8 And you shall take no bribe: for the bribe blinds the wise, and twists the words of the tzadik.
9 Also you shall not oppress a ger: for you know the lev of a ger, seeing you were gerim in the land of Mitzrayim.[252]
10 And six years you shall sow your land, and shall gather in the fruits of it:
11 But the seventh year you shall let it rest[253] *and lie still; that the poor of your people may eat: and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive grove.*
12 Six days you shall do your work, and on the seventh day you shall rest: that your ox and your donkey may rest, and the son of your handmaid, and the ger, may be refreshed.
13 And in all things that I have said to you take heed: and make no mention of the names of other elohim, neither let it be heard out of your mouth.[254]
14 Three regalim you shall shomer as chagim to Me in the year.[255]
15 You shall shomer Chag Matzah: - you shall eat matzah seven days, as I commanded you, in the time appointed in the month Aviv; for in it you came out from Mitzrayim; and none shall appear before Me empty-handed.
16 And Chag Shavuot - the harvest - the bikkurim of your labors,[256] *which you have sown in the field; and the Chag*

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250 ***Eternally full of mercy.***
251 ***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.***
252 ***An important word in season for Judah, in their treatment of returning brother Efrayim.***
253 ***Land Shabbat, or shemetah.***
254 ***Which is why knowing and using יהוה's true Name is so important. It protects you from judgment.***
255 ***Three ascension feasts (or the shalosh regalim) out of 7 annual feasts.***
256 ***Shavuot.***

of Ingathering – Sukkot [257]
– that is toward the end of the year,[258]
when you have gathered in your labors out of the
field.
17 Three times in the year all your males shall appear
before 𐤉𐤄𐤅𐤄 Elohim.[259]
18 You shall not offer the dahm of My sacrifice with
chametz-lechem; neither shall the fat of My sacrifice
remain until the morning.
19 The first of the bikkurim of your land you shall bring
into the Bayit of 𐤉𐤄𐤅𐤄 your Elohim. You shall not cook a
kid in its eema's milk.[260]
20 See, I send a Malach before you,[261] to guide you in the
derech, and to bring you into the place that I have
prepared.
21 Beware of Him, and obey His voice, provoke Him not;
for otherwise He will not pardon your transgressions; for
My Name is in Him.[262]
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.[263]
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 Hivites, 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 𐤉𐤄𐤅𐤄 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 And I will send hornets before you, which shall drive
out the Hivite, the Kanaanite, and the Hittite, 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.[264]
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.

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257 ***Sukkot.***
258 ***Towards the end of the harvest cycle, or yearly harvest cycle.***
259 ***And by definition all under the male's covering, or authority, and thereby not limited to males.***
260 ***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.***
261 ***Widely acknowledged as the Guardian of Yisrael, or the Young Man Metatron/Yahshua.***
262 ***The Young Man Metatron has 𐤉𐤄𐤅𐤄's Name and can pardon Yisrael's sin. This Man has to be His preincarnate Son.***
263 ***Widely acknowledged as the Guardian of Yisrael, or the Young Man Metatron/Yahshua.***
264 ***All peace accords with others on the land are forbidden.***

Chapter 24

And the Word of 𐤉𐤄𐤅𐤄 *said to Moshe, Come up to*
𐤉𐤄𐤅𐤄, you, and Aharon, Nadav, and Avihu, El-Azar and Ithamar[265]
and seventy of the zechanim of Yisrael; and worship far off.
2 And Moshe alone shall come near 𐤉𐤄𐤅𐤄: 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 𐤉𐤄𐤅𐤄, and all the mishpatim: and all the people answered with kol echad, and said, All the words that 𐤉𐤄𐤅𐤄 has said we will do.
4 And Moshe wrote all the words of 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄 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,[266] *that 𐤉𐤄𐤅𐤄 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.[267]
11 And upon the nobles of the children of Yisrael He laid not His hand: also they saw Elohim, and did eat and drink.[268]
12 And 𐤉𐤄𐤅𐤄 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 mitzvoth 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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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265 ***DSS.***

266 ***The blood of the lamb sealed the Torah, just as the blood of the Lamb also seals the Renewed Covenant. 𐤉𐤄𐤅𐤄 truly never changes either the means of atonement, or the non-Judahite who are the recipients of His atonement.***

267 ***They saw Elohim and did not die. The Elohim they saw is called the body, or bone of the heavens, or keetzem hashamayim. So we see that they saw a part of 𐤉𐤄𐤅𐤄 corporally. No doubt they did not see Father 𐤉𐤄𐤅𐤄, but His Son.***

268 ***See note on Exodus 24 verse 10.***

Chapter 25

And יהוה spoke to Moshe, saying,
2 Speak to the children of Yisrael, that they bring Me an offering: of every man that gives it willingly with his lev you shall take My offering.
3 And this is the offering that you shall take from them; gold, and silver, and brass,
4 And blue, and purple, and scarlet, and fine linen, and goats' hair,
5 And rams' skins dyed red, and antelope' 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 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 cheruv on the one end, and the other cheruv on the other end: even on the lid of keporah shall you make the cheruvim on the two ends of it.[269]
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.[270]
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,[271] *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

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269 ***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.***
270 ***Both houses are to seek out, or look for each other.***
271 ***Aron Ha-eh-dut in Hebrew, literally meaning the Ark of Testimony, or Witness.***

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:[272]
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.[273]
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.[274]
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.

Chapter 26

Moreover you shall make the Tabernacle with ten
curtains of fine twined linen, and blue, and purple, and
scarlet: with cheruvim of skilled work shall you make
them.
2 The length of one curtain shall be twenty-eight cubits,
and the width of one curtain four cubits: and every one of
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

272 ***A type and shadow of ◄ſ◄ɿ's Light, shining on both sides of Yisrael's future divided family.***
273 ***From both houses comes one beaten yet united nation, fully pure and holy, symbolized by the gold of the menorah.***
274 ***A perfect light to a reunited house.***

Tabernacle.[275]
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 antelope' 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

275 ***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 [illegible]. When Messiah restores both houses fully, His Set-Apart-Place will once again be in our midst.***

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.

Chapter 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 in the
four corners of it.
5 And you shall put it under the compass of the altar
beneath that the net may be even to the midst of the altar.
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.
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 יהוה*: it shall be a*
chuk le-olam-va-ed to their generations on behalf of the
children of Yisrael.

Chapter 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
broidered 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 linen.
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.[276]
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,[277]
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.[278]
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 יהוה *upon his two shoulders for a memorial.*[279]
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

276 ***The job of Yisrael's High Priest is to carry the burdens of both houses to Father*** יהוה.
277 ***One for each future divided house of Yisrael.***
278 ***Two stones each with six tribes on the High Priest's shoulder, a prophetic foreshadowing of Yisrael's two-house re-gathering and restoration.***
279 ***Both houses are the golden vessels of*** יהוה ***for all ages, and are remembered by Him at all times.***

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 diamond.
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 engravings of a signet; every one with its name shall they be according to the twelve tribes.[280]
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.
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 loosed 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 𐤉𐤄𐤅𐤄 *continually.*[281]
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 𐤉𐤄𐤅𐤄*: and Aharon shall bear the mishpat of the children of Yisrael upon his lev before* 𐤉𐤄𐤅𐤄 *continually.*[282]

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280 ***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.***

281 ***Messiah Yahshua does the same today as well, in the heavenly Set-Apart Place, the place of the original design.***

282 ***The Urim and the Thummim were cylindrical stones 3 inches in diameter and 3 and a half inches long, one was made of Diamond representing Kether, the other of Rose Quartz representing Malkuth. The tension that exists between Kether and Malkuth in the Tree Of Life creates an energy current, that can be traveled by one who has knowledge. The stones were used in this manner to ask questions of*** 𐤉𐤄𐤅𐤄 ***and receive His reply. This is not the same as casting lots or such divination practices as would violate Torah law established in Deuteronomy 18:10. The Urim and Thummim were activated by the High Priest entering into the state of Mindstream, and the proper series of Divine names spoken.***

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
יהוה, and when he comes out, that he dies not.
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.[283]
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.[284]

Chapter 29

And this is the thing that you shall do to them to set
them apart, to attend to Me in the kohen's office: Take
one young bullock, and two rams without blemish,
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 you 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.[285]

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283 ***Without יהוה's set-apart Name all of men's gifts will not be accepted.***
284 ***Take careful note. Yisraelites of both sexes must not allow their undergarments to be exposed at any time.***
285 ***Yisraelite priests wear head coverings in both covenants.***

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 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 יהוה, by the door of the Tabernacle of the congregation.[286]
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 יהוה: it is a sweet savor, an offering made by fire to יהוה.
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, 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 יהוה:
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 יהוה.
25 And you shall receive them from their hands, and burn them upon the altar for a burnt offering, for a sweet savor before יהוה: it is an offering made by fire to יהוה.
26 And you shall take the breast of the ram of Aharon's consecration, and wave it for a wave offering before יהוה: 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,

286 ***In the east, where Yahshua died "before יהוה," on Mt. Olivet.***

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 leolam-
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
יהוה.
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.[287]
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.[288]
39 The one lamb you shall offer in the morning; and the
other lamb you shall offer at evening:[289]
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 יהוה.
42 This shall be a continual burnt offering throughout
your generations at the door of the Tabernacle of the
congregation before יהוה: 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.
45 And I will dwell among the children of Yisrael, and
will be their Elohim.
46 And they shall know that I am יהוה their Elohim, that
brought them forth out of the land of Mitzrayim, that I

287 ***Yisraelites must consecrate themselves daily before יהוה and man.***
288 ***Daily lamb sacrifices for both houses symbolized by the two lambs.***
289 ***Biblical shacrit/morning worship and maariv/evening worship.***

may dwell among them: I am 𐤉𐤄𐤅𐤄 their Elohim.

Chapter 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 𐤉𐤄𐤅𐤄 throughout your generations.[290]
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 keporah: once in the year shall he make keporah upon it throughout your generations: it is most kadosh to 𐤉𐤄𐤅𐤄.
11 And 𐤉𐤄𐤅𐤄 spoke to Moshe, saying,
12 When you take the census of the children of Yisrael after their number, then shall they give every man a ransom for his being to 𐤉𐤄𐤅𐤄, when you number them; that there be no plague among them, when you number them.
13 This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the Kadosh-Place: (a shekel is twenty gerahs:) a half shekel shall be the offering of 𐤉𐤄𐤅𐤄.
14 Every one that passes among them that is numbered, from twenty years old and above, shall give an offering to 𐤉𐤄𐤅𐤄.
15 The rich shall not give more, and the poor shall not give less than half a shekel, when you give an offering to 𐤉𐤄𐤅𐤄, to make a keporah for your beings.
16 And you shall take the keporah money of the children of Yisrael, and shall appoint it for the service of the Tabernacle of the congregation; that it may be a memorial to the children of Yisrael before 𐤉𐤄𐤅𐤄, to make a keporah for your beings.[291]
17 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄:

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290 ***Daily part of shacrit/morning worship and maariv/evening worship.***
291 ***Not atonement for sin, but for paganism and the idolatry that so easily seeps in.***

21 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.
22 Moreover יהוה 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.[292]
34 And יהוה 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 a perfumer, salted, pure and kadosh:
36 And you shall beat some of it very fine, and put of it before the testimony in the Tabernacle of the congregation, 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 יהוה.
38 Whoever shall make anything like it, to even smell it, shall be cut off from his people.

Chapter 31

And יהוה 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 Yahudah:
3 And I have filled him with the Ruach of Elohim, in chochmah, and in binah, 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 Ahisamach, of the tribe of Dan: and in the levim 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,

292 ***Meaning that יהוה's anointing is only for Yisraelite priests who love יהוה, Yahshua and Torah (Revelation 14:12). No one outside Renewed Covenant Yisrael gets the anointing.***

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 shall they do.
12 And יהוה 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 יהוה that does set you apart.[293]
14 You shall shomer the Shabbat therefore; for it is kadosh for you: every one that defiles it shall surely be put to death: for whoever does any work on it, that being shall be cut off from among his people.[294]
15 Six days may work be done; but on the seventh is the Shabbat of rest, kadosh to יהוה: 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 leolam-va-ed: for in six days יהוה 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.

Chapter 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, which 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 יהוה.
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 יהוה 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 יהוה said to Moshe, I have seen this people, and see; it is a stiff-necked people:

293 ***Forever even after Messiah comes.***
294 ***Sunday services replacing Shabbat disqualify you from being considered a returning Yisraelite. You will remain cut off from your 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.[295]

11 And Moshe besought 𐤉𐤄𐤅𐤄 his Elohim, and said, 𐤉𐤄𐤅𐤄, 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 Avraham, Yitzchak, and Yisrael, Your avadim, to whom You swore by Your own self, and said to them, I will multiply your zera as the cochavim of the shamayim, and all this land that I have spoken of will I give to your zera, and they shall inherit it le-olam-va-ed.

14 And 𐤉𐤄𐤅𐤄 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.

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.[296]

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 𐤉𐤄𐤅𐤄'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 𐤉𐤄𐤅𐤄 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.

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295 ***𐤉𐤄𐤅𐤄 still would have been faithful to the promise of physical multiplicity, had He decided to take this route at this particular time.***

296 ***Even the giver broke the Torah literally and spiritually, which is why Yahshua is greater than Moses our teacher.***

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 had said, Ordain yourselves today for service to יהוה, 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 יהוה; perhaps I shall make a keporah for your sin.
31 And Moshe returned to יהוה, 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 יהוה said to Moshe, Whoever has sinned against Me, him will I blot out of My scroll.
34 Therefore now go lead the people to the place of which I have spoken to you: see, My Malach[297] *shall go before you: nevertheless in the day when I visit I will visit their sin upon them.*
35 And יהוה plagued the people, because they made the calf, which Aharon also made.

Chapter 33

And יהוה said to Moshe, Depart, and go up from here, you and the people whom you have brought up out of the land of Mitzrayim, to the land which I swore to Avraham, to Yitzchak, and to Yaakov, saying, Unto your zera will I give it:
2 And I will send a Malach[298] *before you; and I will drive out the Kanaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Yevusite:*
3 Unto a land flowing with milk and honey: for I will not go up in the midst of you; for you are a stiff-necked people: lest I consume you in the derech.
4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.
5 For יהוה had said to Moshe, Say to the children of Yisrael, You are a stiff-necked people: I will come up into the midst of you in a moment, and consume you: therefore now put off your ornaments from you, that I may know what to do to you.
6 And the children of Yisrael stripped themselves of their ornaments by the Mount Horev.
7 And Moshe took the Tabernacle, and pitched it outside the camp, far off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one who sought יהוה went out to the Tabernacle of the congregation, which was outside the camp.
8 And it came to pass, when Moshe went out to the Tabernacle that all the people rose up, and stood every man at his tent door, and looked at Moshe, until he was gone into the Tabernacle.
9 And it came to pass, as Moshe entered into the Tabernacle, the cloudy pillar descended, and stood at the door of the Tabernacle, and יהוה talked with Moshe.
10 And all the people saw the cloudy pillar stand at the Tabernacle door: and all the people rose up and worshipped, every man in his tent door.
11 And יהוה spoke to Moshe panayim-el-panayim, as a man speaks to his chaver.[299]

297 ***Metatron.***
298 ***Angel/Malach-יהוה.***
299 ***Obviously the face of the Son, or the Young Man Metatron.***

And he returned again into the camp: but his eved Yahoshua, the son of Nun, a young man, departed not out of the Tabernacle.

12 And Moshe said to 𐤉𐤄𐤅𐤄, See, You said to me, Bring up this people: and You have not let me know whom You will send with me. [300]
Yet You have said, I know you by name, and you have also found favor in My sight.
13 Now therefore, I ask You, if I have found favor in Your sight, show me now Your Way,[301]
that I may know You, that I may find favor in Your sight: and consider that this nation is Your people.[302]
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.[303]
17 And 𐤉𐤄𐤅𐤄 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.
19 And He said, I will make all My tov to pass before you, and I will proclaim the Name of 𐤉𐤄𐤅𐤄 before you; And will show unmerited favor to whom I will, and will show rachamim to whom I will.[304]
20 And He said, You cannot see My face: for there shall no man see Me, and live.[305]
21 And 𐤉𐤄𐤅𐤄 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:[306]
But My face shall not be seen.

Chapter 34

And 𐤉𐤄𐤅𐤄 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.[307]
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 𐤉𐤄𐤅𐤄 had commanded him, and took in his hand the two

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300 ***Moses desired to know the Name of the Angel/Malach-𐤉𐤄𐤅𐤄, as did Jacob/Yisrael before him. Today we know His Name since the fullness of time has come.***

301 ***John 14:6.***

302 ***This "nation is Your goy" in the Hebrew. Yisrael was 𐤉𐤄𐤅𐤄's goy. So today we should not find it strange that non-Judahite Yisraelites are still called goyim.***

303 ***See Special Study #20***

304 ***The manifest part of 𐤉𐤄𐤅𐤄, who proclaims the Name of 𐤉𐤄𐤅𐤄, is Yahshua, as He did on earth in John Chapter 17.***

305 ***The Father's face.***

306 ***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.***

307 ***Renewal of the covenant, not a new covenant like the Renewed Covenant.***

tablets of stone.
5 And ִיהוָה descended in the cloud, and stood with him
there, and proclaimed the Name of ִיהוָה.[308]
6 And ִיהוָה passed by before him, and proclaimed,
ִיהוָה, ִיהוָה. An El, full of rachamim and favor,
longsuffering, and abundant in, chesed, and emet,
7 Keeping chesed for thousands, forgiving iniquity and
transgression and sin, and will by no means clear the
guilty; visiting the iniquity of the ahvot upon the children,
and upon the children's children, to the third and to the
fourth generation.
8 And Moshe hurried, and bowed his head toward the
earth, and worshipped.
9 And he said, If now I have found favor in Your sight, O
ִיהוָה, let ִיהוָה, I beg You, go among us; for it is a stiffnecked
people; and pardon our iniquity and our sin, and
take us for Your inheritance.
10 And He said, See, I make a brit: before all your people
I will do marvels, such as have not been done in all the
earth, nor in any nation: and all the people among whom
you are, shall see the work of ִיהוָה: for it is an awesome
thing that I will do with you.
11 Observe that which I command you this day. See, I
drive out from before you the Amorite, and the Kanaanite,
and the Hittite, and the Perizzite, and the Hivite, and the
Yevusite.
12 Guard yourself, lest you make a brit with the
inhabitants of the land where you go, lest it be for a snare
in the midst of you:
13 But you shall destroy their altars, break their images,
and cut down their groves:
14 For you shall worship no other El:
for ִיהוָה, whose Name is Jealous,is a jealous El:
15 Lest you make a brit with the inhabitants of the land,
and they go whoring after their elohim, and do sacrifice
to their elohim, and one calls to you, and you eat of his
sacrifice;
16 And you take of their daughters for your sons, and
their daughters go whoring after their elohim, and make
your sons go whoring after their elohim.
17 You shall make yourselves no molded elohim.
18 Chag Matzoth shall you shomer. Seven days you shall
eat matzah, as I commanded you, at the time of the month
Aviv: for in the month Aviv you came out from Mitzrayim.
19 All that pehters the womb is Mine; and every bachor
among your cattle, whether ox, or sheep, that is male.
20 But the bachor of a donkey you shall redeem with a
lamb: and if you redeem him not, then shall you break his
neck. All the bachor of your sons you shall redeem. And
none shall appear before Me empty.
21 Six days you shall work, but on the seventh day you
shall rest: in plowing time and in harvest time you shall
rest.
22 And you shall observe Chag Shavuot, of the bikkurim of the wheat harvest,
and chag of the ingathering Sukkot before the yearly tekufa.
23 Three times in the year shall all your male children
appear before ִיהוָה Elohim, the Elohim of Yisrael.
24 For I will cast out the nations before you, and enlarge
your borders:[309]
neither shall any man desire your land, when you shall go up to appear before
ִיהוָה your Elohim three times in the year.
25 You shall not offer the dahm of My sacrifice with
chametz; neither shall the sacrifice of the moed of the
Pesach be left to the morning.

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308 ***The plurality of divinity. One ִיהוָה declares the Name of the other.***
309 ***To the four winds later in time.***

26 The first of the bikkurim of your land you shall bring
to the Bayit of יהוה your Elohim. You shall not cook a
kid in its eema's milk.
27 And יהוה 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 יהוה 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 shone; 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 יהוה 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 יהוה 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.

Chapter 35

And Moshe gathered all the congregation of the
children of Yisrael together, and said to them, These are
the words that יהוה 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
יהוה: 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 יהוה
commanded, saying,
5 Take from among you an offering to יהוה: whoever is of
a willing lev, let him bring it, an offering for יהוה; gold,
and silver, and brass,
6 And blue, and purple, and scarlet, and fine linen, and
goats' hair,
7 And rams' skins dyed red, and antelope' skins, and
acacia wood,
8 And oil for the light, and spices for anointing oil, and
for the sweet incense,
9 And onyx stones, and stones to be set for the shoulder
garment, and for the breastplate.
10 And every wise hearted among you shall come, and
make all that יהוה has commanded;
11 The Tabernacle, its tent, and its covering, its hooks,
and its boards, its bars, its pillars, and its sockets,
12 The ark, and the poles of it, with the lid of keporah,
and the veil of the covering,
13 The shulchan, and its poles, and all its vessels, and the
Lechem ha Panayim,
14 The menorah also for the light, and its furniture, and
its lamps, with the oil for the light,
15 And the incense altar, and its poles, and the anointing
oil, and the sweet incense, and the hanging for the door at
the entrance of the Tabernacle,
16 The altar of burnt offering, with its bronze grating, its
poles, and all its vessels, the basin and its stand,

17 The hangings of the court, its pillars, and their sockets,
and the hanging for the door of the court,
18 The pegs of the Tabernacle, and the pegs of the court,
and their cords,
19 The clothing of service, to do service in the kadosh
place, the kadosh garments for Aharon the kohen, and the
garments of his sons, to attend in the kohen's office.
20 And all the congregation of the children of Yisrael
departed from the presence of Moshe.
21 And they came, every one whose lev was stirred up,
and every one whose ruach was willing, and they brought
יהוה's offering to the work of the Tabernacle of the
congregation, for all its service, and for the kadosh
garments.
22 And they came, both men and women, as many as
were willing in lev, and brought bracelets, and earrings,
and rings, and tablets, all jewels of gold: and every man
that offered a wave offering of gold to יהוה.
23 And every man, with whom was found blue, and
purple, and scarlet, and fine linen, and goats' hair, and red
skins of rams, and antelope' skins, brought them.
24 Every one that did offer an offering of silver and brass
brought an offering to יהוה: and every man, with whom
was found acacia wood for any work of the service,
brought it.
25 And all the women that were wise in lev did spin with
their hands, and brought that which they had spun, both of
blue, and of purple, and of scarlet, and of fine linen.
26 And all the women whose lev stirred them up in
chochmah spun goats' hair.
27 And the rulers brought onyx stones, and stones to be
set, for the shoulder garment, and for the breastplate;
28 And spices, and oil for the light, and for the anointing
oil, and for the sweet incense.
29 The children of Yisrael brought a willing offering to
יהוה, every man and woman, whose lev made them
willing to bring something for all manner of work, which
יהוה had commanded to be made by the hand of Moshe.
30 And Moshe said to the children of Yisrael, See, יהוה
has called by name Betzal-El the son of Uri, the son of
Hur, of the tribe of Yahudah;
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 Ahisamach, of the tribe of
Dan.
35 Them has He filled with chochmah of lev, to work all
manner of work, of the engraver, and of the skilled
workman, and of the embroiderer, in blue, and in purple,
in scarlet, and in fine linen, and of the weaver, even of
them that do any work, and of those that design skilled
work.

Chapter 36

Then made 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 had
commanded.
2 And Moshe called Betzal-El and Aholiav, and every
wise hearted man, in whose lev 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 antelope' 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 covered their tops and their rings with gold: but their five sockets were of brass.

Chapter 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 keporah 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 keporah;
8 One cheruv on the end on this side, and another cheruv on the other end on that side: out of the lid of keporah 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 keporah, with their faces one to another; even towards the lid of keporah were turned the faces of the cheruvim.[310]
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

310 ***A type of the two-houses touching each other by the mercy of Messiah's blood.***

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 a 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.

Chapter 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 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
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.
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 ה׳ 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
congregation was a hundred talents, and one thousand
seven hundred seventy five shekels, after the shekel of the
Kadosh-Place:
26 A bekah for every man, that is, half a shekel, after the
shekel of the Kadosh-Place, for every one that went to be
numbered, from twenty years old and upward, for six
hundred three thousand five hundred fifty men.
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 he made hooks for the pillars, and covered their
tops, and made bands for them.
29 And the brass from the offering was seventy talents,
and two thousand four hundred shekels.
30 And with it he made the sockets to 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,
31 And the sockets of the court all around, and the
sockets of the court gate, and all the pegs of the
Tabernacle, and all the pegs of the court all around.

Chapter 39

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 ה׳
commanded Moshe.
2 And he made the shoulder garment of gold, blue, and
purple, and scarlet, and fine twined linen.
3 And 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.
4 They made shoulder pieces for it, to couple it together:
by the two edges was it coupled together.
5 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 𐤉𐤄𐤅𐤄 commanded Moshe.
6 And they made onyx stones enclosed in settings of gold,
graven, as signets are engraven, with the names of the
children of Yisrael.
7 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 𐤉𐤄𐤅𐤄 commanded Moshe.
8 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.
9 It was foursquare; they made the breastplate double: a
span was the length of it, and a span the width of it, being
doubled.
10 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.
11 And the second row, an emerald, a sapphire, and a
diamond.
12 And the third row, a jacinth, an agate, and an amethyst.
13 And the fourth row, a beryl, an onyx, and a jasper:
they were enclosed in settings of gold.
14 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.
15 And they made upon the breastplate chains at the ends,
of wreathen work of pure gold.
16 And they made two settings of gold, and two gold
rings; and put the two rings in the two ends of the
breastplate.
17 And they put the two cords of gold in the two rings on
the ends of the breastplate.
18 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.
19 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.
20 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.
21 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄
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 יהוה 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-יהוה.
31 And they tied to it a lace of blue, to fasten it high upon
the turban; as יהוה commanded Moshe.
32 So all the work of the Tabernacle of the tent of the
congregation was finished: and the children of Yisrael did
according to all that יהוה commanded Moshe, so they did.
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 antelope' 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 יהוה 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 יהוה had commanded, even so had they
done it: and Moshe blessed them.

Chapter 40

And יהוה spoke to Moshe, saying,
2 On the first day of the first month[311] *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

311 ***True New Year.***

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 ה׳ *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 ה׳ *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 ה׳ *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 ה׳*; as*
ה׳ *had commanded Moshe.*
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 ה׳*;*
as ה׳ *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 ה׳ *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 ה׳ *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 ה׳ *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 ה׳ *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 ה׳ *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 ה׳ *was upon the Tabernacle by day,*
and fire was on it by night, in the sight of all beit Yisrael,
throughout all their journeys.

Wayiqra – Leviticus
To Our Forefathers Yisrael
Chapter 1

And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄: 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:
8 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:
9 But its inwards and its legs shall he wash in mayim: and
the kohen shall burn all on the altar, to be a burnt
sacrifice, an offering made by fire, of a sweet fragrance to
𐤉𐤄𐤅𐤄.
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
𐤉𐤄𐤅𐤄:
1 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 on the wood
that is on the fire that is upon the altar:
13 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,
a sweet fragrance to 𐤉𐤄𐤅𐤄.
14 And if the burnt sacrifice for his offering to 𐤉𐤄𐤅𐤄 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 on the altar; and the dahm of it shall
be drained out at the side of the altar:[312]
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 𐤉𐤄𐤅𐤄.

Chapter 2

And when any will offer a grain offering to 𐤉𐤄𐤅𐤄, his
offering shall be of fine flour; and he shall pour oil upon
it, and put frankincense on it:
2 And he shall bring it to Aharon's sons the Kohanim: and
he shall take from it his handful of the flour of it, and of
the oil of it, with all the frankincense of it; and the kohen

312 ***"Before 𐤉𐤄𐤅𐤄" in the east, always facing westward towards the Set-Apart Place, the way back into His presence. This term appears throughout Scripture, reminding Yisrael that the way back to Eden is heading west.***

shall burn the remembrance portion of it upon the altar,
to be an offering made by fire, of a sweet fragrance to
יהוה:
3 And the remnant of the grain offering shall be Aharon's
and his sons: it is a thing most kadosh of the offerings of
יהוה made by fire.
4 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.
5 And if your offering is a grain offering baked in a pan,
it shall be of fine flour unleavened, mixed with oil.
6 You shall part it in pieces, and pour oil on it: it is a
grain offering.
7 And if your offering is a grain offering baked in the
frying pan, it shall be made of fine flour with oil.
8 And you shall bring the grain offering that is made of
these things to יהוה: And when it is presented to the
kohen, he shall bring it to the altar.
9 And the kohen shall take from the grain offering a
remembrance portion, and shall burn it upon the altar: it
is an offering made by fire, of a sweet fragrance to יהוה.
10 And that which is left of the grain offering shall be
Aharon's and his sons: it is a thing most kadosh of the
offerings of יהוה made by fire.
11 No grain offering, which you shall bring to יהוה, shall
be made with chametz: for you shall burn no chametz, nor
any honey, in any offering to יהוה made by fire.[313]
12 Regarding the offering of bikkurim, you shall offer
them to יהוה: but they shall not be burned on the altar for
a sweet fragrance.
13 And every offering of your grain offering shall you
season with salt; neither shall you allow the salt of the
brit of your Elohim to be lacking from your grain
offering: with all your offerings you shall offer salt.
3
14 And if you offer a grain offering of your bikkurim to
יהוה,[314]
you shall offer for the grain offering of your bikkurim, the aviv of corn, dried by the fire, even corn
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.

Chapter 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 upon the altar all around.
3 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,
4 And the two kidneys, and the fat that is on them, which
is by the loins, and the lobe above the liver, with the
kidneys, it shall he take away.
5 And Aharon's sons shall burn it on the altar upon the

313 ***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 יהוה's altar.***
314 ***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.***

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.[315]

Chapter 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,

315 ***יהוה knew how to protect Yisrael. True health insurance.***

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 zechanim 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 the altar which is before ֯יהוה, 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 ֯יהוה 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 ֯יהוה: 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 ֯יהוה 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 יהוה; 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 יהוה: and the kohen shall make keporah for his sin that he has committed, and it shall be forgiven him.

Chapter 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 touchs 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 יהוה 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 יהוה; one for a sin offering, and the other for a burnt offering.[316]
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

316 ***Unmerited favor to the poor. Grace did not start with the coming of Messiah.***

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.[317]
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 ֏ה֏ז֏: 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 ֏ה֏ז֏ spoke to Moshe, saying,
15 If a being commits a trespass, and sin through ignorance, in the kadosh things of ֏ה֏ז֏; then he shall bring for his guilt to ֏ה֏ז֏ a ram without blemish out of the flocks, with your estimation by shekels of silver, after the shekel of the Kadosh-Place, for a guilt offering:
16 And he shall make amends for the harm that he has done in the kadosh thing, and shall add a fifth part to it, and give it to the kohen: and the kohen shall make keporah for him with the ram of the guilt offering, and it shall be forgiven him.
17 And if a being sins, and commit any of these things which are forbidden to be done by the mitzvoth of ֏ה֏ז֏; though he knew it not, yet is he guilty, and shall bear his iniquity.
18 And he shall bring a ram without blemish out of the flock, according to your estimation, for a guilt offering, to the kohen: and the kohen shall make keporah for him concerning his ignorance where he made a mistake and did not know it, and it shall be forgiven him.
19 It is a guilt offering: he has certainly trespassed against ֏ה֏ז֏.

Chapter 6

And ֏ה֏ז֏ spoke to Moshe, saying,
2 If a being sins, and commits a sin against ֏ה֏ז֏, and lies to his neighbor in that which was delivered to him to keep, or in pledge, or in a thing taken away by violence, or has deceived his neighbor;
3 Or, has found that which was lost, and lies about it, and swears falsely; in any of these that a man does by sinning:
4 Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found,
5 Or, all that about which he has sworn falsely; he shall even restore its principal, and shall add the fifth part more to it, and give it to him to whom it belongs, in the day of his guilt offering.[318]
6 And he shall bring his guilt offering to ֏ה֏ז֏, a ram without blemish out of the flock, with your estimation, for a guilt offering, to the kohen:
7 And the kohen shall make keporah for him before ֏ה֏ז֏: and it shall be forgiven him for anything that he has done in trespassing in it.
8 And ֏ה֏ז֏ 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

317 ***See note on verse 7.***
318 ***Yisrael was not only to repent and atone for sin, but also make real restitution for damages done.***

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 put on other 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.[319]
14 And this is the Torah of the grain offering: the sons of Aharon shall offer it before יהוה, before the altar.
15 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 יהוה.
16 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.
17 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.
18 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 יהוה made by fire: every one that touches them shall be kadosh.
19 And יהוה spoke to Moshe, saying,
20 This is the offering of Aharon and of his sons, which they shall offer to יהוה 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 יהוה.
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 יהוה, it shall be wholly burned.
23 For every grain offering for the kohen shall be wholly burned: it shall not be eaten.
24 And יהוה spoke 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 יהוה: 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.
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.

Chapter 7

Likewise this is the Torah of the guilt offering: it is most kadosh.

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319 ***יהוה's presence is always among His people.***

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 יהוה: 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 יהוה.
12 If he offers it for a hodu, then he shall 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 יהוה, 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 יהוה, 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 יהוה,
even that being shall be cut off from his people.
22 And יהוה 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
יהוה,[320]
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 יהוה spoke to Moshe, saying,
29 Speak to the children of Yisrael,
saying, He that offers
the sacrifice of his shalom offerings to
יהוה shall bring
his offering to יהוה from the sacrifice
of his shalom
offerings.
30 His own hands shall bring the
offerings to יהוה made
by fire. The fat with the breast, shall he
bring, that the
breast may be waved for a wave
offering before יהוה.
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 יהוה
made by fire, in the day when he
presented them to attend
to יהוה in the kohen's office;
36 Which יהוה 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 יהוה commanded Moshe
on Har Senai, in the
day that He commanded the children of
Yisrael to offer their offerings to יהוה,
in the wilderness of Senai.

Chapter 8

And יהוה spoke to Moshe, saying,
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 יהוה
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 יהוה 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

320 ***The Name was found in Paleo-Hebrew in this verse in Cave 4 of the DSS.***

turban,[321]
even upon its forefront, did he put the golden
plate, the kadosh keter, as יהוה commanded Moshe.[322]
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;[323]
as יהוה 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 poured the dahm at the bottom of
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 יהוה 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 יהוה; as יהוה 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.[324]
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 יהוה, 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

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321 ***Men have always been required to cover their heads. The Scriptures do not command a skullcap or Yarmulke like the Jews wear. In the ACI/Culdee way, we wear a large Kippah of knit. The Scriptures mandate a head covering be worn.***

322 ***The Set Apart crown upon which is engraved the Sigillum Dei. It represents Kether, the highest of the sephiroth of the Tree Of Life, the hidden intelligence, pure existence with perfect consciousness, primeval glory, it is the Divine spark, the consciousness within the Consubstantiality.***

323 ***See note on verse 9.***

324 ***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.***

𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄.
29 And Moshe took the breast, and waved it for a wave
offering before 𐤉𐤄𐤅𐤄: Taken from the ram of consecration
it was Moshe's part as 𐤉𐤄𐤅𐤄 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 sons, 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
consecration, as I commanded, saying, Aharon and his
sons shall eat it.
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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, that you do not die: for so I am
commanded.
36 So Aharon and his sons did all things that 𐤉𐤄𐤅𐤄
commanded by the hand of Moshe.

Chapter 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 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄; and a grain offering mixed with oil: for
today 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄.
6 And Moshe said, This is the thing that 𐤉𐤄𐤅𐤄 commanded
that you should do: and the tifereth of 𐤉𐤄𐤅𐤄 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
offering of the people, and make keporah for them; as
𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 יהוה; as Moshe commanded.
22 And Aharon lifted up his hand toward the people[325], 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 יהוה appeared to all the people.
24 And there came a fire out from before יהוה, and consumed upon the altar the burnt offering and the fat.
When all the people saw, they shouted, and fell on their faces.

Chapter 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 יהוה, which He commanded them not.
2 And there went out fire from יהוה, and devoured them,
and they died before יהוה.[326]
3 Then Moshe said to Aharon, This is that which יהוה 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,[327] neither tear your clothes; lest you die, and lest wrath come upon all

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325 ***The hands are lifted up because they have ten fingers, alluding to the Ten Sephiroth with which the earth was sealed. These parallel the ten commandments, in these ten commandments are included the 613 commandments of the Torah law. Counting the letters of the ten commandments you will find there are 613 letters. They contain all the letters but Teth, which teaches us that Teth is the belly and is not included in the Sephiroth.***

326 ***Apparently the incense was offered incorrectly and יהוה 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.***

327 ***The possible strange fire seen earlier, where יהוה in mercy is explaining to Aaron's other sons how to avoid further disaster.***

the people: but let your brothers, kol beit Yisrael, mourn
the burning which יהוה 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 יהוה is upon you. And they did according
to the word of Moshe.
8 And יהוה 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-vaed
throughout your generations:[328]
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 יהוה 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 יהוה made by fire, and eat
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 יהוה
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 יהוה; and it shall be yours, and
your sons' with you, by a chuk le-olam-va-ed;
as יהוה 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 יהוה?
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
יהוה; and such things would have befallen me if I had
eaten the sin offering today; would it have been right in
the sight of יהוה?
20 And when Moshe heard that, he was content.

Chapter 11

And יהוה spoke to Moshe and to Aharon, saying to
them,
2 Speak to the children of Yisrael, saying, These are the
living creatures that you[329] *shall eat among all the living*
creatures that are on the earth.
3 Whatever splits the hoof, and is cloven-footed, and
chews the cud, among the living creatures, that shall you
eat.
4 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.
5 And the rabbit, because he chews the cud, but divides
not the hoof; he is unclean to you.

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328 ***See note on verse 2.***

329 ***All believers in יהוה and His Son as outlined in Acts 15. Yisrael must not break these eternal requirements.***

6 And the hare, because he chews the cud, but divides not the hoof; he is unclean to you.
7 And the pig, though he divides the hoof, and be clovenfooted, yet he chews not the cud; he is unclean to you.
8 Of their flesh shall you not eat, and their carcass shall you not touch; they are unclean to you.
9 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.
10 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:
11 They shall be even an abomination to you; you shall not eat of their flesh, but you shall hold their carcasses in abomination.
12 Whatever has no fins, or scales in the mayim; that shall be an abomination to you.
13 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,
14 And the hawk, and the falcon after its kind;
15 Every raven after its kind;
16 And the ostrich, and the nighthawk, and the seagull, and the hawk after its kind,
17 And the little owl, and the fisher owl, and the great owl,
18 And the swan, and the pelican, and the bat,
19 And the stork, the heron after its kind, and the wild hen, and the bat.
20 All flying insects, creeping upon all fours, shall be an abomination to you.
21 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;
22 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.
23 But all other flying creeping things, which have four feet, shall be an abomination to you.
24 And for these you shall be unclean: whoever touches the carcass of them shall be unclean until the evening.
25 And whoever picks up any part of the carcass of them shall wash his clothes, and be unclean until the evening.
26 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.
27 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.
28 And he that picks up the carcass of them shall wash his clothes, and be unclean until the evening: they are unclean to you.
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.[330]
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.

330 ***Stone Edition Tanach p. 269.***

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 an 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 יהוה 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 יהוה 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[331] between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

Chapter 12

And יהוה spoke to Moshe, saying,
2 Speak to the children of Yisrael, saying, If a woman has conceived, and has born a male child: then she shall be unclean seven days; as in the days of the monthly separation for her infirmity shall she be unclean.
3 And in the eighth day the flesh of his foreskin shall receive brit-milah.
4 And she shall then continue in the dahm of her purifying thirty-three days; she shall touch no kadosh thing, nor come into the Kadosh-Place, until the days of her purifying are fulfilled.
5 But if she bears a female child, then she shall be unclean two weeks, as in her monthly separation: and she shall continue in the dahm of her purifying sixty-six days.
6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, to the door of the

331 ***Herein lies the whole purpose of Leviticus and other Scriptures that are designed to separate Yisrael. To make a difference between יהוה and other elohim, and Yisrael and the nations.***

Tabernacle of the congregation, to the kohen.
7 He shall offer it before 𐤉𐤄𐤅𐤄, and make keporah for her;
and she shall be cleansed from the discharge of her dahm.
This is the Torah for her that has born a male, or a
female.
8 And if she is not able to bring a lamb, then she shall
bring two turtledoves, or two young pigeons; the one for
the burnt offering, and the other for a sin offering: and
the kohen shall make keporah for her, and she shall
be clean.[332]

Chapter 13

And 𐤉𐤄𐤅𐤄 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.
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 further 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,

332 ***Performed by Mary, Yahshua's mother, and given for those poor in Yisrael.***

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 woof; 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.

Chapter 14

And ֲיהוָה 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 יהוה, at the door of the Tabernacle of the congregation:
12 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 יהוה:
13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the Kadosh-Place: for as the sin offering is the kohen's, so is the guilt offering: it is most kadosh:
14 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:[333]
15 And the kohen shall take some of the log of oil, and pour it into the palm of his own left hand:
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 יהוה:
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:[334]
18 And the remnant of the oil that is in the kohen's hand he shall pour upon the head of him that is to be cleansed: and the kohen shall make keporah for him before יהוה.
19 And the kohen shall offer the sin offering, and make keporah 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 keporah for him, and he shall be clean.
21 And if he is poor, and cannot afford so much; then he

333 ***See note on Leviticus 8:24.***
334 ***See note on Leviticus 8:24.***

shall take one lamb for a guilt offering to be waved, to make keporah 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.
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 יהוה.
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 יהוה:
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:[335]
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 יהוה:
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:[336]
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 יהוה.
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 יהוה.
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 יהוה 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 plague, and, see, if the plague 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 plague 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.

335 ***See note on Leviticus 8:24.***
336 ***See note on Leviticus 8:24.***

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.

Chapter 15

And יהוה 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.[337]
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
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

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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 יהוה 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 יהוה 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 יהוה 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.

Chapter 16

And ה׳ spoke to Moshe after the death of the two sons of Aharon, when they drew near before ה׳, and died;
2 And ה׳ said to Moshe, Speak to Aharon your brother, that he come not at all times into the most Kadosh-Place within the veil before the rachamim seat, which is upon the ark; that he die not: for I will appear in the cloud upon the rachamim seat.
3 This is how Aharon shall come into the Kadosh-Place: with a young bull for a sin offering, and a ram for a burnt offering.
4 He shall put on the kadosh linen coat, and he shall have the linen breeches upon his flesh, and shall be dressed with a linen girdle, and with the linen turban shall he be attired: these are kadosh garments; therefore shall he wash his flesh in mayim, and so put them on.
5 And he shall take from the congregation of the children of Yisrael two goats for a sin offering, and one ram for a burnt offering.
6 And Aharon shall offer his bull of the sin offering, which is for himself, and make keporah for himself, and for his bayit.
7 And he shall take the two goats, and present them alive before ה׳ at the door of the Tabernacle of the congregation.
8 And Aharon shall cast lots upon the two goats; one lot for ה׳, and the other lot for the Azazel.
9 And Aharon shall bring the goat upon which ה׳'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 ה׳, 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 ה׳, 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 ה׳, that the cloud of the incense may cover the rachamim 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 rachamim seat that is eastward; and before the rachamim 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 rachamim seat, and before the rachamim 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.[338]
18 And he shall go out to the altar that is before יהוה, 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[339] *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 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, and do no work at all, whether it be one of your own country, or a ger that sojourns among you:

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338 ***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 יהוה deals with and forgives willful rebellion and sin. Other sacrifices were for errors, or unintentional sin, or various ordinances that needed to be performed.***

339 ***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 יהוה 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 יהוה's forgiveness for all Yisrael, as well as the future redemption through the "fit Man" chosen for Yisrael by יהוה Himself (First Tim. 2:5, Isaiah 59:16).***

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 יהוה.
31 It shall be a Shabbat-Shabbaton[340] of rest to you, and you shall afflict your beings, by a chuk le-olam-va-ed.[341]
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 יהוה commanded Moshe.[342]

Chapter 17

And יהוה 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 יהוה 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 יהוה before the Tabernacle of יהוה; dahm shall be imputed to that man; he has shed dahm; and that man shall be cut off from among his people:[343]
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 יהוה, to the door of the Tabernacle of the congregation, to the kohen, and offer them for shalom offerings to יהוה.
6 And the kohen shall sprinkle the dahm upon the altar of יהוה at the door of the Tabernacle of the congregation, and burn the fat for a sweet fragrance to יהוה.
7 And they shall no more offer their sacrifices to shadim,[344] after whom they have gone whoring. This shall be a chuk le-olam-va-ed for them throughout their generations.[345]

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340 ***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.***

341 ***Continued in and by Messiah Yahshua, in the true Tabernacle - not pitched with men's hands - in the heavens.***

342 ***A rejection of Messiah's blood leaves a person with no atonement, hence no forgiveness. Thankfully יהוה's love for Yisrael has never changed, and this is seen in the provision of יהוה Himself as the Lamb.***

343 ***Meaning if a Yisraelite just likes killing and is not killing the animal for use in the direct worship of יהוה. Misusing the offerings by not offering them to יהוה, was considered an act of demonic allegiance worthy of death. How many offerings in modern religion are not truly offered to יהוה? 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.***

344 ***Demons and Satan are not Christian inventions but are recorded in the First Covenant.***

345 ***Meaning for all time Yisrael must forsake all forms of***

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 𐤉𐤄𐤅𐤄; 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, who 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.[346]
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.

Chapter 18

And 𐤉𐤄𐤅𐤄 spoke to Moshe, saying,
2 Speak to the children of Yisrael, and say to them, I am 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 your Elohim.
5 You shall therefore guard My chukim, and My mishpatim: which if a man does, he shall live in them[347]*: I am 𐤉𐤄𐤅𐤄.*
6 None of you shall approach anyone that is close mishpacha, to uncover their nakedness: I am 𐤉𐤄𐤅𐤄.
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.
10 The nakedness of your son's daughter, or of your daughter's daughter, even their nakedness you shall not

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worship that does not honor 𐤉𐤄𐤅𐤄 and His Son in a Torah foundation, including anti-nomian pagan systems.

346 ***Let all those who pursue Mosaism in any form without 𐤉𐤄𐤅𐤄's Son and His blood take careful note.***

347 ***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.***

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 daughterin-
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.[348]
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:
25 And the land is defiled: therefore I do visit the iniquity
of it upon it, and the land itself vomits out her inhabitants.
26 You shall therefore guard My chukim and My
mishpatim, and shall not commit 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 spit you not out also, when you defile it,
as it spit out the nations who were before you.
29 For whoever shall commit any of these abominations,
even the beings that commit 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.

Chapter 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 abba, and
guard My Shabbats: I am יהוה your Elohim.[349]
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,

348 ***Homosexual behavior is called an abomination.***
349 ***By implication, honor and fear their Shabbats as Yisraelites.***

you shall offer it from your own freewill.[350]
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 gather every grape of your vineyard; you shall leave
them for the poor and ger:
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.[351]
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.[352]
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[353]*: I am יהוה.*
17 You shall not hate your brother in your lev: 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.
19 You shall guard My chukim.[354]
You shall not let your
cattle mate with a diverse kind: you shall not sow your
field with mixed zera[355]*:*
neither shall a garment mixed of linen and wool come upon you.[356]
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 keporah 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.

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350 ***An example of יהוה's mercy that is eternal and did not start with the coming of Messiah as so many teach.***
351 ***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.***
352 ***It seems that daily pay is the Torah way not monthly, or weekly pay.***
353 ***Spilling blood with the tongue. All forms of evil speech are forbidden.***
354 ***Nothing to pray about as though the meaning is unclear.***
355 ***See Special Study #7***
356 ***Shatnez: A prohibition of wearing two specific fabrics, linen and wool, in one garment. Not a general prohibition against mixing other fabrics, since others are not specifically mentioned. The healing vibrations of both linen and wool are canceled out when they are mixed in this way, leaving only a garment of death and disease.***

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.[357]
24 But in the fourth year all the fruit of it shall be kadosh for the hallel of ׇׇׇ֯֯.
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 ׇׇׇ֯֯ your Elohim.
26 You shall not eat any thing with the dahm: neither shall you use enchantment, nor observe times.[358]
27 You shall not round the corners of your heads; neither shall you destroy the peyot of your beard.[359]
28 You shall not make any cuttings in your flesh for the dead, nor print any tattoo marks upon you[360]*: I am ׇׇׇ֯֯.*
29 Do not prostitute your daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
30 You shall guard My Shabbats and reverence My Kadosh-Place: I am ׇׇׇ֯֯.
31 Regard not those who are mediums, neither seek after spiritists, to be defiled by them: I am ׇׇׇ֯֯ your Elohim.
32 You shall rise up before the elderly, and honor the face of the old man, and fear your Elohim: I am ׇׇׇ֯֯.
33 And if a ger sojourn with you in your land, you shall not vex him.[361]
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 ׇׇׇ֯֯ 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[362]*: I am ׇׇׇ֯֯ your Elohim, who brought you out of the land of Mitzrayim.*
37 Therefore shall you observe all My chukim, and all My mishpatim, and do them: I am ׇׇׇ֯֯.

Chapter 20

And ׇׇׇ֯֯ 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:

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357 ***Applies only in the land of Yisrael.***
358 ***Pagan calendars and reckoning of time.***
359 ***Notice that Yisraelite men were expected and commanded to wear beards. Also this does not specifically prohibit the trimming of side locks, or peyot. Rather the command is to not destroy them, or be fully clean-shaven as are many Sunday pastors.***
360 ***Notice this does not forbid tattoos for just any reason, but for the dead.***
361 ***Judah must learn how to end his pre-disposition to vex Efrayim through the love of Messiah according to Isaiah 11:13.***
362 ***When dealing with what would become the two houses of Yisrael, we must always apply equal weights and measures by treating both houses with equity, not treating one as better than the other, and by recognizing both as legitimate equal heirs in Yisrael.***

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 their people.[363]
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 𐤉𐤄𐤅𐤄 your Elohim.
8 And you shall guard My chukim, and do them: I am 𐤉𐤄𐤅𐤄 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 dwell, 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

363 ***True Yisraelites confront paganism that has crept into the faith, and failure to do so is forsaking our calling as Yisrael. To confront and rebuke paganism is a loving act and are matters of obedience to 𐤉𐤄𐤅𐤄.***

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.

Chapter 21

And יהוה said to Moshe, Speak to the Kohanim the sons of Aharon, and say to them, There shall none be defiled by the dead among his people:
2 Except by his relatives, that are near to him, that is, by his eema, and by his abba, and by his son, and by his daughter, and by his brother,
3 And by his sister a virgin that is near to him, who has had no husband; by her may he be defiled.
4 But he shall not defile himself, being a ruler among his people, to profane himself.
5 They shall not make baldness upon their head, neither shall they fully shave off the peyot of their beard, nor make any cuttings in their flesh.
6 They shall be kidushim to their Elohim, and not defile the Name of their Elohim: for the offerings of יהוה made by fire, and the lechem of their Elohim, they do offer: therefore they shall be kadosh.
7 They shall not take a wife who is a whore, or a defiled woman; neither shall they take a woman put away from her husband: for he is kadosh to his Elohim.
8 You shall set him apart therefore; for he offers the lechem of your Elohim: he shall be kadosh to you: for I יהוה, who am setting him apart, am kadosh.
9 And the daughter of any kohen, if she defiled herself by playing the whore, she profanes her abba: she shall be burned with fire.
10 And he that is the Kohen HaGadol among his brothers, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head,[364] *nor tear his clothes.*
11 Neither shall he go in to any dead body, nor defile himself for his abba, or for his eema;
12 Neither shall he go out of the Kadosh-Place, nor defile the Kadosh-Place of his Elohim; for the nezer of the anointing oil of his Elohim is upon him: I am יהוה.
13 And he shall take a wife in her virginity.[365]
14 A widow, or a divorced woman, or defiled, or a harlot, these shall he not take: but he shall take a virgin of his

364 ***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.***

365 ***As opposed to pagan religions, Yisraelite priests in Yisrael are encouraged and even commanded to marry.***

own people as a wife.[366]
15 Neither shall he defile his offspring among his people: for I יהוה do set him apart.
16 And יהוה spoke to Moshe, saying,
17 Speak to Aharon, saying, Any of your offspring in their generations that has any blemish, let him not approach[367] *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 יהוה made by fire: 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 יהוה do set them apart.
24 And Moshe told it to Aharon, and to his sons, and to all the children of Yisrael.

Chapter 22

And יהוה 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 am יהוה.
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 יהוה, having his uncleanness upon him, that being shall be cut off from My presence: I am יהוה.
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.[368]
8 That which dies by itself, or is torn by living creatures, he shall not eat to defile himself with it: I am יהוה.
9 They shall therefore guard My ordinance, lest they bear sin for it, and die therefore, if they defile it: I יהוה do set them apart.
10 There shall no ger eat of the kadosh thing: a sojourner of the kohen, or a hired eved, 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.

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366 ***Pastors 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 יהוה. A Shabbat-keeper yoked with a Sunday-keeper, or any typical judeo, by being unequally yoked in marriage, are defiling the people, as well as themselves.***
367 ***The disqualifications of Aharon's sons for priesthood.***
368 ***Mercy.***

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[369] of her abba's grain: 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 יהוה;
16 Or, allow them to bear the iniquity of guilt, when they eat their kadosh things: for I יהוה do set them apart.
17 And יהוה 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 יהוה for a burnt offering;
19 You shall offer at your own will a male without blemish, of the cattle, of the sheep, or 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 יהוה 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 יהוה, nor make an offering by fire of them upon the altar to יהוה.
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 יהוה 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 יהוה 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 יהוה.
28 And whether it is cow, or sheep, you shall not kill it and her young both in one day.[370]
29 And when you will offer a sacrifice of hodu to יהוה, 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 am יהוה.
31 Therefore shall you guard My mitzvoth, and do them: I am יהוה.
32 Neither shall you defile My kadosh Name; but I will be kadosh among the children of Yisrael: I am יהוה who sets you apart;
33 That brought you out of the land of Mitzrayim, to be your Elohim: I am יהוה.

Chapter 23

And יהוה spoke to Moshe, saying,
2 Speak to the children of Yisrael, and say to them, The moadim of יהוה, which you shall proclaim to be miqra kedoshim, even these are My moadim.[371]
3 Six days shall work be done: but the seventh day is a

369 **Mercy.**
370 **יהוה's proper compassion on all life.**
371 **Notice the fixed times are not exclusively Judahite, but belong to all Yisrael who desire to serve יהוה.**

Shabbat-Shabbaton of rest, a miqra kodesh. You shall do
no work in it: it is the Shabbat of 𐤉𐤄𐤅𐤄 in all your
dwellings.[372]
4 These are the moadim of 𐤉𐤄𐤅𐤄, even miqra kedoshim,
which you shall proclaim in their appointed times.[373]
5 On the fourteenth day of the first month between the
evenings[374]
is 𐤉𐤄𐤅𐤄's Pesach.
6 And on the fifteenth day of the same month is Chag
HaMatzoth to 𐤉𐤄𐤅𐤄: 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 𐤉𐤄𐤅𐤄 for
seven days: on the seventh day is a miqra kodesh: you
shall do no laborious work on it.
9 And 𐤉𐤄𐤅𐤄 spoke to Moshe, saying,
10 Speak to the children of Yisrael, 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[375]
shall bring an
omer of the beginning[376]
of your harvest to the kohen:[377]
11 And he shall wave the omer before 𐤉𐤄𐤅𐤄, to be
accepted for you: on the next day after the first day
the
kohen shall wave it.
12 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 𐤉𐤄𐤅𐤄.
13 And the grain offering of it shall be two tenths of an
ephah of fine flour mixed with oil, an offering made by
fire to 𐤉𐤄𐤅𐤄 for a sweet fragrance: and the drink offering
of it shall be of wine, the fourth part of a hin.
14 And you shall eat neither lechem, nor parched corn, nor
plump kernels,[378]
until the same day that you have brought
an offering to your Elohim:[379]
it shall be a chuk le-olamva-
ed throughout your generations in all your dwellings.
15 And you[380]
shall count from the next day after the Shabbat,[381]
from the day that you brought the omer of the
wave offering; seven full weeks:[382]
16 Until the next day after the last week shall you number

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372 ***The weekly Shabbat is the first of 𐤉𐤄𐤅𐤄's listed appointments, in all Yisraelite lands.***
373 ***It is up to us to re-establish them among believers, as 𐤉𐤄𐤅𐤄 calls us to proclaim His appointed times.***
374 ***Ben HaArbayim, or between the evenings.***
375 ***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.***
376 ***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.***
377 ***Notice in verses 10-15, the word Aviv is not mentioned.***
378 ***Karmel.***
379 ***Aviv 16. MeMacharat HaShabbat, the day after the annual Shabbat of Aviv 15.***
380 ***You, meaning every Yisraelite.***
381 ***Aviv 16; MeMacharat HaShabbat, the day after the annual Shabbat of Aviv 15.***
382 ***LXX. Note we are to count weeks not Shabbats, since it is the Feast of Weeks.***

fifty days, and you shall offer a new grain offering to 𐤉𐤄𐤅𐤄.[383]
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 𐤉𐤄𐤅𐤄.[384]
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 𐤉𐤄𐤅𐤄, *with their grain offering, and their drink offerings, even an offering made by fire, of sweet fragrance to* 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄, *with the two lambs.*[385] *They shall be kadosh to* 𐤉𐤄𐤅𐤄 *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 in all your dwellings throughout your generations.[386]
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 𐤉𐤄𐤅𐤄 *your Elohim.*[387]
23 And 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄.
26 And 𐤉𐤄𐤅𐤄 *spoke to Moshe, saying,*
27 Also on the tenth day of this seventh month there shall be a Yom HaKippurim: it shall be a miqra kodesh to you; and you shall afflict your beings, and offer an offering made by fire to 𐤉𐤄𐤅𐤄.
28 And you shall do no work in that same day: for it is the Yom HaKippurim, to make keporah for you before 𐤉𐤄𐤅𐤄 *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[388] *from among his people.*
31 You shall do no manner of work: it shall be a chuk leolam-

383 ***LXX.***
384 ***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*** 𐤉𐤄𐤅𐤄, ***as the firstfruits of Shavuot symbolizing the restoration and regathering of Yisrael's two houses, by the hands and work of the High Priest.***
385 ***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.***
386 𐤉𐤄𐤅𐤄***'s laws are eternal, as are His one true people.***
387 ***Unmerited favor is the basis of Torah, and Yahshua did not introduce it for the first time as some teach.***
388 ***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.***

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,[389] shall you celebrate
your Shabbat.
33 And יהוה 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 יהוה.
35 On the first day shall be a miqra kodesh: you shall do
no laborious work in it.
36 Seven days you shall offer an offering made by fire to
יהוה: on the eighth day shall be a miqra kodesh to you;
and you shall offer an offering made by fire to יהוה: it is
a solemn gathering; and you shall do no laborious work
on it.
37 These are the moadim of יהוה, which you shall
proclaim to be miqra kedoshim, to offer an offering made
by fire to יהוה, a burnt offering, and a grain offering, a
sacrifice, and drink offerings, as commanded every day:
38 Beside the Shabbats of יהוה, and beside your gifts,
and beside all your vows, and beside all your freewill
offerings, which you give to יהוה.
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 יהוה 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 יהוה your Elohim seven days.
41 And you shall celebrate it as a chag to יהוה 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:[390]
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 יהוה your
Elohim.
44 And Moshe spoke to the children of Yisrael about the
moadim of יהוה.

Chapter 24

And יהוה 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 יהוה continually: it shall

389 ***So much for the flawed and growing theory that biblical days start at sunrise.***
390 ***Since there's only one Torah for the native and the stranger, the same command applies to all Yisrael.***

be a chuk le-olam-va-ed in your generations.[391]
4 He shall arrange the lamps upon the menorah before
יהוה continually.
5 And you shall take fine flour, and bake twelve cakes:
two tenths of an ephah shall be in one cake.[392]
6 And you shall set them in two rows,[393]
six on a row, upon
the clean shulchan[394]
before יהוה.[395]
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 יהוה.
8 Every Shabbat he shall set it in order
before יהוה
continually, being taken from the children of Yisrael by
an everlasting brit.[396]
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 יהוה made by fire by an eternal chuk.[397]
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 and a man of Yisrael strove
together in the camp;
11 And the Yisraelite woman's son blasphemed the Name
of יהוה,[398]
and cursed. And they brought him to Moshe:
and his eema's name was Shelomith, the daughter of
Divri, of the tribe of Dan.[399]
12 And they put him in under guard, that the mind of
יהוה might be shown them.
13 And יהוה 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.[400]
16 And he that blasphemes the Name of יהוה, he shall
surely be put to death, and all the congregation shall
certainly stone him: the ger, and he that is born in the

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391 ***Continues today in Yahshua as the Light that never goes out.***

392 ***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.***

393 ***Twelve tribes in two rows, or houses.***

394 ***Showing יהוה's desire for Yisrael to be clean.***

395 ***See note on verse 5.***

396 ***The two houses of Yisrael are so fresh and uppermost in יהוה'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.***

397 ***The Bread of His Presence was the most set-apart food for the priests.***

398 ***The blasphemy is using יהוה's Name as a curse, or in dishonesty, or bringing it to nothing, not in merely pronouncing it as rabbinical Judaism falsely teaches.***

399 ***Dan has brought much idolatry into Yisrael, as well as teaching Yisrael to blaspheme the Name of יהוה.***

400 ***Here it cannot be clearer just what entails blasphemy. It is cursing His Name, or with His Name, not using it to bless Him and others.***

land, when he blasphemes the Name
of 𐤉𐤄𐤅𐤄, 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 again.[401]
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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 commanded Moshe.

Chapter 25

And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄:[402]
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[403]
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:
it shall 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:

401 ***Metaphorically speaking of equitable restitution, not literally maiming one another.***

402 ***Shmeta, or the land Shabbat is for 𐤉𐤄𐤅𐤄, not man. The weekly Shabbat and appointed times are for man.***

403 ***Jubilee.***

16 According to the multitude of years you shall increase
the price of it, and according to the fewness of years you
shall diminish the price of it: for according to the number
of the years of the fruits does he sell to you.
17 You shall not therefore oppress one another; but you
shall fear your Elohim: for I am יהוה 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
is Mine; for you are settlers and sojourners with Me.[404]
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 Lewiym, and the houses of the
cities of their possession, the Lewiym can redeem them at
any time.
33 And if a man purchases from the Lewiym, 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 Lewiym 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 Mitzrayim, to give you 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

404 ***The land of Yisrael belongs to יהוה and no one else. He is the landlord and gives it to whom He will.***

serve as an eved:
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.[405]
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

405 ***A message both houses need to hear.***

Mitzrayim: I am 𐤉𐤄𐤅𐤄 your Elohim.[406]

Chapter 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 𐤉𐤄𐤅𐤄 your Elohim.
2 You shall guard My Shabbats, and reverence My Kadosh-Place: I am 𐤉𐤄𐤅𐤄.
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.[407]
10 And you shall eat old supply, and clear the old because of the new.
11 And I will set My Tabernacle among you: and My being shall not reject you.

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406 ***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 𐤉𐤄𐤅𐤄. As Yisrael owns 𐤉𐤄𐤅𐤄, so 𐤉𐤄𐤅𐤄 owns Yisrael. Yisrael is never again to be slaves to anyone after Egypt, and 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄. 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 𐤉𐤄𐤅𐤄 and not by each other, making both houses equal before Father 𐤉𐤄𐤅𐤄. The command for the release of debts, relationships, pledges cancelled, and all other forms of slavery (individual, personal, or financial), is 𐤉𐤄𐤅𐤄's 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 reawakening, in both houses unto yovel.***

407 ***Physical multiplicity restated.***

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 I will walk contrary to you also in fury; and I,
even I, will chastise you 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,[408]
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.
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.

408 ***Modern day church steeples are included.***

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 flee, as fleeing from a sword; and they shall fall when none pursues.
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,[409] 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 יהוה their 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 יהוה.
46 These are the chukim and mishpatim and Torot, which יהוה made between Himself and the children of Yisrael on Har Senai by the hand of Moshe.[410]

Chapter 27

And יהוה 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 יהוה,
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,

409 ***Not physically but spiritually and in their identity.***
410 ***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 יהוה did not assign monetary values to different kinds of people. The key word in these verses is "if." 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 יהוה 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.***

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.
9 And if it is a beast, of which men bring as an offering to
ה׳, all that any man gives of such to ה׳ 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 ה׳, 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 ה׳, then
the kohen shall estimate it, whether it be tov, or bad: as
the kohen shall estimate it, so shall it stand.
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 ה׳ 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 ה׳, as a field dedicated; the possession of it
shall be the kohen's.
22 And if a man sets apart to ה׳ 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 ה׳.
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 bachor of the living creatures, which is
ה׳'s bachor, no man shall set it apart; whether it be ox,
or sheep: it is ה׳'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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄.
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
𐤉𐤄𐤅𐤄's: it is kadosh
to 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄.
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 mitzvoth, which 𐤉𐤄𐤅𐤄 commanded
Moshe for the children of Yisrael on Har Senai.[411]

411 ***As always, 𐤉𐤄𐤅𐤄'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.***

Bamidbar – Numbers
To Our Forefathers Yisrael
Chapter 1

And יהוה spoke 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,[412]
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.[413]
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:
From the tribe of Reuven; Elitzur the son of Shedeyur.
6 Of Shimeon; Shelumi-El the son of Tzurishaddai.
7 Of Yahudah; Nahcshon 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 Ammihud: of Menashsheh; Gamaliel the son of Pedahtzur.
11 Of Benyamin; Avidan the son of Gidoni.
12 Of Dan; Ahizer the son of Ammishaddai.
13 Of Asher; Pagi-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 יהוה 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 fifty.
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

412 ***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.***
413 ***One Torah for all Yisraelites.***

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 Yissacher, 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
Yissacher, were fifty four thousand four hundred.
30 Of the children of Zevulon, 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
Zevulon, were fifty seven thousand four hundred.
32 Of the children of Yoseph, namely, 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;
33 Those that were numbered of them, even of the tribe of
Efrayim, were forty thousand five hundred.
34 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;
35 Those that were numbered of them, even of the tribe of
Menashsheh, were thirty two thousand two hundred.
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
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 ִיהוָה had spoken to Moshe, saying,

49 Only you shall not number the tribe of Lewi, 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 𐤉𐤄𐤅𐤄 *commanded Moshe, so they did.*

Chapter 2

And 𐤉𐤄𐤅𐤄 *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 shall they camp.
3 And on the east side toward the rising of the sun shall those of the banner of the camp of Yahudah camp throughout their divisions: and Nachshon the son of Amminadav shall be leader of the children of Yahudah.
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 Zevulon: and Eliav the son of Helon shall be leader of the children of Zevulon.
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.[414]
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 six hundred fifty.
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

414 ***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.***

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 Pedahtzur.
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 eight thousand one 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 Achiezer the son of Ammi-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 Asher: and the
leader of the children of Asher shall be Pagi-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 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.

Chapter 3

These also are the generations of Aharon and Moshe
in the day that יהוה spoke with Moshe in Har Senai.
2 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.
4 And Nadav and Avihu died before יהוה, when they offered strange fire
before יהוה, in the wilderness of Senai,[415]
and they had no children: and El-Azar and Ithamar ministered in the kohen's office in the
sight of Aharon their abba.
5 And יהוה spoke to Moshe, saying,
6 Bring the tribe of Lewi near, and present them before
Aharon the kohen, that they may serve him.
7 And they shall keep his duty, and the duty of the whole
congregation before the Tabernacle of the congregation,
to do the service of the Tabernacle.
8 And they shall guard all the instruments of the

415 ***See note on Leviticus 10:2.***

Tabernacle of the congregation, and the duty of the children of Yisrael, to do the service of the Tabernacle.
9 And you shall give the Lewiym to Aharon and to his sons: they are wholly given to him out of the children of Yisrael.
10 And you shall appoint Aharon and his sons, and they shall guard their kohen's office: and the ger that comes near shall be put to death.
11 And ֎֏֎֍ spoke to Moshe, saying,
12 See, I have taken the Lewiym from among the children of Yisrael instead of all the bachor that pehter the womb among the children of Yisrael: therefore the Lewiym shall be Mine;[416]
13 Because all the bachor are Mine; for on the day that I smote all the bachor in the land of Mitzrayim I made all the bachor in Yisrael kadosh to Me, both man and beast: they shall be Mine: I am ֎֏֎֍.
14 And ֎֏֎֍ spoke to Moshe in the wilderness of Senai, saying,
15 Number the children of Lewi after the bayit of their ahvot, by their mishpachot: every male from a month old and upward shall you number them.
16 And Moshe numbered them according to the word of ֎֏֎֍, as he was commanded.
17 And these were the sons of Lewi by their names; Gershon, and Qehath, and Merari.
18 And these are the names of the sons of Gershon by their mishpachot; Livni, and Shimei.
19 And the sons of Kohath by their mishpachot; Amram, and Yitzhar, Hevron, and Uzzi-El.
20 And the sons of Merari by their mishpachot; Mahli, and Mushi. These are the mishpachot of the Lewiym according to the bayit of their ahvot.
21 Of Gershon was the mishpacha of the Livnites, and the mishpacha of the Shimites: these are the mishpachot of the Gershonites.
22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand five hundred.
23 The mishpachot of the Gershonites shall pitch behind the Tabernacle westward.
24 And the leader of the bayit of the ahvot of the Gershonites 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 curtain 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 altars, and the vessels of the Kadosh-Place with which they serve, and the covering,

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416 ***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 allowing Yisrael's promised renewal to begin. In Greek peter is rock, but in Hebrew it means, "to open."***

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 Mahlites, and the
mishpacha of the Mushites: these are the mishpachot of
Merari.
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 ה׳, by their
mishpachot, all the males from a month old and upward,
were twenty two thousand.
40 And ה׳ said to Moshe, Number all the bachor 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 ה׳ - 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 ה׳ 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 ה׳ 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 be Mine: I am ה׳.
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:[417]
51 And Moshe gave the money of those that were
redeemed to Aharon and to his sons, according to the word of ה׳, as ה׳ commanded Moshe.

417 ***There were 273 more firstborn than Lewites. The 273 were then redeemed for five shekels apiece, and the money given to the High Priest.***

Chapter 4

And 𐤉𐤄𐤅𐤄 spoke to Moshe and to Aharon, saying,
2 Take the census of the sons of Kohath from among the
sons of Lewi, after their mishpachot, by the bayit of their
ahvot,
3 From thirty years old[418]
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.[419]
16 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.
17 And 𐤉𐤄𐤅𐤄 spoke to Moshe and to Aharon, saying,
18 Do not cut off the tribe of the mishpachot of the
Kohathites from among the Lewiym:
19 But this do to them, that they may live, and not die,
when they approach to the most kadosh things: Aharon

418 ***Yahshua began His ministry among the congregation of Yisrael at 30 as well.***
419 ***The items of the Tabernacle were all portable, which is most significant to understand, as it expresses 𐤉𐤄𐤅𐤄'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 his sons shall go in, and appoint everyone to his service and to his burden:
20 But they shall not go in to see when the kadosh things are being covered, lest they die.
21 And יהוה spoke to Moshe, saying,
22 Take also the census of the sons of Gershon, throughout the houses of their ahvot, by their mishpachot;
23 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.
24 This is the service of the mishpachot of the Gershonites, to serve, and for their burdens:
25 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,
26 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.
27 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.[420]
28 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.
29 As for the sons of Merari, you shall number them after their mishpachot, by the bayit of their ahvot;
30 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.
31 And 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,
32 And the columns of the court all around, and their sockets, and their pegs, and their cords, with all their instruments, and all their service: and by their name you shall assign the instruments of the duty of their burden.
33 This is the service of the mishpachot of the sons of Merari, according to all their service, in the Tabernacle of the congregation, under the hand of Ithamar the son of Aharon the kohen.
34 And Moshe and Aharon and the leaders of the congregation numbered the sons of the Kohathites after their mishpachot, and after the bayit of their ahvot,
35 From thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Tabernacle of the congregation:
36 And those that were numbered of them by their mishpachot were two thousand seven hundred fifty.
37 These were they that were numbered of the mishpachot of the Kohathites, all that might do service in the Tabernacle of the congregation, which Moshe and Aharon did number according to the command of יהוה by the hand of Moshe.
38 And those who were numbered of the sons of Gershon, throughout their mishpachot, and by the bayit of their ahvot,

420 ***In Yisrael, every position of responsibility and leadership is by divine appointment, not election, or democratic vote.***

39 From thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Tabernacle of the congregation,
40 Even those that were numbered of them, throughout their mishpachot, by the bayit of their ahvot, were two thousand six hundred thirty.
41 These are they that were numbered of the mishpachot of the sons of Gershon, of all that might do service in the Tabernacle of the congregation, whom Moshe and Aharon did number according to the command of ה׳.
42 And those who were numbered of the mishpachot of the sons of Merari, throughout their mishpachot, by the bayit of their ahvot,
43 From thirty years old and upward even to fifty years old, every one that enters into the service, for the work in the Tabernacle of the congregation,
44 Even those that were numbered of them after their mishpachot, were three thousand two hundred.
45 These are those that were numbered of the mishpachot of the sons of Merari, whom Moshe and Aharon numbered according to the word of ה׳ by the hand of Moshe.
46 All those that were numbered of the Lewiym, whom Moshe and Aharon and the leaders of Yisrael numbered, after their mishpachot, and after the bayit of their ahvot,
47 From thirty years old and upward even to fifty years old, everyone that came to do the service of the ministry, and the service of the burden in the Tabernacle of the congregation,
48 Even those that were numbered of them, were eight thousand five hundred eighty.
49 According to the command of ה׳ they were numbered by the hand of Moshe, every one according to his service, and according to his burden: thus were they numbered by him, as ה׳ commanded Moshe.

Chapter 5

And ה׳ spoke to Moshe, saying,
2 Command the children of Yisrael, that they put out of the camp every leper, and everyone that has an issue, and whoever is defiled by the dead:
3 Both male and female shall you put out, outside the camp shall you put them; that they defile not their camps, in the midst of which I dwell.
4 And the children of Yisrael did so, and put them out outside the camp: as ה׳ spoke to Moshe, so did the children of Yisrael.
5 And ה׳ 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 ה׳, 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.[421]
8 But if the man has no relative to repay the trespass to, let the trespass be paid to ה׳, 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 ה׳ 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,

421 **Restitution.**

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 𐤉𐤄𐤅𐤄:
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 𐤉𐤄𐤅𐤄, *and uncover the woman's head,*[422] *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, 𐤉𐤄𐤅𐤄 *make you a curse and an oath among your people, when* 𐤉𐤄𐤅𐤄 *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:[423]
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 𐤉𐤄𐤅𐤄, *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

422 ***Yisraelite women did and are still required to continue to wear head coverings as seen here.***
423 ***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.***

shall be free, and shall conceive zera.
29 This is the Torah of jealousy, when a wife turns aside
to 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
יהוה, 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.

Chapter 6

And יהוה 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 יהוה:
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 eytz, 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 יהוה, 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 יהוה he shall
not come near a dead body.
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 יהוה.
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 keporah 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 יהוה 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 יהוה, one male lamb
of the first year without blemish for a burnt offering, and
one ewe lamb of the first year without blemish for a sin
offering, and one ram without blemish for shalom
offerings,
15 And a basket of unleavened lechem, cakes of fine flour
mingled with oil, and wafers of unleavened lechem
anointed with oil, and their grain offering, and their drink
offerings.
16 And the kohen shall bring them before יהוה, and shall
offer his sin offering, and his burnt offering:
17 And he shall offer the ram for a sacrifice of shalom
offerings to יהוה, 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 יהוה: 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 יהוה 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 יהוה 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 יהוה bless you, and keep you:
25 יהוה make His face shine upon you, and be gracious
to you:
26 יהוה 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.[424]

Chapter 7

And it came to pass on the day that Moshe had fully
set up the Tabernacle, and had anointed it, and set it apart,
and all the furnishings of it, both the altar and all its
vessels, and had anointed them, and set them apart;
2 That the leaders of Yisrael, heads of the bayit of their
ahvot, who were the leaders of the tribes, and were over
them that were numbered, drew near:
3 And they brought their offering before יהוה, six
covered wagons, and twelve cattle; a wagon for every two
of the leaders, and for each one a bull: and they brought
them before the Tabernacle.
4 And יהוה spoke to Moshe, saying,
5 Accept these from them, that they may be for the service
of the Tabernacle of the congregation; and you shall give
them to the Lewiym, to every man according to his
service.
6 And Moshe took the wagons and the cattle, and gave
them to the Lewiym.
7 Two wagons and four cattle he gave to the sons of
Gershon, according to their service:
8 And four wagons and eight cattle he gave to the sons of
Merari, according to their service, under the hand of
Ithamar the son of Aharon the kohen.
9 But to the sons of Kohath he gave none, because the
service of the kadosh objects belonged to them, to carry it
upon their shoulders.
10 And the leaders offered their offerings for the
dedicating of the altar in the day that it was anointed,
even the leaders offered their offering before the altar.
11 And יהוה said to Moshe, They shall offer their
offering, each leader on his day, for the dedicating of the
altar.
12 And he that offered his offering the first day was
Nachshon the son of Amminadav, of the tribe of
Yahudah:

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424 ***The official means by which all Yisraelites carry the true Name. The true Name is so crucial to Father יהוה, 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 יהוה's blessing.***

13 And his offering was one silver platter, the weight of it was a hundred thirty shekels, one silver bowl of seventy shekels, after the shekel of the Kadosh-Place; both of them were full of fine flour mingled with oil for a grain offering:
14 One spoon of ten shekels of gold, full of incense:
15 One young bullock, one ram, one lamb of the first year, for a burnt offering:
16 One kid of the male goats for a sin offering:
17 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 Nachshon the son of Amminadav.
18 On the second day Natan-El the son of Tzuar, leader of Yissacher, brought it near:
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 Shimeon, did draw near:
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, a 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 Pedahtzur, 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 Pedahtzur.
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 Ammishaddai.
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[425] *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:
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:[426]
and He spoke to him.

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425 ***This anointing of the altar is very likely the pattern that ֏ will use to anoint the 144,000 Yisraelites from all 12 tribes sealed with ֏'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.***

426 ***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 ֏. The cherubim touched and were of equal size, displaying that in ֏'s sight both houses are equal and strong when touching each other in unity.***

Chapter 8

And יהוה spoke to Moshe, saying,
2 Speak to Aharon, and say to him, When you light the
lamps, the seven lamps shall give light in front of the
menorah.
3 And Aharon did so; he lit the lamps in front of the
menorah, as יהוה commanded Moshe.
4 And this work of the menorah was of beaten gold, to the
shaft of it, to its blossoms it was beaten work: according
to the pattern that יהוה had shown Moshe, so he made the
menorah.
5 And יהוה spoke to Moshe, saying,
6 Take the Lewiym from among the children of Yisrael,
and cleanse them.
7 And this shall you do to them, to cleanse them: Sprinkle
the mayim of purifying upon them, and let them shave all
their body, and let them wash their clothes, and so make
themselves clean.
8 Then let them take a young bullock with its grain
offering, even fine flour mingled with oil, and another
young bullock shall you take for a sin offering.
9 And you shall bring the Lewiym before the Tabernacle
of the congregation: and you shall gather the whole
congregation of the children of Yisrael together:
10 And you shall bring the Lewiym before יהוה: and the
children of Yisrael shall lay their hands upon the Lewiym:
11 And Aharon shall offer the Lewiym before יהוה for an
offering from the children of Yisrael so that they may
perform the service of יהוה.
12 And the Lewiym shall lay their hands upon the heads
of the bullocks: and you shall offer one for a sin offering,
and the other for a burnt offering, to יהוה, to make a
keporah for the Lewiym.
13 And you shall set the Lewiym before Aharon, and
before his sons, and offer them for an offering to יהוה.
14 So shall you separate the Lewiym from among the
children of Yisrael: and the Lewiym shall be Mine.
15 And after that shall the Lewiym go in to do the service
of the Tabernacle of the congregation: and you shall
cleanse them, and offer them for an offering.
16 For they are wholly given to Me from among the
children of Yisrael, instead of such as open every womb,
even instead of the bachor of all the children of Yisrael,
have I taken them to Me.
17 For all the bachor of the children of Yisrael are Mine,
both man and beast: on the day that I smote every bachor in the land of
Mitzrayim I set them apart for Myself.
18 And I have taken the Lewiym instead of all the bachor
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 יהוה 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
יהוה; 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 יהוה had commanded Moshe

concerning the Lewiym, so they did to them.
23 And יהוה 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.

Chapter 9

And יהוה 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, shall
you 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 יהוה 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
offer an offering to יהוה at His appointed time among the
children of Yisrael?
8 And Moshe said to them, Stand still, and I will hear
what יהוה will command concerning you.
9 And יהוה 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 יהוה.[427]
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 יהוה 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 יהוה; 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.[428]
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

427 ***Known as "Pesach shanei," or the "second Passover."***
428 ***One Torah for all Yisraelites, not one for Jews and one for believing "gentiles."***

the place where the cloud stopped, there the children of Yisrael pitched their tents.
18 At the command of יהוה the children of Yisrael journeyed, and at the command of יהוה 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 יהוה, and did not journey.
20 And so it was, when the cloud was a few days upon the Tabernacle; according to the command of יהוה they stayed in their tents, and according to the command of יהוה 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 יהוה they rested in the tents, and at the command of יהוה they journeyed: they kept the duty of יהוה, at the command of יהוה by the hand of Moshe.

Chapter 10

And יהוה 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 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.[429]
8 And the sons of Aharon, the Kohanim, shall blow with the trumpets; and they shall be to you for an ordinance leolam-va-ed throughout your generations.[430]
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 יהוה your Elohim, and you shall be saved from your enemies.
10 Also in the day of your simcha, and in your moadim, and in the beginnings of your chodashim,[431] *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 יהוה 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

429 ***The two house message calling all the congregation home, is to be sounded continually, to gather all of the House of Yisrael and what true-blood Judahites remain.***
430 ***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 יהוה's timing the whole congregation will respond as one.***
431 ***New Month/Rosh Chodesh.***

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 𐤉𐤄𐤅𐤄 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 Shedey-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 Ely-Shama the son of Ammihud.
23 And over the host of the tribe of the children of
Menashsheh was Gamli-El the son of Pedahtzur.
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 𐤉𐤄𐤅𐤄 said, I will give it you: come with
us, and we will do you tov: for 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 shall do to us, the same will we do
to you.[432]
33 And they departed from the mount of 𐤉𐤄𐤅𐤄 three days'
journey: and the Ark of the Testimony of 𐤉𐤄𐤅𐤄 went
before them in the three days' journey, to search out a
resting place for them.
34 And the cloud of 𐤉𐤄𐤅𐤄 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, 𐤉𐤄𐤅𐤄, and let Your enemies be
scattered; and let them that hate You flee before You.
36 And when it rested, he said, Shuvee, O 𐤉𐤄𐤅𐤄, to the

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432 ***Anyone that joins the Renewed Covenant Yisrael by invitation and not conversion to unbelieving Judaism will receive all the blessings of being a Yisraelite.***

countless myriad thousands of Yisrael.

Chapter 11

And when the people complained, it displeased
יהוה: and יהוה heard it; and His anger was lit; and the
fire of יהוה 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
tefillah to יהוה, the fire was quenched.
3 And he called the name of the place Taverah: because
the fire of יהוה 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
mishpachot, every man in the door of his tent: and the
anger of יהוה was lit greatly; Moshe also was displeased.
11 And Moshe said to יהוה, Why have You afflicted Your
eved? And why have I not found favor in Your sight, in
that You lay the burden of this entire people upon me?
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 they weep to me, saying, Give us meat that we may eat.
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 יהוה 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 which is upon you, and will put it upon
them;[433]
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 יהוה, saying, Who shall give us meat to eat? For it
was well with us in Mitzrayim: therefore יהוה 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 יהוה 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.

433 ***The Set-Apart Spirit has always existed, and was not introduced in the Renewed Covenant for the first time.***

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 𐤉𐤄𐤅𐤄 said to Moshe, Is 𐤉𐤄𐤅𐤄's Arm too short? You shall see now whether My Word meets you, or not.[434]
24 And Moshe went out, and told the people the words of 𐤉𐤄𐤅𐤄, and gathered the seventy men of the zechanim of the people, and set them all around the Tabernacle.
25 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄's people were neviim, and that 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄 was lit against the people, and 𐤉𐤄𐤅𐤄 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 Hatzeroth; and stayed at Hatzeroth.

Chapter 12

1 And Miryam and Aharon spoke against Moshe because he married a Cushite woman; for he had married a Cushite.[435]
2 And they said, Has 𐤉𐤄𐤅𐤄 indeed spoken only by Moshe? Has He not spoken also by us? And 𐤉𐤄𐤅𐤄 heard it.
3 Now the man Moshe was very meek, above all the men that were upon the face of the earth.
4 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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.

434 ***The "Arm of 𐤉𐤄𐤅𐤄" is a metaphor for Yahshua and the "Word of 𐤉𐤄𐤅𐤄," is also a reference to Yahshua, who will provide for Yisrael the true eternal meat they desire.***

435 ***See Special Study #17***

8 With him will I speak mouth to mouth, even plainly, and
not in dark speeches; and the form of 𐤉𐤄𐤅𐤄 *shall he see:*
why then were you not afraid to speak against My eved
Moshe?
9 And the anger of 𐤉𐤄𐤅𐤄 *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: and
Aharon looked upon Miryam, and, see, she was leprous.
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 cried to 𐤉𐤄𐤅𐤄*, saying, Heal her now, O El,*
I beg You.
14 And 𐤉𐤄𐤅𐤄 *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.
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.

Chapter 13

And 𐤉𐤄𐤅𐤄 *spoke to Moshe, saying,*
2 Send men that they may search the land of Kanaan,
which I give to the children of Yisrael: from every tribe of
their ahvot shall you send a man, every one a leader
among them.
3 And Moshe by the command of 𐤉𐤄𐤅𐤄 *sent them from*
the wilderness of Paran: all those men were heads of the
children of Yisrael.
4 And these were their names: of the tribe of Reuven,
Shammua the son of Zakur.
5 Of the tribe of Shimeon, Shaphat the son of Hori.
6 Of the tribe of Yahudah, Kalev the son
of Yephunneh.[436]
7 Of the tribe of Yissacher, Igal the son of Yoseph.
8 Of the tribe of Efrayim, Hoshea the son of Nun.[437][438]
9 Of the tribe of Benyamin, Palti the son of Raphu.
10 Of the tribe of Zevulon, Gaddi-El the son of Sodi.
11 Of the tribe of Yoseph, namely, of the tribe of
Menashsheh, Gaddi the son of Susi.
12 Of the tribe of Dan, Ammi-El the son of Gemalli.
13 Of the tribe of Asher, Shethur the son of Mikael.
14 Of the tribe of Naphtali, Nahvi the son of Vophsi.
15 Of the tribe of Gad, Geu-El the son of Machi.
16 These are the names of the men that Moshe sent to spy
out the land. And Moshe called Hoshea the son of Nun Yahoshua.
17 And Moshe sent them to spy out the land of Kanaan,
and said to them, Go up this way southward, and go up
into the mountain:
18 And see the land, what it is; and the people that dwell
there, whether they be strong, or weak, few, or many;
19 And what the land is that they dwell in, whether it be
tov, or bad; and what cities there are that they dwell in,

436 ***See footnote for Num. 32:12.***
437 ***Joshua was an Efrayimite, not a Jew.***
438 ***These two spies were the true witnesses from the 12, to establish the matter of*** 𐤉𐤄𐤅𐤄***'s good report in the earth. The same holds true today. Efrayim proclaims the Son of*** 𐤉𐤄𐤅𐤄***, and Judah proclaims the Torah of*** 𐤉𐤄𐤅𐤄***, thereby confirming*** 𐤉𐤄𐤅𐤄***'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*** 𐤉𐤄𐤅𐤄***'s purposes. Joshua was from Efrayim and Caleb from Judah.***

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
Hittites, 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
eats up its inhabitants; and all the people that we saw in it
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.

Chapter 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 יהוה 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 ה׳ 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 ה׳, neither fear the people of the land; for they are lechem for us: their defense is departed from them, and ה׳ is with us: fear them not.

10 But the entire congregation wanted to stone them with stones. And the tifereth of ה׳ appeared in the Tabernacle of the congregation before all the children of Yisrael.

11 And ה׳ said to Moshe, How long will this people provoke Me? And how long will it be until they believe Us[439], 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[440] and mightier than they are.

13 And Moshe said to ה׳, 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 ה׳ are among this people, that You ה׳ 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 ה׳ was 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 ה׳ be great, according as You have spoken, saying,

18 ה׳ 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.

20 And ה׳ said, I have pardoned according to your word:[441][442]

21 But as truly as I live, all the earth shall be filled with the tifereth of ה׳.

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.

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439 ***HaAminu Believe Us - Plurality of ה׳.***

440 ***Yisrael often called a goy, so why should it surprise some that goyim, or Efrayimites can also be Yisraelites?***

441 ***Unmerited Favor***

442 ***This does not negate the need for blood atonement as the Judeo-Christians claim. Rather it reinforces the need for it. As seen in the Good News, it was ה׳'s Word that pardoned Yisrael after it became flesh in the person of Yahshua. The word Moses spoke here was quoting ה׳'s word back to Him as found in Exodus. So we see here that ה׳ pardoned Yisrael by His Word back then, just as He does now.***

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 ִִִ֯֯֯ 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 ִִִ֯֯֯, 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.[443]
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 ִִִ֯֯֯ 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 ִִִ֯֯֯.
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 ִִִ֯֯֯ has promised: for we have sinned.
41 And Moshe said, Why do you now still transgress the command of ִִִ֯֯֯? But it shall not prosper.
42 Go not up, for ִִִ֯֯֯ 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 ִִִ֯֯֯, therefore ִִִ֯֯֯ will not be with you.
44 But they presumed to go up to the hill top: nevertheless the Ark of the Testimony of ִִִ֯֯֯, 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.

Chapter 15

And ִִִ֯֯֯ 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 ִִִ֯֯֯, a burnt offering, or a sacrifice in performing a vow, or in a

443 ***Mercy.***

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
shall do.
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 יהוה.
16 One Torah and one ordinance shall be for you, and for
the ger that sojourns with you.[444]
17 And יהוה 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 יהוה.
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 יהוה a
terumah offering in your generations.
22 And if you have erred, and not observed all these
mitzvoth, which יהוה has spoken to Moshe,
23 Even all that יהוה has commanded you by the hand of
Moshe, from the day that יהוה 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 יהוה, 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

444 ***The only unifying truth for believers in both covenants.***

their offering, a sacrifice made by fire to יהוה, and their
sin offering before יהוה, 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 יהוה, 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
יהוה; and that being shall be cut off from among his
people.
31 Because he has despised the word of יהוה, and has
broken His command, that being shall utterly be cut off; his
iniquity shall be upon him.[445]
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 יהוה 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 יהוה
commanded Moshe.
37 And יהוה spoke to Moshe, saying,
38 Speak to the children of Yisrael, and tell them that they
are to make tzitziyot 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 יהוה, 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.[446]
41 I am יהוה your Elohim, who brought you out of the
land of Mitzrayim, to be your Elohim: I am יהוה your Elohim.

Chapter 16

Now Korach, the son of Izhar, the son of Kohath, the
son of Lewi, and Dathan and Aviram, the sons of Eliav,
and On, the son of Peleth, 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

445 ***Until the following Day of Atonement, when all sins both intentional and unintentional were covered.***
446 ***See Special Study #32***

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 Lewi.
8 And Moshe said to Korach, Hear, I ask you, you sons of Lewi:
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 Lewi with you: and now you seek the priesthood also?
11 For which cause both you and all your company are gathered together against יהוה: 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 יהוה, 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 יהוה with Aharon tomorrow:
17 And take every man his censer, and put incense in it, and bring it before יהוה 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 tifereth of יהוה appeared to all the congregation.
20 And יהוה 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 יהוה 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 יהוה 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 ה׳ has not sent me.
30 But if ה׳ 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 ה׳.
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 ה׳, and consumed the two hundred fifty men that offered incense.
36 And ה׳ 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 ה׳, therefore they are kadosh: and they shall be an ot to the children of Yisrael.
39 And El-Azar the kohen took the brazen 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 ה׳; that he be not like Korach, and as his company: as ה׳ 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 ה׳.
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 ה׳ appeared.
43 And Moshe and Aharon came before the Tabernacle of the congregation.
44 And ה׳ 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 ה׳; 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.

Chapter 17

And ה׳ 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 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *to all the children of Yisrael: and they looked, and took every man his rod.*
10 And 𐤉𐤄𐤅𐤄 *said to Moshe, Bring Aharon's rod again before the testimony, to be kept as an ot 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 𐤉𐤄𐤅𐤄 *commanded him, so he did.*
12 And the children of Yisrael spoke to Moshe, saying, See, we die, we perish, we all perish.
13 Whoever comes anywhere near to the Tabernacle of 𐤉𐤄𐤅𐤄 *shall die: Will we ever stop perishing?*

Chapter 18

And 𐤉𐤄𐤅𐤄 *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.[447]
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 𐤉𐤄𐤅𐤄,[448] *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.

447 ***To perform high priestly duties.***
448 ***Yisrael's righteous leaders are servants given as a gift from*** 𐤉𐤄𐤅𐤄 ***to bring you into all truth.***

8 And יהוה 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 leolam-
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 יהוה,
I have given to you.
13 And whatever is first ripe in the land, which they shall
bring to יהוה, 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 pehters the womb in all flesh, which
they bring to יהוה, whether it is of men, or beasts, shall
be yours: nevertheless the bachor 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 dahm upon the altar, and
shall burn their fat for an offering made by fire, for a
sweet fragrance to יהוה.
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 יהוה, have I given you, and
your sons and your daughters with you, by a chuk leolam-
va-ed: it is a brit of salt le-olam-va-ed
before יהוה to you and to your zera with you.
20 And יהוה 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 יהוה, 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 יהוה 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 𐤉𐤄𐤅𐤄, 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 fullness of the winepress.
28 So you also shall offer a terumah offering to 𐤉𐤄𐤅𐤄 of all your ma'aser, that you receive from the children of Yisrael; and you shall give 𐤉𐤄𐤅𐤄's terumah offering to Aharon the kohen.
29 Out of all your gifts you shall offer every terumah offering to 𐤉𐤄𐤅𐤄, 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.

Chapter 19

And 𐤉𐤄𐤅𐤄 spoke to Moshe and to Aharon, saying,
2 This is the ordinance of the Torah which 𐤉𐤄𐤅𐤄 has commanded, saying, Speak to the children of Yisrael, that they bring you a red heifer without blemish, in which is no defect, and upon which never came a yoke:
3 And you shall give it to El-Azar the kohen, that he may bring it outside the camp, and one shall slay it before him:
4 And El-Azar the kohen shall take of its dahm with his finger, and sprinkle of its dahm directly before the Tabernacle of the congregation seven times:
5 And one shall burn the heifer in his sight; its skin, and its flesh, and its dahm, with its dung, shall he burn:
6 And the kohen shall take cedarwood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.
7 Then the kohen shall wash his clothes, and he shall bathe his body in mayim, and afterward he shall come into the camp, and the kohen shall be unclean until the evening.
8 And he that burns it shall wash his clothes in mayim, and bathe his body in mayim, and shall be unclean until the evening.
9 And a man that is clean shall gather up the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the children of Yisrael for the mayim of separation: it is for purification from sin.
10 And he that gathers the ashes of the heifer shall wash his clothes, and be unclean until the evening: and it shall be to the children of Yisrael, and to the ger that sojourns among them, for a law le-olam-va-ed.
11 He that touches the dead body of any man shall be unclean seven days.
12 He shall purify himself with mayim on the third day, and on the seventh day he shall be clean: but if he does not purify himself on the third day, then on the seventh day he shall not be clean.
13 Whosoever touches the body of any man that is dead, and purifies not himself, defiles the Tabernacle of 𐤉𐤄𐤅𐤄; and that being shall be cut off from Yisrael: because the mayim of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.
14 This is the Torah, of when a man dies in a tent: all that

come into the tent, and all that is in the tent, shall be
unclean seven days.
15 And every open vessel, which has no covering fastened
upon it, is unclean.
16 And whoever touches one that is slain with a sword in
the open fields, or a dead body, or a bone of a man, or a
grave, shall be unclean seven days.
17 And for an unclean person they shall take of the ashes
of the burned heifer of purification for sin, and running
mayim shall be put into a vessel:
18 And a clean person shall take hyssop, and dip it in the
mayim, and sprinkle it upon the tent, and upon all the
vessels, and upon the persons that were there, and upon
him that touched a bone, or one slain, or one dead, or a
grave:
19 And the clean person shall sprinkle upon the unclean
on the third day, and on the seventh day: and on the
seventh day he shall purify himself, and wash his clothes,
and bathe himself in mayim, and shall be clean at
evening.
20 But the man that shall be unclean, and shall not purify
himself, that being shall be cut off from among the
congregation, because he has defiled the Kadosh-Place of
ה׳: the mayim of separation has not been sprinkled
upon him; he is unclean.
21 And it shall be a perpetual chuk to them; that he that
sprinkles the mayim of separation shall wash his clothes;
and he that touches the mayim of separation shall be
unclean until evening.
22 And anything the unclean person touches shall be
unclean; and the being that touches him shall be unclean
until evening.

Chapter 20

Then came the children of Yisrael, even the whole
congregation, into the desert of Tzin in the first month:
and the people stayed in Kadesh; and Miryam died there,
and was buried there.
2 And there was no mayim for the congregation: and they
gathered themselves together against Moshe and against
Aharon.
3 And the people contended with Moshe, and spoke,
saying, Would to Elohim that we had died when our
brothers died before ה׳!
4 And why have you brought up the congregation of ה׳
into this wilderness, that we and our cattle should die
here?
5 And why have you made us to come up out of
Mitzrayim, 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 ה׳ appeared to them.
7 And ה׳ 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.[449]
9 And Moshe took the rod from before ה׳, 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?

449 ***The Father's care for Yisrael.***

11 And Moshe lifted up his hand, and with his rod he smote the Rock twice:[450] and the mayim came out abundantly, and the congregation drank, and their beasts also.
12 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, 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 Mitzrayim, and we had dwelt in Mitzrayim a long time; and the Mitzrim did evil to us, and to our ahvot:
16 And when we cried to 𐤉𐤄𐤅𐤄, He heard our voice, and sent a Malach, and has brought us out of Mitzrayim: 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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.

Chapter 21

450 ***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 𐤉𐤄𐤅𐤄, a grievous sin that 𐤉𐤄𐤅𐤄 calls a failure to set Him apart, by revealing His plan as something different than it would actually one day be.***

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 ִיהוָה, and said, If You will
indeed deliver this people into my hand, and then I will
utterly destroy their cities.
3 And ִיהוָה listened to the voice of Yisrael, and delivered
up the Kanaanites; 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 Mitzrayim 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 ִיהוָה 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 ִיהוָה, and against you;
ask ִיהוָה, that He may take away the serpents from us.
And Moshe made tefillah for the people.
8 And ִיהוָה 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.
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
Ovoth.
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 ִיהוָה,[451]
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 ִיהוָה had spoken to Moshe, Gather the people
together, and I will give them mayim.
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.
And from the wilderness they went to Mattanah:
19 And from Mattanah to Nahali-El: and from Nahali-El
to Bamoth:
20 And from Bamoth in the valley, that is in the country
of Moav, to the top of Pisgah, 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

451 ***A copy of part of this is found in the DSS: 1QM, 4Q491-496.***

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:
28 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.
29 Woe to you, Moav! you are undone, O people of
Chemosh: he has given his sons that escaped, and his
daughters, into captivity to Sichon melech of the
Amorites.
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
villages of it, and drove out the Amorites that were there.
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 יהוה 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.

Chapter 22

And the children of Yisrael set forward, and camped
in the plains of Moav on this side of the Yarden by
Yericho.2 And Balak the son of Tzippor saw all that Yisrael had
done to the Amorites.
3 And Moav was very afraid of the people, because they
were many: [452]
and Moav was distressed because of the
children of Yisrael.
4 And Moav said to the zechanim of Midyan, Now shall
this company lick up all that are around us, as the ox licks
up the grass of the field. And Balak the son of Tzippor
was melech of the Moavites at that time.
5 He sent messengers therefore to Bilam the son of Beor
at Pethor, which is by the river of the land of the children
of his people, to call him, saying, See, there is a people
come out from Mitzrayim: see, they cover the face of the earth, and they abide opposite me:[453]
6 Come now therefore, I ask you, curse for me this
people; for they are too mighty for me: perhaps I shall
prevail, that we may smite them, and then I may drive
them out of the land: for I know that he whom you bless
is blessed, and he whom you curse is cursed.
7 And the zechanim of Moav and the zechanim of
Midyan departed with the rewards of divination in their
hand; and they came to Bilam, and spoke to him the

452 ***Large multitudes.***
453 ***Funny how pagans can see Yisrael's blessing of filling the earth, even in those days.***

words of Balak.
8 And he said to them, Stay here this night, and I will
bring you word again, as יהוה shall speak to me: and the
leaders of Moav stayed with Bilam.
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,[454]
and they dwell next to me.[455]
Come now, curse them; perhaps I then shall 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 יהוה 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 Balak 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 Balak would give me his bayit full of silver and gold, I
cannot go beyond the word of יהוה my Elohim, to do
less, or more.
19 Now therefore, I ask you, stay here also tonight, that I
may know what more יהוה will say to me.
20 And Elohim came to Bilam at night, and said to him, If
the men come to call you, rise up, and go with them; but
only the word that I shall say to you, that shall you do.
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-יהוה[456]
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 of יהוה 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 of יהוה 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 of יהוה, she
thrust herself to the wall, and crushed Bilam's foot against
the wall: and he smote her again.
26 And the Malach of יהוה 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 of יהוה, she fell
down under Bilam: and Bilam's anger was lit, and he
smote the donkey with his staff.
28 And יהוה 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

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454 ***Probably the largest nation numerically speaking in the ancient world. All their enemies from Egypt to Edom and here to Moab recognized this fact.***
455 ***DSS, LXX.***
456 ***Yahshua, or Metatron, "the Guardian" of Yisrael.***

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 יהוה opened the eyes of Bilam, and he saw the Malach of יהוה standing in the derech, and His sword drawn in His hand: and he bowed down his head, and fell flat on his face.[457]
32 And the Malach of יהוה 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 of יהוה, 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 of יהוה said to Bilam, Go with the men: but only the word that I shall speak to you, that you shall speak.[458] *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.[459]
39 And Bilam went with Balak, and they came to Kiryath-Huzoth.
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.

Chapter 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 יהוה 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 a bullock and a ram.
5 And יהוה 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.

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457 ***Further proof that this is Metatron, the Guardian of Yisrael, or the Son of Yah. Here He receives worship.***
458 ***Here this Angel/Malach speaks יהוה's word with authority, delivering it in the first person.***
459 ***The same Elohim that was the Malach/Angel that met him, and guarded Yisrael from a curse.***

8 How shall I curse, whom El has not cursed? Or, how
shall I rage, at those whom 𐤉𐤄𐤅𐤄 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.[460]
10 Who can count the dust of Yaakov, and the number of
the fourth part of Yisrael?[461]
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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 there.
16 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 spoken?
18 And he took up his mishle, and said, Rise up, Balak,
and hear; listen to me, you son of Tzippor:
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?
Or, has He spoken, and shall He not make it tov?
20 See, I have received an order to bless: and He has
blessed; and I cannot reverse it.
21 He has not beheld iniquity in Yaakov, neither has He
seen perverseness in Yisrael: 𐤉𐤄𐤅𐤄 his Elohim is with
him, and the shout of a Melech is among them.[462]
22 El brought them out of Mitzrayim; He has as it were
the strength of a wild ox.[463]
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![464]
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

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460 ***Despite the prophet's madness and greed, 𐤉𐤄𐤅𐤄 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.***

461 ***Here 𐤉𐤄𐤅𐤄'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.***

462 ***A Messianic prophecy that one day 𐤉𐤄𐤅𐤄 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.***

463 ***A wild ox, with strength in two horns, to push the people of Jacob to the ends of the earth.***

464 ***Divination cannot work against Yisrael, since Yisrael's Torah forbids divination, and the people are guarded from it.***

of the prey, and drinks the dahm of the slain.[465]
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 יהוה 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 Elohim that you may curse them for me from there.[466]
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.

Chapter 24

And when Bilam saw that it pleased יהוה 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![467]
6 As the valleys are they spread out, as gardens by the river's side, as the eytzim of aloes that יהוה 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 Agag, and his malchut shall be exalted.[468]
8 El brought him out of Mitzrayim; 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.[469]
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.[470]
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, יהוה has kept you back from honor.
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 יהוה, to do either tov, or bad of my own mind; but what יהוה says, that will I speak?

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465 ***A prophecy of Yisrael's powerful and overwhelming entry into the Promised Land.***
466 ***Pagan practice of associating access to their mighty ones, by shifting places of worship as we find in John chapter 4.***
467 ***Mah tovu ohalecha Yaakov mishkenotecha Yisrael. The famous liturgy is taken from here.***
468 ***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 יהוה's Son the Messiah, whose kingdom is an everlasting kingdom.***
469 ***Military strength of many latter-day Yisraelite nations.***
470 ***A renewal of the promise to the patriarchs.***

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.[471]
18 And Edom shall be a possession, Seir also shall be a possession, even his enemies;[472] *and Yisrael shall do valiantly.*[473]
19 Out of Yaakov shall He come that shall have dominion, and shall destroy the remains of the city.
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.[474]
21 And he looked on the Qeynites, and took up his mishle, and said, Strong is your dwelling place, and you put your nest in a rock.
22 Nevertheless the Qeynite shall be wasted, until Ashshur shall take you captive.[475]
23 And he made up his mishle, and said, Oy! who shall live when El imposes this![476]
24 And ships shall come from the coast of Chittim,[477] *and shall afflict Ashshur; and shall afflict the other bank*[478] *as well; they also*[479] *shall perish le-olam-va-ed.*
25 And Bilam rose up, and went and returned to his place: and Balak also went his way.

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471 ***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 endtime kingdom and subdue all יהוה'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.***
472 ***Yisrael shall even rule over Edom's enemies in the kingdom.***
473 ***See note on verse 17.***
474 ***Yisrael's enemies wind up with the curses.***
475 ***A prophecy of Efrayim-Yisrael's exile into Assyria and control over Canaan until then.***
476 ***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.***
477 ***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.***
478 ***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 USAUK-European western nation coalition will destroy the anti-moshaich forces, so that יהוה will destroy both banks of the Euphrates River, once part of both ancient Assyria and Babylon, through the human weapons of His indignation.***
479 ***Assyria and Babylon, or both banks.***

Chapter 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[480]: and the anger
of יהוה was lit against Yisrael.
4 And יהוה said to Moshe, Take all the heads of the
people, and hang them up before
יהוה before the sun, that
the fierce anger of יהוה 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 Pinchus, 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;
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 יהוה 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.[481]
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
people, the leader of a bayit of ahvot in Midyan.
16 And יהוה 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 a leader of Midyan, their sister,
who was slain in the day of the plague because of the
matter of Peor.

Chapter 26

And it came to pass after the plague that יהוה 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 יהוה commanded Moshe and the children of
Yisrael, who went out of the land of Mitzrayim.

480 ***Baal Peor, is the fallen angel Baalphegor who they worshipped.***

481 ***The law against Miscegenation is clear; Pinchus was given an eternal priesthood as a reward for enforcing that law.***

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 Hetzron, the mishpacha of the Hetzronites: 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 ִיהוָה:
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 Haggi, the mishpacha
of the Haggites: of Shuni, the mishpacha of the Shunites:
16 Of Ozni, the mishpacha of the Oznites: of Eri, the
mishpacha of the Erites:
17 Of Arod, the mishpacha of the Arodites: of Areli, the
mishpacha of the Arelites.
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 Peretz, the
mishpacha of the Peretzites: of Zerach, the mishpacha of
the Zerachites.
21 And the sons of Peretz were; of Hetzron, the
mishpacha of the Hetzronites: 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 Tolaites: of Pua, the
mishpacha of the Punites:
24 Of Yashuv, the mishpacha of the Yashuvites: 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
Sered, the mishpacha of the Sardites: of Elon, the
mishpacha of the Elonites: of Yahle-El, the mishpacha of
the Yahleelites.
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
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 Hepher, the mishpacha of the Hepherites.
33 And Tzelophehad the son of Hepher 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 Menashsheh, 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 mishpachot.
38 The sons of Benyamin after their mishpachot: of Bela,
the mishpacha of the Belaites: of Ashvel, 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 mishpachot:
and they that were numbered of them were forty five
thousand six hundred.
42 These are the sons of Dan after their mishpachot: of
Shuham, the mishpacha of the Shuhamites. These are the
mishpachot of Dan after their mishpachot.
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 mishpachot: of
Yimna, the mishpacha of the Yimnahites: of Yishwi, 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 mishpachot: 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 mishpachot: and they that were numbered of them
were forty five thousand four hundred.
51 These were the numbered of the children of Yisrael,
six hundred one thousand seven hundred thirty.
52 And ִיְהָוה spoke to Moshe, saying,
53 Unto these the land shall be divided for an inheritance
according to the number of names.
54 To many you shall give the greater inheritance, and to
few you shall give the smaller inheritance: to each one
shall their inheritance be given according to those that
were numbered of them.
55 But the land shall be divided by lot; according to the
names of the tribes of their ahvot they shall inherit it.
56 According to the lot shall the possession of it be
divided between many and few.
57 And these are they that were numbered of the Lewiym

after their mishpachot: of Gershon, the mishpacha of the
Gershonites: of Kohath, the mishpacha of the Kohathites:
of Merari, the mishpacha of the Merarites.
58 These are the mishpachot of the Lewiym: the
mishpacha of the Livnites, the mishpacha of the
Hevronites, the mishpacha of the Mahlites, the mishpacha
of the Mushites, the mishpacha of the Korathites: And
Kohath begat Amram.
59 And the name of Amram's wife was Yocheved, the
daughter of Lewi, who was born to Lewi in Mitzrayim:
and to Amram she bore Aharon and Moshe, and Miryam
their sister.
60 And to Aharon was born Nadav, and Avihu, El-Azar,
and Ithamar.
61 And Nadav and Avihu died, when they offered strange
fire before ִיהוָה.
62 And those that were numbered of them were twenty
three thousand, all males from a month old and upward:
for they were not numbered among the children of
Yisrael, because there was no inheritance given them
among the children of Yisrael.
63 These are those that were numbered by Moshe and El-
Azar the kohen, who numbered the children of Yisrael in
the plains of Moav by the Yarden near Yericho.
64 But among these there was not a man of them whom
Moshe and Aharon the kohen numbered, when they
numbered the children of Yisrael in the wilderness of
Senai.
65 For ִיהוָה had said of them, They shall surely die in the
wilderness. And there was not left a man of them, except
Kalev the son of Yephunneh, and Yahoshua the son of
Nun.

Chapter 27

Then came the daughters of Tzelophehad, the son of
Hepher, the son of Gilad, the son of Machir, the son of
Menashsheh, of the mishpachot of Menashsheh the son of
Yoseph: and these are the names of his daughters;
Mahlah, Noah, and Hoglah, and Milcah, and Tirtzah.
2 And they stood before Moshe, and before El-Azar the
kohen, and before the leaders and the entire congregation,
by the door of the Tabernacle of the congregation, saying,
3 Our abba died in the wilderness, and he was not in the
company of them that gathered themselves together
against ִיהוָה in the company of Korach; but died in his
own sin, and had no sons.
4 Why should the name of our abba be done away from
among his mishpacha, because he had no son? Give to us
therefore a possession among the brothers of our abba.
5 And Moshe brought their cause before ִיהוָה.
6 And ִיהוָה spoke to Moshe, saying,
7 The daughters of Tzelophehad 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.[482][483]
9 And if he has no daughter, then you shall give his
inheritance to his brothers.
10 And if he has no brothers, then you shall give his
inheritance to his abba's brothers.
11 And if his abba has no brothers, then you shall give

482 ***See Special Study #8***
483 ***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.***

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 𐤉𐤄𐤅𐤄 commanded Moshe.
12 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, saying,
16 Let 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄 be not as sheep who have no shepherd.
18 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄: 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 commanded by the hand of Moshe.

Chapter 28

And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄; 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 shacrit, 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 𐤉𐤄𐤅𐤄.
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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄.
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.[484]
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:
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 יהוה: 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 יהוה, 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 יהוה; 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.

Chapter 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 יהוה; 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

484 ***Labor, normal labor and labor for pay.***

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, 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 offering 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 𐤉𐤄𐤅𐤄: 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 commanded Moshe.

Chapter 30

And Moshe spoke to the heads of the tribes
concerning the children of Yisrael, saying, This is the
thing that 𐤉𐤄𐤅𐤄 has commanded.
2 If a man vows a vow to 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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.[485]
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.

Chapter 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 spoil
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

485 ***This is the true Yisraelite concept of binding and loosing spoken of by Yahshua. To bind means to disallow. To loose means to allow.***

hundreds, who came from the battle.
15 And Moshe said to them, Have you saved all the
women alive?
16 See, these caused the children of Yisrael, through the
counsel of Bilam, to commit trespass against יהוה in the
matter of Peor, and there was a plague among the
congregation of יהוה.
17 Now therefore kill every male among the little ones,
and kill every woman that has known a man by lying with
him.
18 But all the female children, that have not known a man
by lying with him, keep alive for yourselves.
19 And abide outside the camp seven days: whoever has
killed any person, and whoever has touched any slain,
purify both yourselves and your captives on the third day,
and on the seventh day.
20 And purify all your raiment, and all that is made of
skins, and all work of goats' hair, and all things made of
wood.
21 And El-Azar the kohen said to the men of war who
went to the battle, This is the ordinance of the Torah that
יהוה commanded Moshe;
22 Only the gold, and the silver, the brass, the iron, the
tin, and the lead,
23 Everything that may abide in the fire, you shall make it
go through the fire, and it shall be clean: nevertheless it
shall be purified with the mayim of separation: and all
that passes not through the fire you shall make go through
the mayim.
24 And you shall wash your clothes on the seventh day,
and you shall be clean, and afterward you shall come into
the camp.
25 And יהוה 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 יהוה 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 יהוה.
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 Lewiym, who keep the duty of the
Tabernacle of יהוה.
31 And Moshe and El-Azar the kohen did as יהוה
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:
37 And יהוה's tribute of the sheep was six hundred
seventy five.
38 And the cattle were thirty six thousand; of which
יהוה's tribute was seventy-two.
39 And the donkeys were thirty thousand five hundred; of
which יהוה's tribute was sixty one.
40 And the persons were sixteen thousand; of which
יהוה's tribute was thirty-two persons.
41 And Moshe gave the tribute, which was יהוה's kadosh
offering, to El-Azar the kohen, as יהוה commanded
Moshe.

42 And of the children of Yisrael's half, which Moshe
divided from the men that were at war,
43 Now the half that belonged to the congregation was
three hundred thirty seven thousand five hundred sheep,
44 And thirty six thousand cattle,
45 And thirty thousand five hundred donkeys,
46 And sixteen thousand persons;
47 Even from the children of Yisrael's half, Moshe took
one portion of fifty, both of man and of beast, and gave
them to the Lewiym, who kept the duty of the Tabernacle
of ֹיהוָה; as ֹיהוָה commanded Moshe.
48 And the officers, who were over thousands of the
army, the captains of thousands, and captains of hundreds,
came near to Moshe:
49 And they said to Moshe, Your avadim have taken the
census of the men of war who are under our duty, and
there lacks not one man among us.
50 We have therefore brought an offering for ֹיהוָה, what
every man has gotten, of jewels of gold, chains, and
bracelets, rings, earrings, and tablets, to make a keporah
for our beings before ֹיהוָה.
51 And Moshe and El-Azar the kohen took the gold from
them, even all the fashioned jewels.
52 And all the gold of the offering that they offered up to
ֹיהוָה, from the captains of thousands, and of the captains
of hundreds, was sixteen thousand seven hundred fifty shekels.
53 For the men of war had taken spoil, every man for
himself.
54 And Moshe and El-Azar the kohen took the gold of the
captains of thousands and of hundreds, and brought it into
the Tabernacle of the congregation for a memorial for the
children of Yisrael before ֹיהוָה.

Chapter 32

Now the children of Reuven and the children of Gad
had a very great multitude of cattle: and when they saw
the land of Yazer, and the land of Gilad, that the place
was a tov place for cattle;
2 The children of Gad and the children of Reuven came
and spoke to Moshe, and to El-Azar the kohen, and to the
leaders of the congregation, saying,
3 Ataroth, and Divon, and Yazer, and Nimrah, and
Cheshbon, and Elealeh, and Shevam, and Nevo, and
Beon,
4 Even the country which ֹיהוָה smote before the
congregation of Yisrael, is a land for cattle, and your
avadim have cattle:
5 Therefore, they said, If we have found favor in your
sight, let this land be given to your avadim for a
possession, and bring us not over the Yarden River.
6 And Moshe said to the children of Gad and to the
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 ֹיהוָה 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 ֹיהוָה
had given them.
10 And ֹיהוָה'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,[486]
and Yahoshua the son of Nun: for they have wholly
followed 𐤉𐤄𐤅𐤄.
13 And 𐤉𐤄𐤅𐤄'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 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄 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.[487]
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 𐤉𐤄𐤅𐤄 to war,
21 And will go all of you armed over the Yarden before
𐤉𐤄𐤅𐤄, until He has driven out His enemies from
before Him,
22 And the land shall be subdued before 𐤉𐤄𐤅𐤄: then
afterward you shall return, and be guiltless before 𐤉𐤄𐤅𐤄,
and before Yisrael; and this land shall be your possession
before 𐤉𐤄𐤅𐤄.
23 But if you will not do so, see, you will have sinned
against 𐤉𐤄𐤅𐤄: and be sure your sin will find you out.[488]
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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, 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 𐤉𐤄𐤅𐤄 has said to your avadim, so
will we do.

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486 ***Caleb's father was a Japethite slave of the Kenizites, thus of Abrahamic stock.***

487 ***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.***

488 ***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 𐤉𐤄𐤅𐤄 will expose that sin for what it is.***

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 Yogvehah,
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 Ba'al-Meon - their
names being
changed - and Shivmah: 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.

Chapter 33

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.
2 And Moshe wrote their goings out
according to their
journeys by the command of יהוה:
and these are their
journeys according to their starting
points.
3 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.
4 For the Mitzrim buried all their
bachor, which יהוה had
smitten among them: upon their elohim
also יהוה
executed mishpatim.
5 And the children of Yisrael moved
from Raamses, and
camped in Sukkot.
6 And they departed from Sukkot, and
camped in Etham,
which is on the edge of the wilderness.
7 And they moved from Etham, and
turned again to Pnai-
Hachiroth, which is before Ba'al-
Tzephon: and they
camped before Migdol.
8 And they departed from Pnai-
Hachiroth, 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.
9 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.
10 And they moved from Eylim, and
encamped by the
Sea Of Reeds.
11 And they took their journey from the
Sea Of Reeds,
and encamped in the wilderness of
Tzin.
12 And they took their journey out of
the wilderness of
Tzin, and encamped in Dophkah.
13 And they departed from Dophkah,
and encamped in
Alush.
14 And they moved from Alush, and
encamped at
Rephidim, where there was no mayim
for the people to
drink.
15 And they departed from Rephidim,
and camped in the
wilderness of Senai.
16 And they moved from the desert of
Senai, and camped

at Kivroth-Hattaavah.
17 And they departed from Kivroth-Hattaavah, and
encamped at Hatzeroth.
18 And they departed from Hatzeroth, and camped in
Rithmah.
19 And they departed from Rithmah, and camped at
Rimmon-Parez.
20 And they departed from Rimmon-Parez, and camped
in Livnah.
21 And they moved from Livnah, and camped at Rissah.
22 And they journeyed from Rissah, and camped in
Kehelathah.
23 And they went from Kehelathah, and camped in
Mount Shapher.
24 And they moved from Mount Shapher, and encamped
in Haradah.
25 And they moved from Haradah, and camped
in Makheloth.
26 And they moved from Makheloth, and encamped at
Tahath.
27 And they departed from Tahath, and camped at Tarah.
28 And they moved from Tarah, and camped in Mithcah.
29 And they went from Mithcah, and camped in
Hashmonah.
30 And they departed from Hashmonah, and encamped at
Moseroth.
31 And they departed from Moseroth, and camped in
Bene-Yaakan.
32 And they moved from Bene-Yaakan, and encamped at
Hor-Hagidgad.
33 And they went from Hor-Hagidgad, and camped in
Yotvathah.
34 And they moved from Yotvathah, and encamped at
Evronah.
35 And they departed from Evronah, and encamped at
Etzion-Gaver.
36 And they departed from Etzion-Gaver, and camped in
the wilderness of Tzin, which is Kadesh.
37 And they departed from Kadesh, and camped in Mount
Hor, at the edge of the land of Edom.
38 And Aharon the kohen went up into Mount Hor at the
command of יהוה, 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.
39 And Aharon was one hundred twenty three years old
when he died in Mount Hor.
40 And melech Arad the Kanaanite, which dwelt in the
south in the land of Kanaan, heard of the coming of the
children of Yisrael.
41 And they departed from Mount Hor, and camped in
Zalmonah.
42 And they departed from Zalmonah, and camped in
Punon.
43 And they departed from Punon, and camped in Ovoth.
44 And they departed from Ovoth, and camped in Iye-Ha-
Avarim, at the border of Moav.
45 And they departed from Iyim, and camped in Divon-
Gad.
46 And they departed from Divon-Gad, and encamped in
Almon-Divlathayim.
47 And they departed from Almon-Divlathayim, and
camped in the mountains of Avarim, before Nevo.
48 And they departed from the mountains of Avarim, and
camped in the plains of Moav by Yarden near Yericho.
49 And they camped by Yarden, from Beth-Yesimoth
even to Avel-Shittim in the plains of Moav.
50 And יהוה spoke to Moshe in the plains of Moav by the
Yarden River near Yericho, saying,
51 Speak to the children of Yisrael, and say to them,
When you pass over the Yarden into the land of Kanaan;
52 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:
53 And you shall dispossess the inhabitants of the land,

and dwell there: for I have given you the land to possess.
54 And you shall divide the land by lot for an inheritance
among your mishpachot: and to the larger you shall give
the greater inheritance, and to the fewer you shall give
the smaller inheritance: every man's inheritance shall be
in the place where his lot falls; according to the tribes of
your ahvot you shall inherit it.
55 But if you will not drive out the inhabitants of the land
from before you; then it shall come to pass, that those
which you let remain shall be thorns in your eyes, and
thorns in your sides, and shall distress you in the land in
which you will dwell.
56 Moreover it shall come to pass, that I shall do to you,
as I thought to do to them.

Chapter 34

And יהוה spoke to Moshe, saying,
2 Command the children of Yisrael, and say to them,
When you come into the land of Kanaan; this is the land
that shall fall to you for an inheritance, even the land of
Kanaan 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 Akravvim, 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
יהוה 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 יהוה spoke to Moshe, saying,
17 These are the names of the men who shall divide the
land among you: El-Azar 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 Yogli.
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,
Ahihud 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 יהוה commanded to divide the inheritance to the children of Yisrael in the land of
Kanaan.[489]

Chapter 35

And יהוה 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 shall they 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 יהוה spoke to Moshe, saying,
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.[490]

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489 ***In a theocracy, יהוה chooses, calls, and names the leadership Himself.***
490 ***Mercy.***

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 lying 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 יהוה dwell among the children of Yisrael.

Chapter 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, יהוה commanded my master to give the land for an inheritance by lot to the children of Yisrael: and my master was commanded by יהוה 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 יהוה, saying, The tribe of the sons of Yoseph have spoken well.

6 This is the thing which יהוה 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 mishpacha 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.[491]

10 Even as יהוה commanded Moshe, so did the daughters of Tzelophehad:[2]

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.

491 ***This principle is still vital to the restoration today.***

Devarim – Deuteronomy
To Our Forefathers Yisrael
Chapter 1

These are the words that Moshe spoke to kol Yisrael[492]
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 ה׳אלקיך had
given him in mitzvoth 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 Ashtaroth in Edrei:
5 Beyond Yarden, in the land of Moav, Moshe began to
declare this Torah, saying,
6 ה׳אלקינו 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 ה׳אלקיך swore to your ahvot, Avraham,
Yitzchak, and Yaakov, to give to them and to their zera
after them.
9 And I spoke to you at that time, saying, I am not able to
bear you alone by myself:
10 ה׳אלקיך your Elohim has multiplied you, and, see, you are
this day as the cochavim of the shamayim for multitude.
11 ה׳אלקי Elohim of your ahvot will make you a thousand
times more than you are now, and bless you, as He has
promised you![493]
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 ה׳אלקינו 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 ה׳אלקינו our Elohim does give to us.
21 See, ה׳אלקיך your Elohim has set the land before you: go

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492 ***An intense recital of many of the key benchmarks in our nation's history.***

493 ***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.***

up and possess it, as 𐤉𐤄𐤅𐤄 Elohim 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 𐤉𐤄𐤅𐤄 our Elohim gives us.
26 Nevertheless you would not go up, but rebelled against the mitzvah of 𐤉𐤄𐤅𐤄 your Elohim:
27 And you grumbled in your tents, and said, Because 𐤉𐤄𐤅𐤄 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 levim, 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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.
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 𐤉𐤄𐤅𐤄.
37 Also 𐤉𐤄𐤅𐤄 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.
41 Then you answered and said to me, We have sinned against 𐤉𐤄𐤅𐤄, we will go up and fight, according to all that 𐤉𐤄𐤅𐤄 our Elohim commanded us. And when you had girded on every man his weapons of war, you were ready to go up on the hill.
42 And 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄, 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
ה׳; but ה׳
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.

Chapter 2

Then we turned, and took our journey
into the
wilderness by the way of the Sea of
Reeds, as ה׳ spoke
to me: and we circled Mount Seir many
days.
2 And ה׳ 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 ה׳ your Elohim has blessed
you in all the works
of your hand: He knows your
wandering through this
great wilderness. These forty years
ה׳ your 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 ה׳ 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 ה׳ 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 thirtyeight
years; until all the generation of the
men of war
were consumed from among the camp,
as ה׳ swore
to them.
15 For indeed the hand of ה׳ 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 ה׳ 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:
Rephayim dwelt there in old times; and
the Ammonites
call them Zamzummims;
21 A people great, and many, and as
tall, as the Anakim;
but ה׳ 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 Hatzerim, 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
shamayim, who shall hear reports of you, and shall
tremble, and be in anguish because of you.[494]
26 And I sent messengers out of the wilderness of
Kedemoth to Sichon melech of Cheshbon with words of 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 ה׳אלהינו our Elohim gives us.
30 But Sichon melech of Cheshbon would not let us pass
by him: for ה׳אלהינו your Elohim hardened his ruach, and
made his lev obstinate, that He might deliver him into
your hand, as can be seen this day.
31 And ה׳אלהינו 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 ה׳אלהינו 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, and utterly
destroyed the men, and the women, and the little ones, of
every city, we left none to remain:
35 Only the cattle we took for a prey to ourselves, and the
spoil of the cities, that we took.
36 From Aroer, which is by the edge of the river of
Arnon, and from the city that is by the river, even to
Gilad, there was not one city too strong for us: ה׳אלהינו our
Elohim delivered all of them to us:
37 Only to the land of the children of Ammon you did not
come, nor to any place of the river Yavok, nor to the
cities in the mountains, nor to whatever ה׳אלהינו our Elohim
has forbidden us.

Chapter 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 ה׳אלהינו 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 ה׳אלהינו 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,

494 ***The whole world fears Yisrael's power, influence and might, now and forever more.***

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 two
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 Ravvath 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 Maachathi; 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, ה׳ 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 ה׳ has given rest to your brothers, as well as to
you, and until they also possess the land which ה׳ 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 ה׳ your Elohim has done to
these two melechim: so shall ה׳ do to all the malchutim
where you are going.
22 You shall not fear them: for ה׳ your Elohim He
shall fight for you.
23 And I pleaded with ה׳ at that time, saying,
24 O Master ה׳, 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 ה׳ was angry with me for your sakes, and would
not listen to me: and ה׳ said to me, Enough of that
already! Speak no more to Me about this matter.
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.

Chapter 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 your 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 your Elohim has destroyed them from among you.[495]
4 But you who cling to יהוה your Elohim are alive every one of you this day.
5 See, I have taught you chukim and mishpatim, even as יהוה my 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 your binah in the sight of the nations, who shall hear all these chukim, and say, Surely this great nation is a wise and understanding people.[496]
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 yourself, and shomer your being diligently, lest you forget the things which your eyes have seen, and lest they depart from your lev all the days of your chayim: but teach them to your sons, and your son's sons;
10 The day that you stood before יהוה your Elohim in Horev, when יהוה 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,[497] *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.[498]
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,
17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air,

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495 ***See footnote for Num. 25:3.***
496 ***Torah will separate us above all nations.***
497 ***The nation didn't see Yahshua, as did Moses.***
498 ***Symbolizing His Torah for the eventuality of both houses of Yisrael.***

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, even all the host of the shamayim, should be drawn to worship them, and serve them, which יהוה *your 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 *your 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 *your Elohim, which He made with you, and make yourself a graven image, or the likeness of any thing, that* יהוה *your Elohim has forbidden you.*
24 For יהוה *your Elohim is a consuming fire, even a jealous El.*[499]
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 *your 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 among the heathen,*[500] *where* יהוה *shall lead you.*
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.*[501]
30 When you are in great tribulation[502]*, and all these things have come upon you, even in the latter-days, then you shall make teshuvah to* יהוה *your Elohim, and shall be obedient to His voice.*
31 For יהוה *your Elohim is an El of rachamim, He will not forsake you, neither destroy you,*[503] *nor forget the brit of your ahvot, 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

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499 ***This warning later repeated to Renewed Covenant Yisrael.***
500 ***Few in recognizable numbers, not actual numbers since they will look and behave like heathen.***
501 ***Always the answer.***
502 ***Generally any kind of tribulation, specifically the time of Jacob's Trouble, or the Great Tribulation.***
503 ***Efrayim has to exist and they cannot possibly disappear, or be lost. The same applies to Judah, since*** יהוה ***promised to never fully destroy any part of Yisrael.***

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
nation from the midst of another nation, by trials, by
signs, and by wonders, and by war, and by a mighty hand,
and by an outstretched Arm,[504]
and by great deeds,
according to all that יהוה your Elohim did for you in
Mitzrayim before your eyes?
35 To you it was shown, that you might know that יהוה
He is Elohim; there is none else beside Him.
36 Out of the shamayim He made you to hear His voice,
that He might instruct you: and upon earth He showed
you His great fire; and you heard His words out of the
midst of the fire.
37 And because He loved your ahvot, 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 יהוה 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, which יהוה
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:[505]
43 Namely, Bezer in the wilderness, in the plain country,
of the Reuvenites; and Ramot in Gilad, of the Gadites;
and Golan in Bashan, of the Menashshites.
44 And this is the Torah that Moshe set before the
children of Yisrael:
45 These are the testimonies, 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.

Chapter 5

And Moshe called kol Yisrael, and said to them, Hear,
O Yisrael, the chukim and mishpatim which I speak in
your hearing this day, that you may learn them, and
shomer, and do them.
2 יהוה our Elohim made a brit with us in Horev.
3 יהוה made not this brit with our ahvot, but with us, who
are all of us here alive this day.
4 יהוה talked with you panayim-el-panayim in the mount
out of the midst of the fire,
5 (I stood between יהוה and you at that time, to show you

504 ***A metaphoric expression referring to Yahshua as the right Arm of יהוה the Father.***
505 ***Unmerited favor.***

the Word of 𐤉𐤄𐤅𐤄:[506]
For you were afraid because of the
fire, and went not up into the mount)
saying,
6 I am 𐤉𐤄𐤅𐤄 your Elohim, who
brought you out of the
land of Mitzrayim, from the bayit of
slavery.
7 You shall have no other elohim before
My face.
8 You shall not make any graven
image, or any likeness
of any thing that is in the shamayim
above, or that is on
the earth beneath, or that is in the
mayim beneath the
earth:
9 You shall not bow down to them, nor
serve them: for I
𐤉𐤄𐤅𐤄 your Elohim am a jealous El,
visiting the iniquity of
the ahvot upon the children to the third
and fourth
generation of those who hate Me,
10 And showing rachamim to
thousands of those who
love Me and shomer My mitzvoth.
11 You shall not bring the Name of
𐤉𐤄𐤅𐤄 your Elohim to
vain emptiness:[507]
for 𐤉𐤄𐤅𐤄 will not hold him guiltless
that
brings His Name to vain emptiness.
12 Shomer Yom ha Shabbat to set it
apart, as 𐤉𐤄𐤅𐤄 your
Elohim has commanded you.
13 Six days you shall labor, and do all
your work:
14 But the seventh day is the Shabbat
of 𐤉𐤄𐤅𐤄 your
Elohim: in it you shall not do any work,
you, nor your
son, nor your daughter, nor your male
eved, nor your
female eved, nor your ox, nor your
donkey, nor any of
your cattle, nor the ger that is within
your gates; that your
male eved and your female eved may
rest as well as you.[508]
15 And remember that you were an
eved in the land of
Mitzrayim, and that 𐤉𐤄𐤅𐤄 your Elohim
brought you out
from there through a mighty hand and
by an outstretched
Arm: therefore 𐤉𐤄𐤅𐤄 your Elohim
commanded you to
shomer Yom ha Shabbat.
16 Honor your abba and your eema, as
𐤉𐤄𐤅𐤄 your Elohim
has commanded you; that your days
may be prolonged,
and that it may go well with you, in the
land that 𐤉𐤄𐤅𐤄
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 𐤉𐤄𐤅𐤄 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, 𐤉𐤄𐤅𐤄 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
will consume us: if we hear the voice of
𐤉𐤄𐤅𐤄 our Elohim
any more, then we shall die.
26 For who is there of all flesh, that has
heard the voice of
the living Elohim speaking out of the
midst of the fire, as
we have, and lived?

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506 ***Yahshua.***
507 ***Bring it to nothing.***
508 ***All Yisrael benefits from Torah.***

27 You go near, and hear all that
יהוה our Elohim shall
say: and speak to us all that יהוה our Elohim shall speak
to you; and we will listen to it, and do it.[509]
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 mitzvoth 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 mitzvoth, 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.

Chapter 6

Now these are the mitzvoth, 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 mitzvoth, 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, and shomer to do it; that it may be well
with you, and that you may increase mightily,[510]
as יהוה
Elohim of your ahvot has promised you, in the land that
flows with milk and honey.
4 Shema Yisrael: יהוה is our Elohim,
יהוה is Echad:[511]
5 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
they shall be as frontlets[512]
between your eyes.
9 And you shall write them upon the posts of your bayit,
and on your gates.[513]
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
great and tov cities, which you did not build,

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509 ***Yisrael always needed an intercessor, as they were unable, or unwilling to hear directly from יהוה. The same holds true today for both houses, for without Yahshua, neither house will hear clearly and without fear.***

510 ***Physical multiplicity.***

511 ***The Shema. יהוה is echad not yachid, meaning He is, and always will be, a plurality in divinity.***

512 ***Known today as tefillin, or phylacteries.***

513 ***Mezuzot, or scriptures put on the doorposts of all Yisraelite homes, as tradition, not command.***

11 And houses full of all tov things, which you filled not, and wells dug, which you did not dig, vineyards and olive eytzim, which you planted not; when you shall have eaten and are full;

12 Then beware lest you forget ה׳, who brought you forth out of the land of Mitzrayim, from the bayit of slavery.

13 You shall fear ה׳ your Elohim, and serve Him, and shall swear by His Name.[514]

14 You shall not go after other elohim, the elohim of the peoples who are all around you;

15 (For ה׳ your Elohim is a jealous El among you) lest the anger of ה׳ your Elohim be lit against you, and destroy you from off the face of the earth.

16 You shall not try ה׳ your Elohim, as you tried Him in Massah.

17 You shall diligently shomer the mitzvoth of ה׳ your 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 ה׳: that it may be well with you, and that you may go in and possess the tov land that ה׳ swore to your ahvot.

19 To cast out all your enemies from before you, as ה׳ has spoken.

20 And when your son asks you in times to come, saying, What do these testimonies, and chukim, and mishpatim mean, which ה׳ our Elohim has commanded you?

21 Then you shall say to your son, We were Pharaoh's avadim in Mitzrayim; and ה׳ brought us out of Mitzrayim with a mighty hand:

22 And ה׳ 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 ahvot.

24 And ה׳ commanded us to do all these chukim, to fear ה׳ our Elohim, for our tov always, that He might preserve us alive, as it is this day.

25 And it shall be our tzedakah, if we shomer to do all these mitzvoth before ה׳ our Elohim, as He has commanded us.[515]

Chapter 7

When ה׳ 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 Yevusites, seven nations greater and mightier than you;

2 And when ה׳ 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:[516]

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 ה׳ be lit against you, and destroy you suddenly.[517]

5 But this is how you shall deal with them; you shall

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514 ***For oaths.***

515 ***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.***

516 ***To guarantee set-apartness and victory.***

517 ***Israelites are not to intermarry with other peoples/tribes.***

destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.
6 For you are a kadosh people to 𐤉𐤄𐤅𐤄 *your Elohim: 𐤉𐤄𐤅𐤄 your Elohim has chosen you to be a special people to Himself, above all people that are upon the face of the earth.*
7 𐤉𐤄𐤅𐤄 did not set His love upon you, nor choose you, because you were more in number than any people; for you were the fewest of all peoples:[518]
8 But because 𐤉𐤄𐤅𐤄 loved you, and because He would keep the oath which He had sworn to your ahvot; therefore 𐤉𐤄𐤅𐤄 has brought you out with a mighty hand, and redeemed you out of the bayit of bondage, from the hand of Pharaoh melech of Mitzrayim.
9 Know that 𐤉𐤄𐤅𐤄 your Elohim, He is Elohim, the faithful El, who keeps His brit and rachamim with them that love Him and shomer His mitzvoth to a thousand generations;[519]
10 And repays them that hate Him to their face, to destroy them: He will not be slack to anyone that hates Him; He will repay him to his face.
11 You shall therefore shomer the mitzvoth, and the chukim, and the mishpatim, which I command you this day, to do them.
12 Therefore it shall come to pass, if you listen to these mishpatim, and shomer, and do them, that 𐤉𐤄𐤅𐤄 your Elohim shall keep with you the brit and the rachamim which He swore to your ahvot:
13 And He will love you, and bless you, and multiply you: He will also bless the fruit of your womb, and the fruit of your land, your corn, and your wine, and your oil, the increase of your cattle, and the flocks of your sheep, in the land which He swore to your ahvot to give you.
14 You shall be blessed above all peoples: there shall not be male, or female barren among you, or among your cattle.
15 And 𐤉𐤄𐤅𐤄 will take away from you all sickness, and will put none of the evil diseases of Mitzrayim, which you have seen, and know about, upon you; but will lay them upon all them that hate you.
16 And you shall consume all the peoples that 𐤉𐤄𐤅𐤄 your Elohim shall deliver for you; your eye shall have no pity upon them: neither shall you serve their elohim; for that will be a snare to you.
17 If you shall say in your lev, These nations are greater than I; how can I dispossess them?
18 You shall not be afraid of them: but shall well remember what 𐤉𐤄𐤅𐤄 your Elohim did to Pharaoh, and to all Mitzrayim;
19 The great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the outstretched Arm, whereby 𐤉𐤄𐤅𐤄 your Elohim brought you out: so shall 𐤉𐤄𐤅𐤄 your Elohim do to all the peoples whom you fear.
20 Moreover 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 your Elohim is among you, a Mighty-El and awesome.
22 And 𐤉𐤄𐤅𐤄 your Elohim will put out those nations before you little by little: you may not consume them at

518 ***Yisraelites were few at first prior to divine election.***

519 ***If a generation is 50 years, and 𐤉𐤄𐤅𐤄 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.***

once, lest the beasts of the field increase upon you.
23 But ה׳ 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 their name from under the shamayim: there shall no man be able to stand before you, until you have destroyed them.
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 ה׳ 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.

Chapter 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 ה׳ swore to your ahvot.
2 And you shall remember all the ways that ה׳ your Elohim 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 ה׳ 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 ה׳ your Elohim disciplines you.
6 Therefore you shall shomer the mitzvoth of ה׳ your Elohim, to have your halacha in His halachot, and to fear Him.
7 For ה׳ your Elohim brings you into a tov and spacious[520] land, a land of brooks of mayim, of fountains and depths that spring out of valleys and hills;
8 A land of wheat, and barley, and vines, and fig eytzim, and pomegranates; a land of olive oil, and honey;
9 A land where you shall eat lechem without scarceness, you shall not lack any thing in it; a land whose stones are iron, and out of whose hills you may dig brass.
10 When you have eaten and are full, then you shall bless ה׳ your Elohim for the tov land that He has given you.[521]
11 Beware that you forget not ה׳ 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;[522]
14 That your lev be lifted up, and you forget ה׳ your Elohim, who brought you forth out of the land of Mitzrayim, from the bayit of bondage;

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520 ***DSS, LXX.***
521 ***Proper "grace after meals." Hebrews say "grace" after meals, when they have fully experienced ה׳'s good provision. "Grace" before meals is not scriptural, though it is permitted to say a brief blessing, or thank you.***
522 ***According to promise.***

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 ה׳ 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 Avraham, to
Yitzchak and to Yaakov,[523]
as it is this day.
19 And it shall be, if you do in any manner forget ה׳
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 ה׳ destroyed before your
face, so shall you also perish; because you would not be
obedient to the voice of ה׳ your Elohim.

Chapter 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 ה׳ 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 ה׳ has said to you.
4 Do not say in your lev, after ה׳ your Elohim has cast
them out from before you, saying, For my tzedakah ה׳
has brought me in to possess this land: rather for the
wickedness of those nations ה׳ 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 ה׳ your Elohim does drive them out from before you, and that He may perform the
word which ה׳ swore to your ahvot, Avraham,
Yitzchak, and Yaakov.
6 Understand therefore, that ה׳ your Elohim does not
give you this tov land to possess it for your tzedakah; for
you are a stiff-necked people.
7 Remember, and don't forget, how you provoked ה׳
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 ה׳.
8 Also in Horev you provoked ה׳ to wrath, so that ה׳
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 ה׳ made
with you, then I dwelt in the mount forty days and forty
nights, I neither did eat lechem nor drink mayim:
10 And ה׳ delivered to me two tablets of stone written
with the finger of Elohim; and on them was written
according to all the words, which ה׳ spoke with you in
the mount out of the midst of the fire in the day of the congregation.

523 ***DSS, LXX.***

11 And it came to pass at the end of forty days and forty nights, that ה׳ gave me the two tablets of stone, even the tablets of the brit.
12 And ה׳ 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 ה׳ 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 ה׳ your Elohim, and had made a molded calf: you had turned aside quickly out of the halacha that ה׳ 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 ה׳, 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 ה׳, to provoke Him to anger.
19 For I was afraid of the anger and hot displeasure, with which ה׳ was angry against you to destroy you. But ה׳ heard me at that time also.
20 And ה׳ 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 ה׳ to wrath.
23 And when ה׳ sent you from Kadesh-Barnea, saying, Go up and possess the land that I have given you; then you rebelled against the command of ה׳ your Elohim, and you believed Him not, nor listened to His voice.
24 You have been rebellious against ה׳ from the day that I knew you.
25 So I fell down before ה׳ forty days and forty nights, as I fell down the first time; because ה׳ had said He would destroy you.
26 I made tefillah therefore to ה׳, and said, O Master ה׳, 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 ה׳ 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.

Chapter 10

At that time ה׳ 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 יהוה *spoke to you on the mount out of the midst of the fire in the day of the congregation: and* יהוה *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 יהוה *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 יהוה *separated the tribe of Lewi, to bear the Ark of the Testimony of* יהוה*, to stand before* יהוה *to attend to Him, and to bless in His Name, to this day.*[524]
9 Therefore Lewi has no part, or inheritance with his brothers; יהוה *is his inheritance, as* יהוה *your Elohim promised him.*
10 And I stayed in the mount, according to the first time, forty days and forty nights; and יהוה *heard me at that time also, and* יהוה *chose not to destroy you.*
11 And יהוה *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 יהוה *your Elohim require of you, but to fear* יהוה *your Elohim, to have your halacha in all His halachot, and to love Him, and to serve* יהוה *your Elohim with all your lev and with all your being,*
13 To shomer the mitzvoth of יהוה*, and His chukim, which I command you this day for your tov.*
14 See, the shamayim and the shamayim of shamayim belong to יהוה *your Elohim, the earth also, with all that is in it.*
15 Only יהוה *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 lev,[525] *and be no more stiff-necked.*
17 For יהוה *your Elohim is the Elohim of all mighty ones, and Master of all masters, a great El, mighty, and awesome, who shows no partiality, nor takes bribes:*
18 He does execute the mishpat of the fatherless and widow, and loves the ger, in giving him food and garments.
19 Love therefore the ger: for you were gerim in the land of Mitzrayim.[526]
20 You shall fear יהוה *your Elohim; Him shall you serve, and to Him shall you cleave, and swear by His Name.*
21 He is your tehilla, and He is your Elohim, that has done for you these great and awesome things, which your eyes have seen.
22 Your ahvot went down into Mitzrayim with seventy five persons;[527]

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524 ***How far we have fallen?***
525 ***Be born again O Yisrael! Known in Hebrew as brit ha lev.***
526 ***A word in due season for the House of Judah, as they welcome back returning Efrayim-Yisrael.***
527 ***Following the Torah of two, or more witnesses here,***

and now ה׳ your Elohim has made you
as the cochavim of the shamayim for multitude.[528]

Chapter 11

Therefore you shall love ה׳ your Elohim, and
shomer His charge, and His chukim, and His mishpatim,
and His mitzvoth, always.[529]
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 ה׳ 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 Mitzrayim to Pharaoh the melech of Mitzrayim, and to
all his land;
4 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 ה׳ has destroyed them to this day;
5 And what He did for you in the wilderness, until you
came into this place;
6 And what He did to Dathan and Aviram, the sons of
Eliav, the son of Reuven: how 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:
7 But your eyes have seen all the great acts of ה׳ which
He did.
8 Therefore shall you shomer all the mitzvoth which I
command you this day, that you may be strong and
multiply,[530]
and go in and possess the land, which you are
going to possess;
9 And to prolong your days in the land, which ה׳ 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, from which you came out, where you
sowed your zera, and watered it by foot, as a garden of herbs:
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 ה׳ your Elohim cares for: the eyes of ה׳
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 listen diligently to
My mitzvoth which I command you this day, to love ה׳
your Elohim, and to serve Him with all your lev and with all
your being,
14 That I will give you the rain of your land in its due season,
the first rain and the latter rain, that you may gather in your
corn, and your wine, and your oil.
15 And I will send grass in your fields for your cattle, that
you may eat and be full.
16 Take heed to yourselves, that your lev be not deceived,
and you turn aside, and serve other elohim, and worship
them;
17 And then ה׳'s wrath be lit against you, and He will shut
up the shamayim, that there be no rain, and that the land
yield not its fruit; and you perish quickly from off the tov land
which ה׳ gives you.
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
they may be as frontlets between your eyes.
19 And you shall teach them to your children, speaking of
them when you sit in your bayit, and when you walk by the

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from the LXX Shemot 1:5, and from the Renewed Covenant in Acts 7:14.
528 ***A nation of four million.***
529 ***Even after Messiah comes.***
530 ***DSS, LXX.***

derech, when you lie down, and when you rise up.
20 And you shall write them upon the doorposts of your bayit, and upon your gates:
21 That your days may be multiplied, and the days of your children, in the land which יהוה swore to your ahvot to give them, as the days of the shamayim are above the earth.
22 For if you shall diligently shomer all these mitzvoth that I command you, to do them, to love יהוה your Elohim, to have your halacha in all His halachot, and to cleave to Him;
23 Then will יהוה drive out all these nations from before you, and you shall possess greater nations and mightier ones than yourselves.
24 Every place the soles of your feet shall tread shall be yours: from the wilderness and Levanon, from the River Euphrates, even to the Western Sea shall your coast be.
25 There shall no man be able to stand before you: for יהוה your Elohim shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as He has said to you.
26 See, I set before you this day a blessing and a curse;
27 A blessing, if you obey the mitzvoth of יהוה your Elohim, which I command you this day:
28 And a curse, if you will not obey the mitzvoth of יהוה 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 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.[531]
30 Are they not on the other side of the Yarden, by the derech where the sun goes down, in the land of the Kanaanites, who dwell in the desert plain opposite Gilgal, beside the plains of Moreh?
31 For you shall pass over the Yarden to go in to possess the land that יהוה 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.

Chapter 12

These are the chukim and mishpatim, which you shall shomer to do in the land, which יהוה 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[532] *out of that place.*
4 You shall not do so to יהוה your Elohim.
5 But to the place that יהוה 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:[533]
6 And there you shall bring your burnt offerings, and your sacrifices, and your ma'aser, and heave offerings 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 your Elohim, and

531 ***From where we get the English word "evil."***
532 ***Yisrael must destroy the name of false deities, even though they may be familiar and comfortable. Only יהוה's set-apart Name should be in our midst.***
533 ***Jerusalem.***

you shall gilah in all that you put your hand to, you and
your households, in which 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 your Elohim gives you.
10 But when you go over the Yarden, and dwell in the
land which 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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
𐤉𐤄𐤅𐤄:
12 And you shall gilah before 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 your Elohim
which He has given you: the unclean and the clean man
may eat of it, of the gazelle, and deer alike.[534]
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 𐤉𐤄𐤅𐤄 your Elohim in the
place which 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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.[535]
20 When 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 𐤉𐤄𐤅𐤄 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 chayim with the meat.
24 You shall not eat it; you shall pour it upon the earth as

534 ***As Yahshua said, 𐤉𐤄𐤅𐤄 makes it rain on the just and the unjust to feed them, even those who are and remain His sworn enemies. Here is 𐤉𐤄𐤅𐤄's unmerited favor clearly defined in the Torah.***
535 ***Yisrael is eternally responsible for providing for their leaders in both covenants.***

mayim.
25 You shall not eat it; that it may go well with you, and
with your children after you, when you shall do that
which is right in the sight of יהוה.[536]
26 Only your kadosh things which you have, and your
vows, you shall take, and go to the
place which יהוה shall choose:
27 And you shall offer your burnt offerings, the meat and
the dahm, upon the altar of יהוה your Elohim: and the
dahm of your sacrifices shall be poured out upon the altar
of יהוה your Elohim, and you shall eat the meat.
28 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 יהוה your Elohim.
29 When יהוה 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;
30 Guard yourself that you are not ensnared by following
them, after they are destroyed from before you; and that
you inquire not after their elohim, saying, How did these
nations serve their elohim? Even so will I do too.
31 You shall not do so to יהוה your Elohim: for every
abomination to יהוה, that He hates, have they done to
their elohim; for even their sons and their daughters they
have burned in the fire to their elohim.
32 Whatever I am commanding you, shomer to do it: you
shall not add to it, nor take away from it.

Chapter 13

If there arises among you a navi, or a dreamer of
dreams, and gives you an ot, or a wonder,
2 And the ot, or the wonders come to pass,[537]
of which he
spoke to you, saying, Let us go after other elohim, 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 יהוה your Elohim tests you, to
know whether you love יהוה your Elohim with all your
lev and with all your being.
4 You shall have your halacha after יהוה your Elohim,
and fear Him, and shomer His mitzvoth, and obey His
voice, and you shall serve Him, and cleave to Him.
5 And that navi, or that dreamer of dreams, shall be put to
death; because he has spoken to turn you away from יהוה
your Elohim, who brought you out of the land of
Mitzrayim, and redeemed you out of the bayit of slavery,
in order to draw you away from the halacha that יהוה
your Elohim commanded you to have. So shall you put
the evil away from the midst of you.
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 elohim, whom you have not
known, you, nor your ahvot;
7 Namely, of the elohim 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,[538]

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536 ***Drinking and eating blood is characteristic of pagan worship and diet.***
537 ***Signs coming to pass are not in itself a validating mark of a person's ministry. The greater question is do they point people to יהוה, or away from יהוה, and do they follow a Torah-obedient life?***
538 ***We as Yisrael cannot agree with anyone refusing to learn and then use יהוה's Name. We are forbidden***

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 יהוה your
Elohim, who brought you out of the
land of Mitzrayim,
from the bayit of slavery.[539]
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
יהוה 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 elohim, 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 יהוה 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 יהוה 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;[540]
18 When you shall listen to the voice of
יהוה your
Elohim, to shomer all His mitzvoth that I
command you
this day, to do that which is tzadik in the
eyes of יהוה
your Elohim.

Chapter 14

You are the children of יהוה your
Elohim: you shall
not cut yourselves, nor shave between
your eyes for the
dead.
2 For you are a kadosh people to
יהוה your Elohim, and
יהוה has chosen you to be a
treasured possession, a
people for Himself, above all the
nations that are upon the
earth.
3 You shall not eat any abominable
thing.
4 These are the beasts that you shall
eat: the ox, the sheep, and the goat,
5 The deer, and the gazelle, and the
fallow deer, and the
wild goat, and the mountain goat, and
the wild ox, and the
mountain sheep.
6 And every beast that parts the hoof,
and splits the hoof
in two, and chews the cud are among
the beasts that you
shall eat.
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, it is unclean to you: you shall
not eat of their
flesh, nor touch their dead body.

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from agreeing just to avoid confrontation, which is a form of compromise.

539 ***This is what Judah's leaders wrongly believed Yahshua was doing. Namely, pulling people to other Elohim, when in fact as He said He was not drawing men after Himself, but restoring them to His Father.***

540 ***Paganism destroys Yisrael from within.***

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 ה׳אלקיך 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 ה׳אלקיך 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 ה׳אלקיך 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 ה׳אלקיך your Elohim shall choose to set His Name, when ה׳אלקיך 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 ה׳אלקיך your Elohim shall choose:
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 ה׳אלקיך 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 ה׳אלקיך your Elohim may bless you in all the work of your hands which you do.[541]

Chapter 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 ה׳אלקיך'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 ה׳אלקיך shall greatly bless you in the land which ה׳אלקיך your Elohim gives you for an inheritance to possess:
5 Only if you carefully listen to the voice of ה׳אלקיך your

541 ***A different tithe for the needy and the Lewite. Normal tithes paid annually belonged to ה׳אלקיך.***

Elohim, to shomer and to do all these mitzvoth which I command you this day.
6 For ֵֵ֯֫֬ 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 ֵֵ֯֫֬ 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.[542]
9 Beware that there is not a thought of Beliy-al[543] *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 ֵֵ֯֫֬ against you, and it becomes sin for you.*
10 You shall surely give him the release, and your lev shall not be grieved when you give it to him: because for this thing ֵֵ֯֫֬ your Elohim shall bless you in all your works, and in all that you put your hand to undertake.
11 For the poor shall never 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.[544]
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.
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 ֵֵ֯֫֬ 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 ֵֵ֯֫֬ 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. And also to your female eved you shall do likewise.
18 It shall not seem hard to you, when you send him away free from you; for he has been worth twice as much as a hired eved to you, in serving you six years: and ֵֵ֯֫֬ your Elohim shall bless you in all that you do.
19 All the bachor males that come from your herd and from your flock you shall set it apart to ֵֵ֯֫֬ your Elohim: you shall do no work with the bachor of your herd, nor shear the bachor of your sheep.
20 You shall eat it before ֵֵ֯֫֬ your Elohim year by year in the place that ֵֵ֯֫֬ shall choose[545]*, 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 ֵֵ֯֫֬ your Elohim.
22 You shall eat it within your gates: the unclean and the clean person shall eat it alike, as the gazelle, and as the deer.
23 Only you shall not eat the dahm of it; you shall pour it

542 ***Giving is fine. But not to someone merely taking advantage of you.***
543 ***Satan. All of the fallen angels are referred to by the collective noun Satan (adversary).***
544 ***Yisraelites are their brothers' keepers.***
545 ***Jerusalem.***

upon the ground as mayim.

Chapter 16

Shomer the month of the Aviv,[546] and shomer the
Pesach to ִיהוָה your Elohim: for in the month of Aviv
ִיהוָה your Elohim brought you forth out of Mitzrayim by
night.
2 You shall therefore sacrifice the Pesach to ִיהוָה your
Elohim, from the flock and the herd, in the place that
ִיהוָה 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 ִיהוָה your Elohim gives you:
6 But at the place that ִיהוָה your 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.[547]
7 And you shall roast and eat it in the place that ִיהוָה your
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 ִיהוָה your Elohim: you shall do
no work in it.
9 Seven weeks shall you number: begin to number the
seven weeks[548]
from such time as you begin to put the sickle to the corn.[549]
10 And you shall shomer the Chag Shavuot to ִיהוָה your
Elohim with a tribute of a terumah offering from your
hand, which you shall give to ִיהוָה your Elohim,
according to how ִיהוָה your Elohim has blessed you:
11 And you shall gilah before ִיהוָה your 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 ִיהוָה your 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 ִיהוָה your
Elohim in the place which ִיהוָה shall choose: because ִיהוָה
your Elohim shall bless you in all your increase, and in all the

546 ***The first month of the spring, not limited to the first barley crop.***
547 ***After Temple was built.***
548 ***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.***
549 ***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.***

works of your hands, therefore you shall surely gilah.
16 Three times in a year shall all your males appear before
יהוה your Elohim in the place which He shall choose; at
Chag Matzoth, and at Chag Shavuot, and at Chag Sukkot:[550]
and they shall not appear before יהוה empty-handed:
17 Every man shall give, as he is able; according to the
bracha of יהוה your Elohim; that He has given you.
18 Shophtim and officers shall you appoint in all your
gates, which יהוה your 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
persons, neither take a bribe: for a bribe does blind the
eyes of the wise, and pervert the words of the tzadik.
20 That which is fully just shall you follow, that you may
live, and inherit the land that יהוה your Elohim gives you.
21 You shall not plant a grove of any eytzim near the altar
of יהוה your Elohim, which you shall make.
22 Neither shall you set up any pillar; which יהוה your
Elohim hates.

Chapter 17

You shall not sacrifice to יהוה your Elohim any bull,
or sheep, in which there is a blemish, or any evil matter:
for that is an abomination to יהוה your Elohim.
2 If there is found among you, within any of your gates
which יהוה your Elohim gives you, man, or woman, that
has done wickedness in the sight of
יהוה 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 יהוה 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 יהוה 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.

550 ***Ascension feasts, or shalosh regallim.***

12 And the man that will do arrogantly, and will not listen to the kohen that stands to attend there before 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *his Elohim, to shomer all the words of this Torah and these chukim, to do them:*[551]
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.

Chapter 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 𐤉𐤄𐤅𐤄 *made by fire, and His inheritance.*
2 They shall have no inheritance among their brothers: 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *your Elohim has chosen him out of all your tribes, to stand to attend in the Name of* 𐤉𐤄𐤅𐤄,[552] *him 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 𐤉𐤄𐤅𐤄 *shall choose;*
7 Then he shall attend in the Name of 𐤉𐤄𐤅𐤄 *his Elohim, as all his brothers the Lewiym do, who stand there before* 𐤉𐤄𐤅𐤄.
8 They shall have like portions to eat, besides that which comes from the sale of his inheritance.
9 When you have come into the land that 𐤉𐤄𐤅𐤄 *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

551 ***Every believer today should do the same.***
552 ***Don't tithe to any man who does not stand to minister in*** 𐤉𐤄𐤅𐤄***'s true Name, a requirement for even receiving tithes.***

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 a wizard, or one who calls up the dead.
12 For all that do these things are an abomination to ֯֝֯֝֯֝:
and because of these abominations ֯֝֯֝֯֝ your Elohim
does drive them out from before you.
13 You shall be perfect with ֯֝֯֝֯֝ your Elohim.
14 For these nations, which you shall possess, listened to
observers of times, and to diviners: but as for you, ֯֝֯֝֯֝
your Elohim has not allowed you to do so.
15 ֯֝֯֝֯֝ 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 ֯֝֯֝֯֝ your Elohim
in Horev in the day of the congregation, saying, Let me
not hear again the voice of ֯֝֯֝֯֝ my Elohim, neither let
me see this great fire any more, that I die not.
17 And ֯֝֯֝֯֝ 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.[553]
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
shall die.
21 And if you say in your lev, How shall we know the
word that ֯֝֯֝֯֝ has not spoken?
22 When a navi speaks in the Name of ֯֝֯֝֯֝, if the thing
follows not, nor comes to pass, that is the thing which
֯֝֯֝֯֝ has not spoken, but the navi has spoken it
presumptuously: you shall not be afraid of him.

Chapter 19

When ֯֝֯֝֯֝ your Elohim has cut off the nations, whose
land ֯֝֯֝֯֝ your Elohim gives you, and you dispossess
them, and dwell in their cities, and in their houses;
2 You shall separate three cities for yourselves in the
midst of your land, which ֯֝֯֝֯֝ your Elohim gives you to
possess.
3 You shall prepare a derech, and divide the coasts of your land, which
֯֝֯֝֯֝ your Elohim gives you to inherit, into three parts, that every killer may flee there.
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 ֯֝֯֝֯֝ your Elohim enlarges your coast, as He has
sworn to your ahvot, and gives you all the land that He

553 ***According to the renewed Covenant, this promise is of the Messiah who would be a final and glorious deliverer of Yisrael by bringing the Paschal blood and the Word of Father's Torah, since He is to come out of physical Yisrael, that precludes Him from coming out of the Converso Edomite-Jews or fulfillment in Mohamed as both Arabs and modern Jews are of Edomite lineage.***

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 יהוה 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
יהוה 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 יהוה 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 יהוה, before the Kohanim and the
shophtim, who shall serve in those days;
18 And the shophtim 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.[554]

Chapter 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

554 ***Judicial justice not mutilation.***

they shall say, What man is there that is fearful and fainthearted? Let him go and return to his bayit, lest his brother's lev faint as well as his lev.[555]
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 ֵֵ֮֯֫ 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 ֵֵ֮֯֫ your Elohim has given you.[556]
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 ֵֵ֮֯֫ 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 ֵֵ֮֯֫ 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 ֵֵ֮֯֫ 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.

Chapter 21

If one is found slain in the land which ֵֵ֮֯֫ 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 ֵֵ֮֯֫ your Elohim has chosen them to attend to Him, and to bless in the Name of ֵֵ֮֯֫; 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

555 ***Only willing and focused soldiers can be Yisraelites. All else are sent home. Large numbers don't help Yisrael because ֵֵ֮֯֫ is our Man of war.***

556 ***This is the rule when the people are of Israel's race, when not, v. 16-17 instructs well, is one opinion of the learned elders of the Assembly.***

beheaded in the valley:
7 And they shall answer and say, Our hands have not shed this 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.
10 When you go forth to war against your enemies, and יהוה your Elohim has delivered them into your hands, and you have taken them captive,
11 And see among the captives a beautiful woman, and have a desire for her, that you would have her to be your wife;
12 Then you shall bring her home to your bayit, and she shall shave her head, and trim her nails;
13 And she shall put off the garment of her captivity, and shall remain in your bayit, and bewail her abba and her eema a full month: and after that you shall go in to her, and be her husband, and she shall be your wife.
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 you shall bury him that day; (for he that is hanged is cursed by Elohim;) that your land is not defiled, which יהוה your Elohim gives you for an inheritance.[557]

Chapter 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

557 ***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.***

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.[558]
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.[559]
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.[560]
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 her, and says, I took this woman, and
when I came to her, I found her not a virgin:
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's bayit, and the men of her city shall stone her with
stones so that she dies: because she has done folly in 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

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558 ***Brotherhood in Yisrael. This speaks of physical and spiritual brotherhood.***

559 ***This is the problem Paul dealt with in the Yisraelite congregation in Corinth. As seen in First Corinthians 11, where men are not allowed to veil their face with hair, or a veil of hanging fabric.***

560 ***Shatnez: A prohibition of wearing two specific fabrics, linen and wool, in one garment. Not a general prohibition against mixing other fabrics, since others are not specifically mentioned. The healing vibrations of both linen and wool are canceled out when they are mixed in this way, leaving only a garment of death and disease.***

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.

Chapter 23

He that is wounded in the stones, or has his private member cut off, shall not enter into the assembly body of ׇׇׇ֯֫֯.
2 No mongrel may enter the Assembly body of ׇׇׇ֯֫֯; even to his tenth generation shall he not enter into the Assembly body of ׇׇׇ֯֫֯.
3 An Ammonite, or Moavite shall not enter into the congregation of ׇׇׇ֯֫֯; even to their tenth generation shall they not enter into the assembly body of ׇׇׇ֯֫֯ 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 ׇׇׇ֯֫֯ your Elohim would not listen to Bilam; but ׇׇׇ֯֫֯ your Elohim turned the curse into a blessing for you, because ׇׇׇ֯֫֯ 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 a Syrian; 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 ׇׇׇ֯֫֯ 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 ׇׇׇ֯֫֯ 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 יהוה your Elohim for any vow: for even both these are abominations to יהוה 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 יהוה 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 יהוה your Elohim, you shall not be slack to pay it: for יהוה 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 יהוה 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.[561]

Chapter 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 יהוה: and you shall not cause the land to sin, which יהוה your Elohim gives you for an inheritance.[562]
5 When a man has taken a new wife, he 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.[563]
6 No man shall take the mill, or the upper millstone as a pledge: for he takes a man's chayim as a pledge.[564]
7 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.

561 ***An unmerited favor provision for the poor in Yisrael.***
562 ***Only with the death of the husband can she remarry, which is why Yahshua died to release the bride back to the Father.***
563 ***Unmerited favor. Biblical honeymoon is one year.***
564 ***Torah forbids a creditor from taking anything from a debtor that he needs in order to make a living, or to survive. That is unmerited favor.***

8 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.
9 Remember what יהוה your Elohim did to Miryam in the derech, after you had come forth out of Mitzrayim.
10 When you lend your brother anything, you shall not go into his bayit to get his pledge.[565]
11 You shall stand outside, and the man to whom you do lend shall bring the pledge outside to you.
12 And if the man is poor, you shall not sleep with his pledge:
13 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 יהוה your Elohim.
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 יהוה, 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 יהוה 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 יהוה your Elohim may bless you in all the work of your hands.
20 When you beat your olive eytz, you shall not examine the branch behind you: it shall be for the ger, for the fatherless, and for the widow.[566]
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.[567]
22 And you shall remember that you were an eved in the land of Mitzrayim: therefore I command you to do this thing.

Chapter 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.[568]
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.

565 ***Respecting a man's private property.***
566 ***Unmerited favor.***
567 ***Unmerited favor.***
568 ***Meaning that he should not be deprived of food and nourishment while laboring. The same applies to servants of יהוה.***

6 And it shall be, that the bachor 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 him that has his shoe loosed.
11 When men strive together one with another, and the wife of the one draws near to deliver her husband out of the hand of the one that smites him, and puts forth her hand, and takes him by the private parts:
12 Then you shall cut off her hand, your eye shall not pity her.
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.[569]
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 ה׳ your Elohim gives you.[570]
16 For all that do such things, and all that do unrighteously, are an abomination to ה׳ your Elohim.[571]
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 ה׳ your Elohim has given you rest from all your enemies all around, in the land which ה׳ 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.

Chapter 26

And it shall be, when you come in to the land that ה׳ 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 ה׳ your Elohim gives you, and shall put it in a basket, and shall go to the place which ה׳ 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 ה׳ your Elohim, that I am come to the country which ה׳ 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 ה׳ your Elohim.
5 And you shall speak and say before ה׳ your Elohim, An Aramean ready to perish was my abba, and he went

569 ***In the house of Yisrael as well.***
570 ***Long life and ה׳'s favor is a benefit of treating Judah and Efrayim equally with love and respect.***
571 ***Yisraelite brethren mistreat each other by using unequal weights and measures.***

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, and laid upon us hard slavery:
7 And when we cried to יהוה Elohim of our ahvot, יהוה heard our voice, and looked on our affliction, and our labor, and our oppression:
8 And יהוה brought us forth out of Mitzrayim with a mighty hand, and with an outstretched Arm, and with great fear, and with signs, and with wonders:
9 And He has brought us into this place, and has given us this land, even a land that flows with milk and honey.
10 And now, see, I have brought the bikkurim of the land, which you, O יהוה, have given me. And you shall set it before יהוה your Elohim, and worship before יהוה your Elohim:
11 And you shall gilah in every tov thing that יהוה your Elohim has given to you, and to your bayit, you, and the Lewi, and the ger that is among you.
12 When you have made an end of tithing all the ma'aser of your increase the third year, which is the year of tithing, and have given it to the Lewi, the ger, the fatherless, and the widow, that they may eat within your gates, and be filled;
13 Then you shall say before יהוה your Elohim, I have brought away the kadosh things out of my bayit, and also have given them to the Lewite, and to the ger, to the fatherless, and to the widow, according to all your mitzvoth which you have commanded me: I have not transgressed your mitzvoth, neither have I forgotten them.
14 I have not eaten any of it in my mourning, neither have I taken away any of it for any unclean use, nor given any of it for the dead: but I have listened to the voice of יהוה my Elohim, and have done according to all that you have commanded me.
15 Look down from your kadosh dwelling, from the shamayim, and bless your people Yisrael, and the land that you have given us, as You swore to our ahvot, a land that flows with milk and honey.
16 This day יהוה your Elohim has commanded you to do these chukim and mishpatim: you shall therefore shomer and do them with all your lev, and with all your being.
17 You have caused יהוה this day to be your Elohim, and to have your halacha in His halachot, and to shomer His chukim, and His mitzvoth, and His mishpatim, and to listen to His voice:
18 And יהוה has caused you this day to be His treasured people, as He has promised you, and that you should shomer all His mitzvoth;
19 And to make you high above all nations that He has made, in tehilla, and in name, and in honor; and that you may be a kadosh people to יהוה your Elohim, as He has spoken.

Chapter 27

And Moshe with the zechanim of Yisrael commanded the people, saying, Shomer all of the mitzvah that I command you this day.
2 And it shall be on the day when you shall pass over the Yarden to the land which יהוה your Elohim gives you, that you shall set up great stones, and plaster them with plaster:
3 And you shall write upon them all the words of this Torah, when you have passed over, that you may go in to the land that יהוה your Elohim gives you, a land that flows with milk and honey, as יהוה Elohim of your ahvot 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 ִיהוָה your Elohim, an altar of stones: you shall not lift up any iron tool upon them.
6 You shall build the altar of ִיהוָה your Elohim of whole stones: and you shall offer burnt offerings on it to ִיהוָה your Elohim:
7 And you shall offer shalom offerings, and shall eat there, and gilah before ִיהוָה 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 ִיהוָה your Elohim.
10 You shall therefore obey the voice of ִיהוָה 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,
12 These tribes shall stand upon Mount Gerizim to bless the people, when you go over Yarden; Shimeon, and Lewi, and Yahudah, and Yissacher, and Yoseph, and Benyamin:[572]
13 And these tribes shall stand upon Mount Eival to curse; Reuven, Gad, and Asher, and Zevulon, Dan, and Naphtali.
14 And the Lewiym shall speak, and say to all the men of Yisrael with a loud voice,
15 Cursed is the man that makes any graven, or molded image, an abomination to ִיהוָה, the work of the hands of the craftsman, and puts it in a secret place. And all the people shall answer and say, Amein.
16 Cursed is he that makes fun of and dishonors his abba, or his eema. And all the people shall say, Amein.
17 Cursed is he that removes his neighbor's landmark. And all the people shall say, Amein.
18 Cursed is he that makes the blind to wander out of the way. And all the people shall say, Amein.
19 Cursed is he that perverts the mishpat of the ger, fatherless, and widow. 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.
25 Cursed is he that takes a reward to slay an innocent person. And all the people shall say, Amein.
26 Cursed is he that confirms not all the words of this Torah to do them. And all the people shall say, Amein.[573]

Chapter 28

And it shall come to pass, if you shall listen diligently to the voice of ִיהוָה your Elohim, to shomer and to do all His mitzvoth which I command you this day, that ִיהוָה your Elohim will set you on high above all

572 ***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.***
573 ***Efrayim's cursed past was due to violating this truth.***

nations of the earth:
2 And all these blessings shall come on you, and overtake
you, if you shall listen to the voice of 𐤉𐤄𐤅𐤄 *your Elohim.*
3 Blessed shall you be in the city, and blessed shall you
be in the field.
4 Blessed shall be the fruit of your body, and the fruit of
your ground, and the fruit of your cattle, the increase of
your cattle, and the flocks of your sheep.
5 Blessed shall be your basket and your bowl.
6 Blessed shall you be when you come in, and blessed
shall you be when you go out.
7 𐤉𐤄𐤅𐤄 *shall cause your enemies that rise up against you*
to be smitten before your face: they shall come against
you one way, and flee before you seven ways.
8 𐤉𐤄𐤅𐤄 *shall command the blessing upon you in your*
storehouses, and in all that you undertake; and He shall
bless you in the land that 𐤉𐤄𐤅𐤄 *your Elohim gives you.*
9 𐤉𐤄𐤅𐤄 *shall establish you as a kadosh people to Himself,*
as He has sworn to you, if you shall shomer the mitzvoth
of 𐤉𐤄𐤅𐤄 *your Elohim, and have your halacha in His*
halachot.
10 And all people of the earth shall see that you are called by
the Name of 𐤉𐤄𐤅𐤄*;*[574]
and they shall be afraid of you.
11 And 𐤉𐤄𐤅𐤄 *shall make you have plenty in goods, in the*
fruit of your body, and in the fruit of your cattle, and in
the fruit of your ground, in the land which 𐤉𐤄𐤅𐤄 *swore to*
your ahvot to give you.
12 𐤉𐤄𐤅𐤄 *shall open to you His tov treasure, the shamayim*
to give the rain to your land in its season, and to bless all
the work of your hand: and you shall lend to many
nations, and you shall not borrow.
13 And 𐤉𐤄𐤅𐤄 *shall make you the head, and not the tail;*
and you shall be above only, and you shall not be
beneath; if you listen to the mitzvoth of 𐤉𐤄𐤅𐤄 *your*
Elohim, which I command you this day, to shomer and to
do them:
14 And you shall not go aside from any of the words that
I command you this day, to the right hand, or to the left,
to go after other elohim to serve them.
15 But it shall come to pass, if you will not listen to the
voice of 𐤉𐤄𐤅𐤄 *your Elohim, to shomer to do all His*
mitzvoth and His chukim that I command you this day;
that all these curses shall come upon you, and overtake
you:
16 Cursed shall you be in the city, and cursed shall you be
in the field.
17 Cursed shall be your basket and your bowl.
18 Cursed shall be the fruit of your body, and the fruit of
your land, the increase of your cattle, and the flocks of
your sheep.
19 Cursed shall you be when you come in, and cursed
shall you be when you go out.
20 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *shall make the pestilence cleave to you, until it*
has consumed you from off the land, which you are going
to possess.
22 𐤉𐤄𐤅𐤄 *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 shamayim that is over your head shall be
brass, and the earth that is under you shall be iron.

574 ***Are you called by that Name?***

24 יהוה shall make the rain of your land powder and dust: from the shamayim shall it come down upon you, until you are destroyed.

25 יהוה 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.[575]

26 And your body shall be food to all fowls of the air, and to the primitive peoples, and no man shall frighten them away.

27 יהוה will smite you with the boils of Mitzrayim, and with the tumors, and with the scab, and with the itch, of which you cannot be healed.

28 יהוה shall smite you with madness, and blindness, and astonishment of lev:

29 And you shall grope at noonday, as the blind gropes 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 bayit, 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 from before your face, and shall not be restored to you: your sheep shall be given to your enemies, and you shall have none to rescue them.

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 be only oppressed and crushed always:

34 So that you shall be mad for the sight of your eyes and what you shall see.

35 יהוה 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.

36 יהוה shall bring you, and your melech which you shall set over you, to a nation which neither you nor your ahvot have known; and there shall you serve other elohim, wood and stone.

37 And you shall become an astonishment, a mishle, and a mockery, among all nations where יהוה shall lead you.[576]

38 You shall carry much zera out into the field, and shall gather little in; for the locust shall consume it.

39 You shall plant vineyards, and dress them, but shall neither drink of the wine, nor gather the grapes; for worms shall eat them.

40 You shall have olive eytzim throughout all your coasts, but you shall not anoint yourself with the oil; for your olives shall drop off.

41 You shall beget sons and daughters, but you shall not enjoy them; for they shall go into captivity.

42 All your eytzim and the fruit of your land shall the locust consume.

43 The ger that is within you shall come up above you very high; and you shall come down very low.

44 He shall lend to you, and you shall not lend to him: he shall be the head, and you shall be the tail.

45 Moreover all these curses shall come upon you, and shall pursue you, and overtake you, until you are

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575 ***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.***

576 ***Exile foretold.***

destroyed; because you listened not to
the voice of יהוה
your Elohim, to shomer His mitzvoth
and His chukim
which He commanded you:
46 And they shall be upon you for an ot
and for a wonder,
and upon your zera le-olam-va-ed.
47 Because you did not serve יהוה
your Elohim with
simcha, and with gladness of lev, for
the abundance of all
things;
48 Therefore shall you serve your
enemies that יהוה shall
send against you, in hunger, and in
thirst, and in
nakedness, and in want of all things:
and He shall put a
yoke of iron upon your neck, until He
has destroyed
you.[577]
49 יהוה shall bring a nation against
you from afar, from
the end of the earth, as swift as the
eagle flies; a nation
whose tongue you shall not
understand;
50 A nation of fierce countenance that
shall not regard the
person of the old, nor show favor to the
young:[578]
51 And they shall eat the fruit of your
cattle, and the fruit
of your land, until you are destroyed:
who also shall not
leave you either corn, wine, or oil, or
the increase of your cattle, or flocks of
your sheep, until they have destroyed
you.
52 And they shall besiege you in all
your gates, until your
high and fortified walls come down, in
which you trusted,
throughout all your land: and they shall
besiege you in all
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:
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

577 ***Not totally, but until He has destroyed their pride and self-sufficiency.***

578 ***Most likely Rome, which swallowed up the Greeks, Celts, Scythians, who made up the Efrayimite nations.***

were as the cochavim of the shamayim for multitude; because you would not obey the voice of יהוה your Elohim.

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:[579]

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,[580] *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.*

Chapter 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.[581]

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.

9 Keep therefore the words of this brit, and do them, that you may prosper in all that you do.

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579 ***The exile of the whole nation to all nations.***

580 ***This could be a spiritual Egypt, or at various points in later history, Yisraelites 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.***

581 ***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.***

10 You stand this day all of you before
יהוה your Elohim;
your captains of your tribes, your
zechanim, 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
יהוה your Elohim,
and into His oath, which יהוה your
Elohim makes with
you this day:
13 That He may establish you today for
a people to
Himself, 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
יהוה our Elohim, and also with him
that is not here with us
this day:[582]
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
יהוה our Elohim, to go and 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
imagination of my lev, to add
drunkenness to thirst:
20 יהוה will not spare him, but then
the anger of יהוה and
His jealousy shall be lit against that
man, and all the
curses that are written in this scroll
shall lie upon him,
and יהוה shall blot out his name from
under the
shamayim.
21 And יהוה 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 יהוה 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 יהוה
overthrew in His anger, and in His
wrath:
24 Even all nations shall say, Why has
יהוה 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 יהוה 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 יהוה was lit
against this land, to
bring upon it all the curses that are
written in this scroll:
28 And יהוה rooted them out of their
land in anger, and in
wrath, and in great indignation, and
cast them into another
land,[583]
as it is this day.

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582 ***With us and our children forever.***
583 ***A clear reference to USA-Britain which house literally hundreds of millions of Judahites and Efrayimites, in various forms of Christian sects, as promised in 2 Samuel 7:10.***

29 The secret things[584] belong to
יהוה our 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.

Chapter 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,[585]
where יהוה your Elohim has driven
you,
2 And shall teshuvah to יהוה 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;
3 That then יהוה your Elohim will turn
your captivity,
and have compassion upon you, and
will return and
gather you from all the nations, where
יהוה your Elohim
has scattered you.[586]
4 If any of you are driven out to the
farthest parts of the
shamayim, from there will יהוה your
Elohim gather you,
and from there will He fetch you:
5 And יהוה 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.[587]
6 And יהוה your Elohim will perform
brit-milah upon
your lev, and the lev of your zera, to
love יהוה your
Elohim with all your lev, and with all
your being,
that you may live.
7 And יהוה your Elohim will put all
these curses upon
your enemies, and on them that hate
you,
who persecute you.
8 And you shall make teshuvah and
obey the voice of
יהוה, and do all His mitzvoth which I
command you this
day.
9 And יהוה your Elohim will make
you have excess in
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
tov: for יהוה will again gilah over you
for tov, as He
rejoiced over your ahvot:
10 When you shall listen to the voice of
יהוה your Elohim, to
shomer His mitzvoth, and His chukim
which are written
in this scroll of the Torah, and when you
turn to יהוה 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,[588]
and
in your lev,[589]
and in your hand,[590]

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584 ***In context, the secret things are the whereabouts of all of Yisrael's exiles.***
585 ***All nations.***
586 ***Through and by the mission of Messiah Yahshua.***
587 ***An unconditional promise to save all of Yisrael.***
588 ***Confession of faith in the Living Torah Yahshua and the written Torah.***
589 ***Yahshua. Romans 10:8-10.***
590 ***DSS, LXX. We are to carry out His word with action, not just faith. Faith without works is dead.***

that you may do it.[591]
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 ִיהוָה 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:[592] *and ִיהוָה 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 chayim and death, blessing and cursing: therefore choose chayim, that both you and your zera may live:
20 That you may love ִיהוָה 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 ִיהוָה swore to your ahvot, to Avraham, to Yitzchak, and to Yaakov, to give them.

Chapter 31

And Moshe went and spoke these words to kol Yisrael.
2 And he said to them, I am one hundred twenty years old this day; I can no more go out and come in: also ִיהוָה has said to me, You shall not go over this Yarden.
3 ִיהוָה 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 ִיהוָה has said.
4 And ִיהוָה 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 ִיהוָה 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 ִיהוָה 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 ִיהוָה has sworn to their ahvot to give them; and you shall cause them to inherit it.
8 And ִיהוָה, 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 Lewi, who bore the Ark of the Testimony of ִיהוָה, 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 ִיהוָה 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,[593]

591 ***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.***
592 ***Physical multiplicity.***
593 ***Notice that the children did not go to separate***

and your ger that is within your gates, that they
may hear, and that they may learn, and fear 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *your Elohim, as long as*
you live in the land which you go over the Yarden to
possess.
14 And 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *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
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 Yahoshua 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 Lewiym, who bore the
Ark of the Testimony of 𐤉𐤄𐤅𐤄*, saying,*
26 Take this scroll of the Torah, and put it at the side of
the Ark of the Testimony of 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄*; 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.

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children's programs but were required to hear all of Torah with the adults.

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 latterdays;[594]
because you will do evil in the sight of 𐤉𐤄𐤅𐤄, *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.

Chapter 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
drop down as the dew, as the small rain upon the tender
herb, and as the showers upon the grass:
3 Because I will publish the Name of 𐤉𐤄𐤅𐤄*:*[595]
ascribe
greatness to our Elohim.
4 He is the Rock, His work is perfect:
for all His halachot
are just: An El of emet and without iniquity, tzadik and
right is He.
5 They have corrupted themselves, they are blemished
and are not His children: they are a perverse and crooked
generation.
6 Are these the things you return to 𐤉𐤄𐤅𐤄,[596]
O foolish and
unwise people? Is not He your Abba that has bought you?
Has He not made you, and established you?
7 Remember the days of old, consider the years of many
generations: ask your Abba,[597]
and He will show you; your zechanim, and they will tell you.
8 When Elyon divided to the nations their inheritance,
when He separated the sons of Ahdahm, He set the
boundaries of the nations according to the number of the
heavenly malachim of Elohim.[598][599]
9 For 𐤉𐤄𐤅𐤄*'s portion is His people; Yaakov His allotted*
inheritance.[600]
10 He found him in a desert land, and in the wasted,
howling wilderness; He led him about, He instructed him,
He kept him as the apple of His eye.
11 As an eagle stirs up her nest, flutters over her young,
spreads abroad her wings, takes them, and bears them on
her wings:
12 So 𐤉𐤄𐤅𐤄 *alone did lead him, and there was no strange*
El with him.
13 He made him ride on the high places of the earth, that
he might eat the increase of the fields; and He made him
to suck honey out of the rock, and oil out of the flinty
rock;
14 Butter of cattle, and milk of sheep, with fat of lambs,
and rams of the breed of Bashan, and goats, with the
finest of wheat; and you did drink the pure dahm of the
grape, the tov wine.
15 But Yeshurun[601]
grew fat, and kicked: you are waxed

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594 ***Starting in circa 33CE.***

595 ***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 along with Moses's Song.***

596 ***Idolatry and forsaking His Name.***

597 ***The concept of* 𐤀𐤁𐤀 *as Father is not a Christian invention.***

598 ***Speaking of* 𐤉𐤄𐤅𐤄*'s command for key heavenly messengers to guard specific nations (LXX and DSS).***

599 ***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* 𐤉𐤄𐤅𐤄 *would allot a certain amount of land. This rendering further displays the vastness of the billions of Yisraelites in the latter-days.***

600 ***Jacob's inheritance will eventually fill all nations.***

601 ***Pet name for Yisrael meaning "Upright."***

fat, you are grown thick, you are covered with fatness;
then he forsook eloha 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 eloha; to elohim
whom they knew not, to new ones that popped up; whom
your ahvot feared not.
18 Of the Rock that begat you, you are not mindful, and
have forgotten the El that formed you.
19 And when יהוה 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.[602]
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
would make the remembrance of them to cease from
among men[603]*:*
27 Were it not that I feared the wrath of the enemy, lest
their adversaries should behave themselves strangely, and
lest they should say, Our hand is high, and יהוה 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 shophtim.
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

602 ***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.***

603 ***Efrayim-Yisrael, all but forgotten by mankind until the last days, and the coming of Messiah Yahshua.***

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 shamayim, 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 will reward 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 shamayim, with Him, and let all the heavenly malachim worship Him: O gilah you nations with His people,[604] *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* 𐤉𐤄𐤅𐤄 *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 𐤉𐤄𐤅𐤄 *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 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.

Chapter 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, 𐤉𐤄𐤅𐤄 *came from Senai, and rose up from Seir to them; He shone forth from Mount Paran, and He came with ten thousands of kidushim: from His Right Hand*[605] *went a fiery Torah for them.*
3 Yes, He loved the people; all His kidushim are in your hand: and they sat down at your feet; every one shall receive of Your words.
4 Moshe commanded us a Torah, even the inheritance of the congregation of Yaakov.
5 And He was Melech in Yeshurun, when the heads of the people and the tribes of Yisrael were gathered

604 ***From the LXX and quoted in Romans 15:10 validating this usage encouraging all nations to be Yisrael and join in with Yisrael, not Yisrael with other religions, or nations.***
605 ***Reference to Messiah.***

together.[606]
6 Let Reuven live, and not die; and let not his men be few.
7 And this is the blessing of Yahudah: and he said, Listen,
יהוה, to the voice of Yahudah, 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 Lewi 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 יהוה bless, his substance, and accept the work of his hands; smite through the loins of those that rise against him, and of those that hate him, that they rise not again.
12 And of Benyamin he said, The beloved of יהוה shall dwell in safety by Him; and יהוה shall cover him all the day long, and he shall dwell between His shoulders.
13 And of Yoseph he said, Blessed of יהוה is his land, with the precious things of the shamayim, with the dew, and with the deep that lies beneath,
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 tov will of Him that dwelt in the bush: let the blessing come upon the head of Yoseph, and upon the top of the head of him that was separated from his brothers.
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.[607]
18 And of Zevulon he said, Gilah, Zevulon, in your going out; and, Yissacher, 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.[608]
20 And of Gad he said, Blessed be he that enlarges Gad:[609] *he dwells as a lion, and tears the arm, yes the keter of the head.*
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 יהוה, and his mishpatim with Yisrael.
22 And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

606 ***יהוה is truly King when He receives honor for gathering all Yisrael back as one in spite of their exile and hard hearts.***
607 ***Just as a goring ox thrusts things forward and outward after wounding its victim, so will the multitudes of wounded Yisrael be found in Efrayim-Yisrael, or the collective term for the later 10 tribes of the northern kingdom. This dominant tribe of the north will be responsible for pushing the people of Yisrael into all the nations, as outlined in many other references.***
608 ***Primarily the Swiss.***
609 ***To house the scepter.***

23 And of Naphtali he said, O Naphtali, satisfied with
favor, and full with the bracha of
יהוה: 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 shamayim 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
shamayim shall drop down dew.
29 Favored are you, O Yisrael: who is like you, O people
saved by יהוה, 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.

Chapter 34

And Moshe went up from the plains of Moav to the
mountain of Nevo, to the top of Pisgah that is opposite
Yericho. And יהוה 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 eytzim, to Tzoar.
4 And יהוה 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 יהוה died there in the land of
Moav, according to the word of יהוה.[610]
6 And He[611]
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 יהוה
commanded Moshe.
10 And there arose not a navi since, in Yisrael, like
Moshe, whom יהוה knew panayim-el-panayim,[612]
11 As evidenced by all the signs and the wonders, which
יהוה 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.

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610 ***Joshua probably penned this verse until the chapter's end. An alternative view is that Moses wrote it himself through his own tears.***
611 ***DSS and LXX read "and they," meaning the children of Yisrael buried their leader.***
612 ***Until the coming of יהוה's Son.***

Special Study #1
MAN AND THE FALL

The Genesis account of the creation of people is much more complex than the simplistic English translations will have you believe. The Hebrew is rife with subtext, hidden meanings and idioms. This makes this part of Scripture one of the most misunderstood of all.

*Since Rabbinical Jews **hate** Yahshua and His followers; they have deliberately obfuscated the Hebrew. This creates a major obstacle for most clergy and theologians, because when Genesis is misunderstood it taints the rest of their Scriptural interpretation. For any reader who is skeptical; stop here and go do a simple word study on the word "man" with your Strong's concordance; and compare the Hebrew to the inaccurate and generic English in your "Bible " translations. This will cure you of the notion that we need not check the English against the Hebrew/Chaldee.*

We believe:

- *The Judeo-Christian teaching "that all peoples are descended from Adam and Eve" is **false**.*

*When correctly read the Genesis account makes key distinctions, Gen 1:24 "and Yahuah-Elohim said 'let the earth bring forth the living creature after his kind, cattle and creeping thing, and **beast of the earth** after his kind' and it was so".*

- *The Hebrew for "living creature" is a collective noun for all air breathing animals. Strong's #H5315 "nepes".*
- ***Gen 1:24** uses a derogatory euphemism for brute/primitive tribes or peoples translated sloppily into English as "beast of the earth". The Hebrew here is also a collective noun meaning "beast" but carries the colloquial meaning of primitive or backward tribes and peoples. i.e. "chay" Strong's #H2416 which comes from the root word "chaya" Strong's #H2421. Only the word "chaya" caries with it the idea of allowing something to "continue to exist" as this passage does. The word "chaya" literally means brute tribes /peoples **[The Analytical Hebrew-Chaldee Lexicon p 256 by Benjamin Davidson 2014 Ed.]***

*So, in **Gen 1:24** Yahuah-Elohim allowed these brute/primitive humanoids to continue to exist. In **Gen 1:25** Yahuah-Elohim makes other brute tribes of people cattle and creeping things. These two key statements are **different**. The first being the products of the earth and its contents which includes Belial and his fallen angel host and their propagation and genetic manipulations; such as genetic dead ends like Australopithecus and Pithecanthropus etc... **Which no perfect Supreme Being would make.** The second being Yahuah-Elohim's creation of the tribes/peoples **[races]** who were not to be predestinated for Glory or salvation. i.e. the vessels of wrath of Rom 9:22-23.*

***Then** we have the description of the creation of **Adamic man** in Gen 1:26. Adamic man is distinguished in the Hebrew by the use of another word "Awdawm" **Strongs #H120 from the root #H119** which means a ruddy/reddish man #H119 meaning to be able to blush or turn rosy. This is a limiting factor in that only **white people** can flush/blush or turn rosy in the sun. This is due to the genetic fact that in **white people**; hemoglobin shows in their skin because their skin contains very little melanin. Genesis chapter 2 also uses the word Awdawm, and thus must be read this way; though a distinction is made here as well in that the definite article is used the awdawm. This indicated one individual of this racial type who is placed in the Garden of Eden. This interpretation lines up with known facts of science and the fossil record as well as Anthropology.*

We Believe:

- *Yahuah created adamic man after His own image.*
- *Adamic man was created a rational and moral creature, with intelligence, freedom, emotions and a body having natural senses; all to serve Yahuah-Elohim.*
- *Adamic man was able to talk directly to Yahuah-Elohim and hear Yahuah-Elohim speak.*

➢ *Yahuah-Elohim gave Adamic man the necessary spiritual gifts so that he could dwell in Yahuah-Elohim's covenant fellowship. Eph 4:22-24, Col 3:10.*

➢ *That true fellowship is:*

🕐 *True knowledge of Yahuah-Elohim, the knowledge of **love** by which Adam knew Yahuah-Elohim perfectly and had a living fellowship with Yahuah-Elohim.*

🕐 *Righteousness, by which he did exactly what Yahuah-Elohim willed.*

🕐 *Holiness, in which Adam perfectly consecrated himself to Yahuah-Elohim in love.*

➢ *Yahuah-Elohim created Adamic man to fill a threefold relationship:*

🕐 *In relationship to Yahuah-Elohim, Adam was His covenant friend/servant and first father to His servant people.*

🕐 *In relationship to creation, Adam was King under Yahuah-Elohim and progenitor of the servant race of Yahuah-Elohim.*

🕐 *In relationship to all Adamic peoples Adam was their legal representative. Rom 5:12-19. Adam was "first father" of the chosen line of those predestined to salvation and glory; whose performance in this training ground (earth) earns their individual positions in the kingdom of Yahuah-Elohim.*

We Believe:

🕐 *Yahuah-Elohim's sovereignty is **total** and complete. Nothing happens that He does not ordain by action or deliberate inaction.*

🕐 *Adamic man's fall was predestined so that we would learn by experience; in order to achieve true Divine understanding.*

🕐 *Yahuah-Elohim gives true Adamic Israelites freedom to sin, so that they learn all of the lessons needed to faithfully discharge their service in the everlasting kingdom to come.*

🕐 *This freedom to sin is not "free will" because even when Yahuah-Elohim allows it; He does so because the transgression serves His plan.*

🕐 *Adamic mans fall was a willful foreordained subjection to sin, having been warned not to partake of the "Tree Of The Knowledge Of Good And Evil", Adam allowed Eve to disobey Yahuah-Elohim's command. Then he partook; allowing their nature to become corrupted.*

🕐 *The serpent/Belial taught them **evil** as all evil is sin and sin is transgression of the Law. 1st John 3:4.*

🕐 *Yahuah-Elohim held Adam and Eve responsible for their sin and they stood guilty before Yahuah-Elohim, liable for the punishment He said He would inflict.*

🕐 *Besides the temporal judgments inflicted by Yahuah-Elohim upon the Adamic race, and the entire creation Yahuah-Elohim executed the death sentence upon all creation.*

🕐 *Death is not merely the physical death to be suffered by all creation but also is the spiritual death suffered by Adamic man in order that His servant race obtain true understanding of what it means to be cast out of the presence of Yahuah-Elohim.*

🕐 *Death consumed man, with the heart immediately becoming desperately wicked and thus the mind, will, and emotions were corrupted and the whole body now serves as an instrument of sin in the service of Belial and his rebellion.*

🕐 *This Scriptural truth of total depravity shows us that there is nothing good to be found in man. He is dead in trespasses and sins, incapable of doing any good and inclined to all wickedness. The sinner is so consumed in the bondage of sin and death that he does not want salvation, is not able to save himself and only increases his guilt continually; until he receives Yahuah-Elohim's saving call. Being thereby "reborn from above" spiritually revived in Yahshua our messiah.*

🕐 *The ACI **rejects** completely the **heretical** modern Judeo-Christian teachings of "universal reconciliation" and "Universal atonement" as unscriptural. Yahuah clearly predestines to salvation and thereby those He does not call are predestined to destruction. Rom 9:13:-23, Eph 1:3-12.*

🕐 *ACI Rejects the heresy of pelagian that "sin is only in the deed not a corruption of the nature"*

which is often parroted by Judeo-Christian ministers as “Love the sinner, hate the sin”.

🕐 *The consequence of Adams fall for the whole creation are:*

🕐 *Because Adam stood as the legal head of all creation; his transgression was transmitted to all creation so that Adamic man might learn that rebellion brings* ***death****.*

🕐 *We believe that Yahuah’s attitude towards the Adamic sinner is an attitude of love in expectation of the learning of* ***TRUTH****. In this world Adamic Jacob-Israel are expected to learn through experience the lessons He has set before them. He hears His people’s prayers, and hearkens to those who cry out to Him. But He is also Yahuah-Elohim; He hides his face from the ungodly, hates the wicked, is filled with wrath towards the profane, Has no fellowship with*

the uncalled sinner and is unto “those who are without” an all consuming fire.

Special Study #2
THE SERPENT OF GENESIS 3

By Pastor F. W. C. Neser, South Africa

F.W.C. Neser was trained as a Scientist but is a dedicated Christian since his youth.

To him the Bible is the Word of God from Genesis to Revelation.

***W**HEN God created Adam and Eve, the devil was already a fallen angel and the adversary of God. He was also to become the slayer of man and the father of lies. If the fallen angels who had followed him in his rebellion against God, had left a seed behind on earth when they went in unto the daughters of men and these bore children from them, why not also Satan?*

(Genesis 6:4:)

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

The figurative use of the word serpent in the garden of Eden was only to bring forward a very important fact and truth.

*When **Revelation 20:2**– – – – –*

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years

*See also **Revelation 12:3-4, 9:***

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the women which was ready to be delivered, for to devour her child as soon as it was born- – –
And the great dragon was cast out, that old serpent, called the Devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

*—-refers to the dragon as: **"that old serpent which is the Devil and Satan"** (Satan means adversary), then it is clear that it was no one else but the devil himself which tempted the first man Adam, and not a snake.*

*As the figurative use of the name **"dragon"** had to serve to depict the ferocity and frightfulness of the enemy*

*of our soul, so the **"serpent"** had to depict his deceitfulness, charm and fascination.*

*The Hebrew for **"serpent"** in:- – – – **Genesis 3:1:***

NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

*—-is **'nachash'** which means to hiss, mutter or whisper, as do enchanters. It also means in a secondary sense to divine, or enchant or mesmerise, as a snake often does before catching its prey. It also has the meaning to shine or sparkle, like bronze or copper. Some Scriptures also tell us that Satan has an extremely attractive appearance – (see e.g., **2 Corinthians 11:3,14**),and this Hebrew word therefore also conveys the meaning to fascinate and bewitch. cp.**Deuteronomy 18:10-14:***

There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess,

hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

In like manner the term ***saraph*** *(plural seraphim), meaning to burn, or to be elevated, is translated in* ***Numbers 21 :8, 9, 6****; – as a* ***"fiery serpent"*** *– – – –*

And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

– – – – in the next verse the word ***'nachash'*** *is again used for serpent, – – – –*

And Moses 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 beheld the serpent of brass, he lived.

– – – – while in verse 6 – – – –

And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

– – – – both words are given for ***"fiery serpents"****.*

The same word ***saraph*** *(Seraphim) is used of the heavenly ones of* ***Isaiah 6:2, 6:***

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly…. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

Thus ***saraph*** *is used of a fiery serpent and of an exalted celestial being;* ***nachash*** *being similarly used to designate a serpent and a glorious spirit being. The* ***nachash****, or serpent, who beguiled Eve:—* ***2 Corinthians 11:3, 14:***

But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

– – – – is spoken of as ***"an angel of light"*** *in verse 14:*

And no marvel; for Satan himself is transformed into an angel of light.

Have we not, in this, a clear intimation that it was not a snake, but a being of glorious aspect, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as ***"the king of Tyre"*** *it is distinctly implied that the latter being was of a supernatural order when he is called a* ***"cherub"****.* ***Ezekiel 28:11-19: (v. 14, 16)***

Moreover the word of the LORD came to unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering – – – – – – -: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou was created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee.By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries

by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all hem that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

His presence in Eden, the garden of God, – (v.13), is also clearly stated, as well as his being ***"perfect in beauty"*** *– (v.12), His being* ***"perfect in his ways from the day he was created till iniquity was found in him"*** *– (v.15), And as being* ***"lifted up because of his beauty"*** *– (v.17).*

The word ***"beast"*** *also, in* ***Genesis 3:1****, –* ***chay****, denotes a living being, and it is as wrong to translate zoa –* ***"beasts"*** *in* ***Revelation 4****, as it is to translate –* ***chay "beast"*** *in* ***Genesis 3****. Both mean* ***living creature****.*

Satan is thus spoken of as being ***"more wise than any other living creature which Lord God had made"****. Even if the word* ***"beast"*** *be retained, it does not say that either a serpent or Satan was a* ***"beast"****, but only that he was* ***"more wise"*** *than any other living being. We cannot conceive Eve as holding conversation with a snake, but we can understand her being fascinated by one, apparently* ***"an angel of light"*** *(i.e., a glorious angel) possessing superior and supernatural knowledge.*

It is remarkable that the verb ***nachash*** *is generally translated to enchant, fascinate, bewitch; or of one having and using occult knowledge. See:* ***Genesis 30:27; Genesis 44:5,15; Leviticus 19:26; Deuteronomy 18:10; 1 Kings 20:33; 2 Kings 17:17; 2 Kings 21:6; 2 Chronicles 33:6****. So also is the noun used in* ***Numbers 23: 23; Numbers 24:1.***

When Satan is spoken of as a ***"serpent"*** *-it is only by way of implication; it no more means a snake than it does when 'Dan' is so called in – (****Genesis 49:17****),*
or an animal when 'Nero' is called a ***"lion"****– (****2 Timothy 4:17****), or when 'Herod' is called a* ***"fox"*** *– (****Luke 13:32****), or when* ***'Judah'*** *is called* ***"a lion's whelp"*** *– (****Genesis 49:9****). It is the same figure when* ***"doctrine"*** *is called* ***"leaven"*** *– (****Matthew 16:6****). It shows that something much more real and truer to truth is intended.*

When it is said in ***Genesis 3:15****,* ***"thou shalt bruise His heel"****, it cannot mean His literal heel of flesh and blood, but suffering, more temporary in character. When it is said (v. 15),"He shall crush thy head", it means more than a skull of bone, and brain, and hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mark or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet – (****Romans 16:20****). This, again, will not be our literal feet, but something much more real.*

The bruising of Christ's heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, when threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed —-

(Hebrew 2:14:)

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil:

(1 John 3:8:)

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was

manifested, that he might destroy the works of the devil.

(Revelation 20: 1-3,10:)

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled:and after that he must be loosed a little season. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

*– – – – what literal words could portray these literal facts so wonderfully as these expressive figures of speech? It is the same with the other Figures used in – (**Genesis 3:14**),**"On thy belly shalt thou go"**. This Figure means infinitely more than the literal belly of flesh and blood; just as the words **"heel"** and **"head"** do in – (**Genesis 3:15**).*

*It paints for the eyes of our mind the picture of Satan's ultimate humiliation; for prostration was ever the most eloquent sign of subjection. When it is said **"our belly cleaveth unto the ground"** – (**Psalm 44: 25**), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.*

*So with the other prophecy, **"Dust shalt thou eat"** – (**Genesis 3:14**). This is not true to the letter, or to fact, but it is all the more true to truth. So when Christians are rebuked for **"biting and devouring one another"** – (**Galatians 5:14-15**), something more heartbreaking is meant than the literal words used in the Figure. When **"His enemies shall lick the dust"** – (**Psalm 72:9**) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.*

*If a serpent was afterward called a **nachash**, it was because it exercised fascination over other creatures, and if it became known as **"wise"**, it was not because of its own innate positive knowledge, but of its wisdom in hiding way from all observation; and because of its association with one of the names of Satan (that old serpent) who **"beguiled Eve"** – (**2 Corinthians 11:3, 14**).*
It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle. It would have been greater than that wrought by God Himself, who opened the mouth of Balaam's ass.

*It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a **"snake"** and an **"apple":***

A) the former based on a wrong interpretation,
B) and the latter being a pure invention, about which there is not one word said in Holy Scripture.

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief: for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the word of God, and is centred in the sin of believing Satan's lie instead of God's truth.

*The temptation of **"the first man Adam"** began with the question **"Hath God said?"** The temptation of **"The second man, the Lord from heaven"** began with the similar question **"If Thou be the Son of God"**, when the voice of the Father had scarcely died away, which said **"This is my beloved***

***Son"**. All turned on the truth of what God had said.*

The Word of God being questioned, led Eve, in her reply:

*(1) to omit the word **"freely"** —– **Genesis 3:2, cp Genesis 2:16**,*

(Eve)** – **"We may eat of the fruit of the trees of the garden"
(LORD God)** – **"Of every tree of the garden thou mayest freely eat"

—-then—-

*(2) to add the words **"neither shalt thou touch it"** —- **Genesis 3:3, cp Genesis 2:17,***

(Eve)** – **"God hath said, Ye shall not eat of it, neither shall ye touch it"
(LORD God)** – **"thou shalt not eat of it"

—-and finally—-

(3) to alter a certainty into a contingency by changing:

(LORD God) –**"thou shalt surely die" **– (Genesis 2:17)
into
(Eve)** – **"Lest ye die"** – **(Genesis 3:3).

*It is not without significance that the first Ministerial words of **"the second Man"** were **"It is written"**, three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God – **(John 17: 8, 14, 17**).*
*The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated. (Taken from **Appendix 19, "The Companion Bible"**).*

THE SEED (PROGENY) OF THE SERPENT

*This now brings us to a better understanding of what the LORD God meant when He said, **"And I will put enmity between thee and the woman, and between thy seed** – (progeny, Hebrew – zera) **and her seed"** – **(Genesis 3:15).***

This does not mean the literal offspring of a snake, but the literal progeny of Satan. In other words, as the fallen angels had a literal offspring on earth through their union with the daughters of men, in like manner did Satan, the chief fallen angel, have his literal descendants on earth; and there was to be a continual enmity between Satan and the woman, and between his seed (progeny) and the woman's seed. Satan was the most subtle of all, and therefore he was able to camouflage himself as effectively as a snake; the result is that his evil deeds and that of his seed would also not be so easily recognized throughout the ages.

*In **John 8:44** we read that Jesus said to those Pharisees who were always following Him and watching for an opportunity to kill Him, that they were of their father (ancestor, Greek – **pater**) the devil. Our Lord Jesus never insulted anybody, He only spoke the truth. He therefore stated a tremendous fact with profound significance, a fact which had its origin in the garden of Eden, and which will only finally come to an end when Satan is finally put away after his last rebellion against God, as stated in **Revelation 20.***

*In **Matthew 23:33**, Jesus calls those Pharisees serpents and a generation (off-spring, brood, progeny, produce, Greek –**gennema**) of vipers, and in verse 31 the children (sons, Greek – **huios**) of them which killed the prophets, and in verse 35 he holds them responsible for all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias.*

Who killed Abel?
Cain of course!

They must therefore have been the offspring of Cain. But they are also called the offspring of Satan; Cain must therefore have been the child (literal) of

the devil. They were therefore none other than that same seed of whom the Lord said that there would be enmity between them and the woman (and therefore of course also those born out of her) and her seed.
Read also:

Luke 11:50:

That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

John 10:26:

But ye believe not, because ye are not of my sheep, as I said unto you.

*In the parable of the wheat and the tares in: —-**Matthew 13:24-30, 36-43,**– – – – we read of the tares that were sown among the wheat, and that the wheat represented the children (sons, Greek – **huios**) of the Kingdom, and the tares the children (sons, Greek – **huios**) of the wicked one (the devil) cp **Matthew 6:13.***
There is therefore a literal seed of the devil, and a literal seed of God on the earth, but only the angels will come and tell the difference at the end of the age, the time of harvest.

In the following Scriptures we also read of the children of Belial (the devil) : ***Deuteronomy 13:13; Judges 19:22; Judges 20:13;1 Samuel 1:16; 1 Samuel 2:12; 1 Samuel. 10:27;1 Samuel 25:17, 25; 1 Samuel 30:22; 2 Samuel 16:7; 2 Samuel 20:1; 2 Samuel 23:6; 1 Kings 21:10,13; 2 Chronicles 13:7; 2 Corinthians 6:15.***
We see here that even the sons of Eli were such sons of Belial.

Esau, although born of the same father and mother, was of that other seed, so much so, that it is written:

***"Yet I loved Jacob, and I hated Esau"** – (**Malachi 1:3; Romans 9:13**).*

*But God loves the sinner, whence then this hatred of Esau? We go into this very important question fully in our series on **"The Lost Ten Tribes of Israel"**. The explanation must surely lie in the fact that there is an offspring of Satan and his fallen angels (the tares) here on earth.*

*Read **John 10.***

*In **1 John 3:12:** —-*

Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

*—-we read that Cain was of (out of, Greek – **"ek"**) that wicked one the devil and the first murderer.*

*Read **John 6:70:***

Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

Here the seed of the serpent (the devil) launched his first onslaught upon the seed of the woman. But Cain was also the son of Eve. Could it be that this is how sin began? That Eve was beguiled (seduced) by this shining enchanter in the guise of an angel of light in the same way as the sons of God (the fallen angels) went in unto the daughters of men?

Genesis 6:4:

There were giants in the earth in those days: and also after that,when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

*Were Cain and Abel twins, the one fertilised by Satan and the other by Adam? Please read also **Genesis 4:25**; (and note the words **"another seed instead of Abel"**).*

And Adam knew his wife again; and she bare a son, and called his name Seth: For God said she, hath appointed me another <u>seed instead</u> of Abel, whom Cain slew.

Special Study #3
TWO SEEDLINE

By: Clifton Emahiser

For those who may not be aware of it, we are at WAR! Even at the time of our birth, there was an enemy in the background plotting to destroy us along with all that we hold dear. This WAR has been going on continuously now, without a break, for over 7,000 years. There have been many fatalities by murder including Abel, the prophets, John the Baptist and his father Zacharias, the Messiah, and in more recent history, 20,000,000 White Ukrainians. While we have a genuine enemy, there are those on the sidelines who declare the enemy doesn't exist. Such an attitude is the zenith of irresponsibility. While the enemy is literally destroying our very being, those distracting gainsayers only want to play a game of theology.
Ted R. Weiland, Jeffrey A. Weakley, Stephen E. Jones, among other one-seedliners (or maybe you could call them " non-seedliners ") go to a lot of effort to prove that the Two Seedline doctrine is a " dangerous " teaching. I will tell you what is really dangerous: When we have an enemy who has a history of 7,000 years of murder, including the Messiah, and to proclaim this enemy doesn't exist, NOW THAT IS DANGEROUS! Because of this, I am getting a little perturbed and distraught over all the refuse being promoted by people well-meaning, but really immature-in-the-Word-of- Yahweh, who ridicule Two Seedline teaching. They go to great lengths with their oral gymnastics trying to prove it's all a " spiritual " matter. They scoff at the idea of a GENETIC enemy. I am not the one making the claim that it is a matter of GENETICS, but the Bible unmistakably conveys this definite fact in no uncertain terms.

The one-seedliners (or non-seedliners, or maybe anti-seedliners) point to Genesis 4:1 where it says: " And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from Yahweh." They will say: " You see there, Cain was the son of Adam." They don't seem to realize that Eve was already pregnant with Cain before Adam " knew " her. If they would take the time to study and see what the rest of the Bible has to say on the matter, they wouldn't come to that erroneous conclusion. Let's consider 1 John 3:12:

" Not as Cain, who was of that wicked one, and slew his [½] brother..." Here, the word " of " in Greek is #1537 in the Strong's Concordance. When

used implying a person, it means " a son of." (Will develop more on this shortly.) To show this, we will consider some of the various translations of the Bible on 1 John 3:12:

 # 1The New Testament in Modern English by J.B. Phillips: " We are none of us to have the spirit of Cain, who was a son of the devil ..."

Smith And Goodspeed: " We must not be like Cain who was a child of the evil one ..."

Living Bible: " We are not to be like Cain, who belonged to Satan ..."

New English Bible: " ... unlike Cain who was a child of the evil one ..."

New Century Bible: " Do not be like Cain who belonged to the Evil One."
The New Jerusalem Bible: " ... not to be like Cain, who was from the Evil One

..."

The Modern Reader's Bible: " ... not as Cain was of the evil one ..."

Now that we have consulted some various translations on 1 John 3:12, let's take a look at some Bible commentaries on this same verse:

The Wycliffe Bible Commentary page 1473: " He [Cain] is said to have belonged to the family of the wicked one."

Matthew Poole's Commentary On The Holy Bible, volume 3, page 936: " Which showed him [Cain] to be of that wicked one, of the serpent's seed: so early was such seed sown, and so ancient the enmity between seed and seed."

Matthew Henry's Commentary, volume 6, page 1077: " It showed that he [Cain] was as the firstborn of the serpent's seed ..."

That it is speaking concerning the GENETICS of Cain and his descendants compared to the GENETICS of the woman and her descendants can be readily observed in 1 John 3:9 (three verses before) contrasting the seed (offspring) of the serpent and the seed (offspring) of the woman:

" Whosoever is born of Yahweh doth not commit sin; for his seed (spérma) remaineth in him: and he cannot sin because he is born of Yahweh."

Here the word for seed in the Strong's Concordance is the Greek word #4690, spérma, AND YOU CAN'T GET ANY MORE GENETIC THAN THAT! In other words, the reason the descendants of Satan through Cain (the " Jews ") act the way they do is because it is in their GENES. Likewise those born of Adam and Eve, the offspring of Yahweh, will behave according to their GENETICS.

There is a real problem with the word " seed ", spérma, expressed by W.E. Vine in his An Expository Dictionary Of New Testament Words. This is what he says on page 339:

" While the plural form ' seeds ', neither in Hebrew nor in Greek, would have been natural any more than in English (it is not used in Scripture of human offspring; its plural occurrence is in 1 Sam. 8:15, of crops), yet if the Divine intention had been to refer to Abraham's natural descendants, another word would have been chosen in the plural, such as ' children ' ... "

Note: There is nothing wrong with the first half of Vine's statement, which is actually helpful, explaining that in Hebrew and Greek a singular " seed " is used to denote a collective plural, as in English. It is the second half of Vine's statement which is faulty, using a word that describes a collective and limiting it to a single one. Further, in the original Hebrew, it may very well be that " seed " is always singular except in 1 Samuel 8:15, where multiple varieties are implied, and the plural would certainly be proper! It would, therefore, be proper to indicate that Eve's " seed ", like Jacob's " seed ", would be a singular kind of seed. There is a world of difference between a single variety of seed and a single seed. How are we to interpret Genesis 17:7 where it says: " ... thy seed after their generation(s) "? It should be noted that all of Yahweh's Covenants with Adam-man were made with a single variety of " seed." The word " seed " in Scripture is important, for it excludes all those who are not " seed." Whether or not Vine had an ax to grind is hard to say, but he doesn't seem to ring entirely true according to Wilson's Old Testament Word Studies, page 377 where Wilson states concerning this word:

"... semen virile, hence children, offspring, posterity; spoken also of one child when an only one ..."

It would seem that Vine is applying the singular " seed ", spérma, in all cases, whether in a collective sense or in situations where there is but one child. Also, Vine's statement does not square with #2233 (seed) in the Gesenius' Old Testament Lexicon. I believe that many of the one-seedliners have been misled by Vine. By Vine applying a false premise for the word " seed ", spérma, it would be hard to estimate his influence in many Bible commentaries and religious books. There is one thing about it: either Vine is wrong or Wilson is wrong! It should also be noted, Vine referred to various " Rabbis " regarding the word " seed." More than likely, this is where he got the idea that in all

Scripture, both Old and New Testament, in every case, the word " seed " was used in the singular.

HOW THE IDEA OF ONE SEED CAME ABOUT

If you will look up #2233 in your Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, page 255, you will find the following comment in brackets, which indicates it is the writer's opinion:

" [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that [2233, seed] is used of one son, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, 'thy head ', which can in no sense apply to any but Christ individually, who became incarnate 'that by means of death he might destroy him that had the power of death, that is the devil.']"

There are several things the writer has assumed which really are not in context or Biblically applied correctly:

(1) The death of Yahshua was not the bruising of the head of the serpent, but the bruising of the heel of the Messiah for He arose again. (2) The " seed " of the woman of Genesis 3:15 is not implied in the singular, for in Hebrews 2:11 it indicates Yahshua has many physical brethren, and He is not ashamed to call them as such. Also, I would remind you again of Genesis 17:7 quoted above. (3) In Romans 16:20, Paul told the Romans they would soon tread upon the head of Satan. By Yahshua using the Romans as His representatives to do this, suggests very strongly, with this " bruising ", He was NOT acting in a " singular" individual sense. No doubt, this "bruising " took place when the Roman army besieged Jerusalem, for the majority of " Jews " there at that time were of their father, Satan. Those who know the story of the establishing of Rome, understand it was founded under the sign of the wolf, Romulus and Remus. This is the insignia of Benjamin. In other words, many of the Roman soldiers under Titus were Benjamites. Also Zerah-Judah had settled in that same area

at one time and probably had a bigger role than imagined, and was in all likelihood part of that Roman army. Also, if you will check Josephus Antiquities 17:8:3, you will find there were Israelite-Germans and Israelite-Galatians (Scythians and Kelts) in that Roman Army to help bruise the serpent's head. With this, Yahshua was using His people Israel to incapacitate the Satanic " seed " at Jerusalem. While the Serpent's head was bruised with the siege of Jerusalem, I am sure that it was just the beginning of the bruising which he will eventually receive.

From this, it is obvious the " seed of the woman " of Genesis 3:15 is collective in nature as well as the serpent's " seed." Let's now consider John 8:44:

SMITH & GOODSPEED ON JOHN 8:44

" The devil is the father you are sprung from, and you want to carry out your father's wishes. He was a murderer from the first, and he has nothing to do with truth, for there is no truth in him. When he tells a lie, he speaks in his true character, for he is a liar and the father of them."

You can see very clearly, then, this verse is not speaking in a " spiritual " sense as most one-seedliners would have you to believe. If so, how would one murder someone spiritually? It would be ridiculously absurd to interpret this verse in a " spiritual " manner. When it is speaking of murder in this verse, it is speaking of Cain

murdering Abel. It is not speaking of Cain murdering Abel " spiritually ", but physically. I am not the only one who understands this verse in such a way. The New Treasury of Scripture Knowledge, edited by Jerome H. Smith, published by the Thomas Nelson Publishers, page 1203, understands John 8:44 to be speaking of the murder of Abel by Cain, for it makes reference to Genesis 4:8. This is an entire book of cross-references. As far as I know, this book is in no way promoting the Two Seedline doctrine, nor does it have an ax to grind on this subject. Let's take a look at Genesis 4:8 to which this book makes reference from John 8:44:

" And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

For evidence to help prove that John 8:44 is speaking of the " Jews " as being descendants of Cain, and that Smith & Goodspeed have translated this passage correctly, we will check on the word " OF " , like in " Ye are OF your father the devil." The Strong's number in the Greek is 1537. The New Testament Word Study Dictionary

by Dr. Spiros Zodhiates devotes five pages to define and expound the word " OF " as used in the Greek, pages 529-534. Obviously, I cannot quote this entire document here, but cite only that which is relevant to John 8:44:

" 1537. ... Preposition governing the genitive, primarily meaning out of, from, of, as spoken of such objects which were before another ... Of the origin or source of anything, i.e., the primary, direct, immediate source ... Of persons, of the place, stock, family, condition, meaning out of which one is derived or to which he belongs ... Of the source, i.e., the person or thing, out of or from which anything proceeds, is derived, or to which it pertains ..."

MORE ON THE WORD " OF " IN JOHN 8:44

As I stated before herein, we really need to examine the word " OF " in John 8:44, for it is very critical in understanding that the " Jews " are the descendants of Cain. The word " OF " is the Greek word #1537 in the Strong's Concordance. Most one- seedliners will claim John 8:44 should be taken spiritually only; that it is not speaking of a literal GENETIC offspring of Satan through Cain. Jeffrey A. Weakley (a one-seedliner) in his 1994 booklet The Satanic Seedline, Its Doctrine and History, page 24, in his attempt to discredit the Two Seedline teaching, says this of John 8:44 (this is an " Argument " and " Answer" debate conducted solely by him in his booklet):

" This does not show that Cain was of that wicked one physically, but rather he was of that wicked one spiritually. Let's look at part of 1 John 3:8: 'He that committeth sin is of the devil ...' When one studies out 1 John 3:8-12 the meaning becomes crystal clear. It must be talking about who we are serving spiritually. If it is talking about physical descendants, then all of us are physical descendants of Satan because we all have sinned. 'For all have sinned, and come short of the glory of God ...' (Rom 3:23) ... So if we have all sinned and if he that committeth sin is of the devil, we must conclude that all of us are of the devil ... So what is it saying? Are you of the devil by physical descent or are you of the devil because you serve him (or have served him in the past)?" ... " ARGUMENT [of the two seedliners]: John 8:44 says, 'Ye are of your father the devil ...' This shows that the devil is their physical father" ... ANSWER [by Jeffrey A. Weakley]: " Wrong. This once again shows that the devil is their spiritual father (the one that they serve)."

We must then determine whether John 8:44 is speaking of a " spiritual children or a physical children." The word " OF " is critical in John 8:44 for determining this. The word in the Greek is #1537. In John 8:44 the Greek form is: which is sometimes . You can check this out in

most any of the Greek interlinears. The New Testament Greek Study Aids, by Walter Jerry Clark, says, on page 230, about the Greek word ¦6: " out of ... with the genitive: by means of, out of." The Intermediate New Testament Greek by Richard A. Young, page 95 says the following about the Greek word : " often conveys special extensions 'out of ' or 'from.' For example, the prophet said that God would call His Son out of Egypt (Matthew 2:15)" From the Greek to English Interlinear by George Ricker Berry, page 31 of his Greek-English New Testament Lexicon, we have this on : "or before a vowel, , a preposition governing genitive, from, out of." The Thayer Greek-English Lexicon of the New Testament, page 189 expresses this way: " ... out of, as separation from, something with which there has been close connection ..." In other words, the " Pharisees " in John 8:44 had a close GENETIC connection out of or from " the devil."

There are 32 other places in the New Testament where this Greek word (1537) is used in the same sense. Let's see if these other passages are speaking of physical or " spiritual " beings: In Matthew 1:3 it speaks of " Phares and Zara being ' OF ' Thamar." Does that sound " spiritual "? Again in Matthew 1:5 it says " Booz begat Obed ' OF' Ruth." Again, does that sound " spiritual "? In Matthew 1:18 it speaks of the " child being ' OF ' the Holy Ghost." Again, does that sound " spiritual "? In Matthew 1:20 it again speaks of the " child being ' OF ' the Holy Ghost." Again, does that sound " spiritual."? In Mark 5:8 the Redeemer commanded an unclean spirit to " come out ' OF ' the man." Does the " man ", from which the spirit was cast, sound " spiritual "? In Luke 2:36 it speaks of one " Phanuel ' OF ' the tribe of Aser." Does this sound like a real person or a spirit? In Acts 13:21 it speaks of " a man ' OF ' the tribe of Benjamin." Again, are we talking " spiritually " here? In Romans 1:3 it speaks of Yahshua being " made ' OF ' the seed of David according to the flesh." How do the one-seedliners claim this one to be " spiritual " when it states outright, " flesh "? After all, it's the same word " OF " as used in John 8:44?!?! In Romans 16:10 it speaks of " them which are ' OF ' Aristobulus' [household]." Can we ask again if this is someone who is a real person or something strangely " spiritual "? In Romans 16:11 it speaks of " them that be ' OF ' the [household] of Narcissus." Does the word " OF " here apply to some real person or do we have to relegate it to something " spiritual "? In 1 Corinthians 11:12, it says " the woman [is] ' OF ' the man." I can just imagine some ardent one-seedliner explaining to his wife she is not a real person! In Philippians 4:22 it speaks of " they that are ' OF' Caesar's household." I guess that we Two Seedliners are now supposed to believe that Caesar was something spiritual! In Hebrews 7:5 it speaks of " the sons ' OF ' Levi ..." and " out ' OF ' the loins of Abraham." I guess the one-seedliners would now have us Two Seedliners to believe that the Levite's and Abraham's loins were some kind of a " spiritual " mirage! In 1 John 3:8 we are told: " He that committeth sin is ' OF ' the devil." The devil (Satan) was the original lawbreaker, and that is what sin is all about! In 1 John 3:12 it further describes " Cain [who] was ' OF ' that wicked one." The one-seedliners really do some rhetorical gymnastics with this passage. Jeffrey A. Weakley said this passage was also " spiritual ". In Revelation 3:9 it states: " I will make them ' OF ' the synagogue of Satan ..." A synagogue is a worship house of Satan. The " Jews " truly do worship Satan their father and they admit with their own words that they are descended from Cain. I have in my possession a quotation from a publication Liberal Judaism published January, 1949 by a Rabbi Dr. Abba Hillel Silver who states in part, speaking of the then new State of Israel: " ... the concept of the wandering Jew ... For the curse of Cain, the curse of being an outcast and a ' wanderer '

over the face of the earth has been removed ...”

It is only the one-seedliners who do not understand that Cain was to be a “ vagabond ”, a “ wanderer” and having the “ curse of Cain ” upon him. Name one other group today that fits this category. In Revelation 5:5 it speaks of “ the Lion of the tribe ‘ OF ’ Judah.” Are we also supposed to believe that this is something “ spiritual ”, and deny that Yahshua came in the flesh? In Revelation 7:5-8 we have: “‘ OF ’ the tribe of Judah ... ‘ OF ’ the tribe of Reuben ... ‘ OF ’ the tribe of Gad ... ‘ OF ’ the tribe of Aser ... ‘ OF ’ the tribe of Nepthalim ... ‘ OF ’ the tribe of Manasses ... ‘ OF ’ the tribe of Simeon ... ‘ OF ’ the tribe Levi ... ‘ OF ’ the tribe of Issachar ... ‘ OF ’ the tribe of Zabulon ... ‘ OF ’ the tribe of Joseph ... ‘ OF ’ the tribe of Benjamin.” If we are to be consistent, (a word which the one-seedliners like to use), if the same Greek word that is used in all these references is physical in nature, so, too, is the word “ OF ” in John 8:44! Very convenient to throw up the word “ spiritual ” whenever you want to forge a barrier and not accept the truth which Yahshua spoke: “ Ye are OF your father the devil.” Yahshua was simply saying to the “ Jews ” that they were GENETIC chips off the old block.

Also, I suggest that most people who use the word “ spiritual ” in this way don’t even know what the word means. The dictionary might lead to the idea of a disembodied soul or an apparition; something mysterious or mystic. The Bible meaning for “ spiritual ” is: life as opposed to death. How does such a description of the word “ spiritual ” fit John 8:44? It’s obvious, it doesn’t!

WOMEN HAVE “ SEED ” TOO

While women do not produce sperm, they contribute as much to the DNA of a child as does the man. The very instant at which the sperm unites with the ovum is when the life of a newly conceived child begins. This very first united living cell begins the birth process. This process is then continued until every single cell in the newly formed child is married with the blueprints of both the father and the mother. Science knows today that each single cell of the human body has two sets of 23 chromosomes, or a total of 46. I will now quote The World Book Encyclopedia, volume 9, page 192d:

“ Every human body cell contains two sets of 23 chromosomes. These two sets look very much alike. Each chromosome in one set can be matched with a particular chromosome in the other set. Egg cells and sperm cells have only one set of 23 chromosomes. These cells are formed in a special way, and end up with only half the number of chromosomes found in body cells. As a result, when an egg and a sperm come together, the fertilized egg cell will contain the 46 chromosomes of a normal body cell. Half of the chromosomes come from the mother, and half from the father.”

With this in mind, we know then, the female supplies 23 chromosomes from one of her egg cells and the male supplies the other 23 chromosomes from one of his sperm cells. Once we understand this, it gives a better portrayal of what the Bible is talking about when it mentions the word “ seed.” One particular one-seedliner, Charles Weisman, went to great lengths to try to prove Eve didn’t have any “ seed.” Inasmuch as Eve was taken from Adam, she could only have the very identical DNA (or “ seed ”) as Adam.

THE PARABLE OF THE “ TARES ”

The parable of the wheat and the tares is found in Matthew 13:24-30, 37-43. Sandwiched in-between these passages in verse 35 is the statement: “ I will utter things which have been kept secret from the foundation of the world.” Yahshua then revealed the significance of the parable as meaning He, being Yahweh, had fathered the

good " seed " (wheat), and that the tares were fathered by the wicked one. At this point, His disciples were introduced to Two Seedline doctrine. If the disciples had understood it before, they wouldn't have made the request to him to " declare the parable." The declarations of the wheat and the tares are as follows:

(1) The good seed, spérma, (Adam and his descendants) were fathered by the Son of Man (Son of Adam, Yahweh/Yahshua). (2) The field is the world. (3) The good seed, (Adamites) are the GENETIC sons of Yahweh. (4) The tares (" Jews ") are the GENETIC sons of Satan. (5) The enemy that fathered the tares is the serpent of Genesis 3:15. (6) The harvest of both the wheat and the tares is at the end of the age.

(7) The reapers are messengers (angels) identifying both the wheat and tares. (8) The tares are gathered by the messengers and put into fiery judgment. (9) The tares will wail and gnash their teeth at the messenger's Two Seedline message. (10) Then the GENETIC sons of Adam will shine as the sun, and will inherit the Kingdom after the tares are destroyed.

The one-seedliners are identifying the " wheat ", but the Two Seedliners are identifying both the " wheat " and the " tares "! Only the messengers of Two Seedline fit this description as angels. While Judeo-churchianity claims the " tares " are the " wheat ", the one-seedliners declare there are no " tares." I guess that makes the one- seedliners half Judeo-churchianity and half Israel Identity with only a half a message!!! (Maybe, also, half hot and half cold? Revelation 3:15-16, lukewarm.)

After finishing my Special Notice To All Who Deny Two Seedline, #1, I realized there was much more evidence which could be presented on the subject, so I decided to post another paper concerning it. In that paper, I reminded everyone concerned of the fact that we are in a 7,000-plus year-old WAR. The Book Of Enoch, 22:6-7 speaks of this WAR where it says:

" 6 Then I inquired of Raphael, an angel who was with me, and said: Whose spirit is that, the voice of which reaches to heaven, and accuses? 7 He answered, saying: This is the spirit of Abel, who was slain by Cain his [dizygotic] brother; and he will accuse him, until his seed be destroyed from the face of the earth."

I added the word " dizygotic " to the above quote inasmuch as Cain was only a half brother. Because Cain's descendants (the " Jews ") have as yet to be totally destroyed, Abel's blood is still crying from the ground! I know there are some in Israel Identity who claim that Abel, because he shared the womb with Cain, was of polluted seed. I do not share that premise, for my Bible says Abel was " Righteous ", (Matthew 23:35). Abel could not have been considered Righteous if he was of polluted seed. We read in Genesis 4:25 that Seth was appointed as another seed in place of Abel. Therefore, Seth was the same identical seed as Abel. The word " Seth " is #8352 in the Strong's Concordance and means " substitute." Substitute for whom? If Seth were of pure seed, he couldn't have been a substitute for polluted seed, could he?

For a moment, let's consider the argument the anti-seedliners put forth that Cain was a full-blooded son of Adam. Let's just stop and think for a moment: (1) Cain and Abel are born, (2) Cain kills Abel, (3) Cain is kicked out of the family, (4) There are no qualified heirs for Adam. If, then, Seth were a substitute, he would, by Law, have to be a substitute for the disinherited firstborn Cain. Why, then, does Genesis 4:25 indicate Seth is a replacement for Abel instead of Cain? Even if Cain was disqualified for the act of murder, Seth legally would have to be a replacement for Cain, the firstborn son. If you will remember, in the case of

Judah and his Canaanite wife, he had three sons by her, yet Pharez, his fourth-born son by Tamar was considered his firstborn! Actually, Cain was a son of Adam, a stepson, for when Cain was born of Eve his wife, Adam became his legal father, just as in the case of Mary, the Messiah became the legal stepson of Joseph. And, just as in Matthew 13:55, James, Joses, Simon and Judas are called Yahshua's brothers when they were only half brothers, or maybe, only legal brothers if they were children of Joseph by a former marriage.

Before we quit this concept of Seth's seed being a replacement for Abel's seed, let's look into another aspect of this thing. In the Bible there is a thing called the Levirate Law. If an Israelite wife's husband was killed in battle, and they had no children, the Law required a brother to supply his seed so the widowed wife might be able to raise up seed (children) to her deceased husband. Because both the husband's and brother's seed were identical, it was considered her husband's seed. The only way Abel's blood can be crying from the ground for revenge is: if Seth is the identical seed as Abel, and that Seth's seed will, in the end, destroy Cain's seed. If what I am saying here is true, we, as Israelites, are descendants of Abel as well as Seth. Thus, we must avenge Cain on behalf for Abel's seed!

Here are some excerpts concerning Cain and Abel taken from Matthew Henry's Commentary, volume 1, pages 38, 40, 41 & 43 on chapter 4 of Genesis . In these separate quotations, you will notice several very outstanding observations which could constitute individual lessons in themselves:

" The Pharisees walked in this way of Cain, when they neither entered into the kingdom of God themselves nor suffered those that were entering to go in, Luke 11:52" ... " A fruit of the enmity which is in the seed of the serpent against the seed of the woman. As Abel leads the van in the noble army of martyrs (Matt. 23:35), so Cain stands in the front of the ignoble army of persecutors, Jude 11. So early did he that was after the flesh persecute him that was after the Spirit; and so it is now, more or less (Gal. 4:29), and so it will be till the war shall end in the eternal salvation of all the saints and the eternal perdition of all that hate them. ... Thus, in Cain, the devil was both a murderer and a liar from the beginning. ... In the original the word is plural, thy brother's bloods, not only his blood, but the blood of all those that might have descended from him; or the blood of all the seed of the woman, who should, in like manner, seal the truth with their blood. ... He [Cain] went and dwelt on the east of Eden, somewhat distant from the place where Adam and his religious family resided, distinguishing himself and his accursed generation from the holy seed."

The anti-seedliners point to Genesis 4:1 quoting: " And Adam knew Eve his wife; and she conceived, and bare Cain ..." and say: " that settles the matter, Adam was Cain's father." The problem is: they are reading the account in English and it was originally written in Hebrew. In the original Hebrew, there were no punctuation marks; no capital letters at the beginning of a sentence nor periods at the end; there were no vowels; nor were there any chapter and verse divisions as we know them today. Therefore, we have to hope that the translators put all of these things in their proper places. Yet we know that they didn't always do that, for many times part of a topic is given at the end of one chapter, and continued into the first part of the following chapter. So, if they were inconsistent with the chapter and verse divisions, so might they also be on these other things.

In Ralph Woodrow's Babylon Mystery Religion, page 146, there is a footnote which reads: " Note: When the Bible was originally written, commas (and other punctuation marks) were completely unknown. Punctuation marks were invented by Aldus

Manutious in the Fifteenth Century. Since the original manuscripts had no punctuation marks, the translators placed commas wherever they thought they should go — based entirely on their beliefs ...”

With this, you can begin to see the problem we are up against with the interpretation of Genesis 4:1! We must give the translators credit though, as they placed a semicolon (;) between, “ And Adam knew Eve his wife ” (;) “ and she conceived and bore Cain.” A semicolon indicates the greatest degree of separation possible within a sentence before dividing it into two separate sentences. It is my opinion that the translators should have used two separate sentences in this case as Adam knowing Eve, in this particular case, had nothing to do with Eve bearing Cain. Should it have two sentences, or one? Once we begin to understand that Eve was pregnant with Cain before Adam ever knew her, we can realize Adam knowing Eve didn’t have anything to do with Eve bearing Cain. It’s the old concept of cause and effect. I could say I went to a movie one evening and the sun rose the next morning. If this was said, it would be true. But, even though it was true, it does not mean that the sun rising the next morning had anything to do with my having gone to a movie.

EVE HAD TWINS

Genesis 4:2 says, “ ... she again bore his brother Abel.” The word in Hebrew for “ again ” is #3254 and means “ to continue something or to add.” In other words, after she bore Cain, she “ continued ” bearing Abel. I have heard some say that Abel wasn’t born for several years after Cain, but the Hebrew doesn’t support such an idea. The Hebrew word #3254 can also mean “ conceive again ”, but this does not seem to fit the context.

MORE ON JOHN 8:44

We will again quote this verse from Smith & Goodspeed as we did in Special Notice To All Who Deny Two Seedline, #1. With this rendition, there can be little doubt the “ Jews ” are the genetic descendants of Satan:

“ The devil is the father you are sprung from, and you want to carry out your father’s wishes. He was a murderer from the first, and he has nothing to do with truth, for there is no truth in him. When he tells a lie, he speaks in his true character, for he is a liar and the father of them.”

This is what the The Wycliffe Bible Commentary has to say concerning this verse, page 109: “ The true reason for their [the Jews] failure to receive him [Yahshua] was their kinship with the devil. He was their father. No wonder they acted as he does (cf. Mt 23:15). His special sins are lying (seen in connection with the temptation in the garden) and murder (in the incitement of Cain to slay his brother — 1 Jn 3:12).”

Please notice the word “ kinship ” here. It’s not talking about something “ spiritual ”, but literal and genetic. The Matthew Henry’s Commentary understands it this way also, volume 5, page 999:

“ Having thus disproved their relation both to Abraham and to God [Yahweh], he comes next to tell them plainly whose children they were: You are of your father the devil, v. 44. If they were not God’s [Yahweh’s] children, they were the devil’s, for God [Yahweh] and Satan divide the world of mankind; the devil is therefore said to work in the children of disobedience, Eph 2:2 ... All wicked people are the devil’s children, children of Belial (2 Cor. 6:15), the serpent’s seed (Genesis 3:15), children of the wicked one, Matt. 13:38. They partake of his nature, bear his image, obey his commands, and follow his example ...”

These last two quotations are simply brilliant, yet slightly flawed. I believe it is simply amazing that these commentators had moments of inspiration, for the message of Two Seedline and Israel Identity were not to be revealed until the end times according to Matthew 13:37-43. This passage indicates (1) the tares will be gathered and burned, and then, (2) the wheat will be gathered into the kingdom. Here the tares are those of the Satanic-seedline, while the wheat are true Israel. While both of these messages are important, for the moment, the Two Seedline message has priority, for the majority of Israelites will not understand their Identity until after the tares are cast into the fire. With the Two Seedline message coming to the forefront, they are, at the present time, beginning to feel the heat. If you haven't, as yet, grasped the Two Seedline message, maybe it isn't your time to understand it. If you do fathom this message, I would encourage you to promote it, for it is the message of the hour.

For yet another comment on John 8:44, I will use the Jamieson, Fausset & Brown Commentary On The Whole Bible, page 1046: " Ye are of your father the devil — ' This is one of the most decisive testimonies of the objective (outward) personality of the devil. It is quite impossible to suppose an accommodation to Jewish [Hebrew] views, or a metaphorical form of speech, in so solemn an assertion as this ' [ALFORD]. the lusts of your father — his impure, malignant, ungodly propensities, inclinations, desires, ye will do — are willing to do; not of any blind necessity of nature, but of pure natural inclination."

We will now consider some of the passages quoted here by these various commentaries, starting with Matthew 13:38 which reads: " The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."

The word " children ", in this passage, is the Greek word #5207, and means " legitimate sons " as opposed to #3541 " illegitimate sons." How fitting is the use of this Greek term in this particular verse, for this is exactly what this passage is speaking about. In other words, it is addressing the legitimate (lawfully begotten) sons of Adam- Israel and the legitimate (lawfully begotten) sons of Satan. While it is true there was nothing " legitimate " or " lawful " concerning the birth of Cain, nevertheless the Greek words make it quite clear there are a genuine and counterfeit children spoken of. It might be said, more or less, in this manner: " the unlawful and illegitimate sons of Satan are his lawful responsibility." The Wycliffe Bible Commentary has the following to say in respect to this verse:

" The field is the world. Not the Church. Children of the kingdom. As in the explanation of The Sower, the seed is here regarded as having produced plants (13:19). The springing up of Christ's true followers in this world is counterfeited by the devil, whose children often masquerade as believers (2 Cor. 11:13-15)." [Verses 13:8 & 23 would be more relevant than 13:19.]

As 2 Corinthians 6:15 was referred to by Matthew Henry, let's take a look at that one next. We will quote verses 14, 16 & 17 as well, for they are pertinent to the passage. While this passage strongly commands we are not to have common ground with people of a different race or species, it also charges us to have no fellowship with the wicked unbelievers, especially the " Jews." If you will check your center reference, you will notice that it takes you to Deuteronomy 7:2-3 where we are instructed not to mingle with the Canaanites representative of today's " Jews." Apparently, the anti- seedliners haven't learned this very important lesson yet:

" 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with

unrighteousness? and what communion hath light with darkness? 15 And what concord hath Yahshua with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of Yahweh with idols? for ye are the temple of the living Elohim; as Yahweh hath said, I will dwell in them, and walk in them; and I will be their Elohim. and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith Yahweh, and touch not the unclean thing; and I will receive you."

We will now take a survey of what some various commentaries state on this passage. As this is a very important part of the Two Seedline message, we should take special note of the following:

The Believer's Bible Commentary by William MacDonald, page 1845: " This section of 2 Corinthians is one of the key passages in all the word of God [Yahweh] on the subject of separation. It is clear instruction that the believer should separate himself from unbelievers, iniquity, darkness, Belial, idols ... Neither can light have communion with darkness. When light enters a room, the darkness is dispelled. Both cannot exist together at the same time."

The Adam Clarke's Commentary on the Bible, abridged by Ralph Earle, page 1140: " Be ye not unequally yoked together with unbelievers. This is a military term: keep in your own ranks; do not leave the Christian community to join in that of the heathens ... As righteousness cannot have communion with unrighteousness, and light cannot dwell with darkness."

The Jamieson, Fausset & Brown Commentary On The Whole Bible, page 1243: "... As Satan is opposed to God [Yahweh], and Antichrist to Christ; Belial being here opposed to Christ, must denounce all manner of Antichristian uncleanness [Bengel]. — he that believeth with an infidel — Translate, ' a believer with an unbeliever ' ."

The Wycliffe Bible Commentary contributes this on page 1273: " The word concord (sunkatathesis) is found only here in the New Testament. The holiness and purity of Christ [Yahshua] cannot harmonize with the wickedness and impurity of Belial (a synonym for Satan). Cf. 1 Cor. 10:21 ... The word agreement (sunkatathesis) climaxes the four previous words that Paul used to express sinful union between the sons of God [Yahweh] and the children of the devil. This word suggests a sympathetic union of mind and will in a plan mutually agreed to ... God [Yahweh] cannot lovingly entertain those who are knowingly and willingly involved in evil."

From the Matthew Poole's Commentary On The Holy Bible we get the following, volume 3, page 618: " It is a metaphor drawn from horses or oxen; which should draw together, being in the same yoke, neither standing still, nor yet holding back. It is a general precept, prohibitive of all unnecessary communication and intimate fellowship with such, as either in matters of faith or worship, or in their lives and conversations, [who] declare themselves to be unbelievers ... And what concord hath Christ with Belial?, Christ, who is the Head of believers ... and to him who is the head of all unbelievers, and the god of the world ... therefore we ought to have no unnecessary communication with such who manifest themselves to be of their father the devil ..."

The Matthew Henry's Commentary has this to say concerning this passage, volume 6, page 625: " It is an unequal yoking of things together that will not agree together; as bad as ... to have ploughed with an ox and an ass or to have sown divers sorts of grain intermixed. What an absurdity is it to think of joining righteousness and unrighteousness, or mingling light and darkness ... and what comfortable

communion can these have together? Christ [Yahshua] and Belial are contrary one to the other; they have opposite interests and designs, so that it is impossible there could be any concord or agreement between them ... therefore, the exhortation is (v. 17) to come out from among them, and keep at a due distance, to be separate, as one would avoid the society of those who have the leprosy or the plague, for fear of taking infection ..."

There probably is no better an example of fellowship of " light " with " darkness " than the blatant organization " The International Fellowship of Christians and Jews ", 309 W. Washington Street, Chicago, Illinois. They say their aim is: " Working to strengthen Christian-Jewish understanding on issues of shared concern." Supporters of this organization are people like Pat Robertson, Jerry Falwell, Pat Boone, Jack Hayford, Rabbi Yechiel Eskstein, Senator Joseph Lieberman, Charles Colson, Sallai Meridor, Yuli Edelstein, Zvi Raviv, and Ehud Olmer among others. And, let's not forget John Hagee, as he is really in bed with the " Jews." They promote a program called " On Wings Of Eagles " where they dupe the ignorant Christians into donating money to fly a " Jew " from Russia to Jerusalem, and help them to get established with a job, home and food when they get there. Ted R. Weiland, an anti-seedliner, in his booklet: Eve, Did She Or Didn't She?, page 94, went so far as to say the scribes and Pharisees of Yahshua's time were true members of Jacob's household as follows: " Acts 4:5-10, 24-35 and 7:2-52 declare the Pharisees were Judahites of the seed line of Jacob/Israel." While it might be true that there were still a smattering of pureblooded Judah left in that area, they would have been significantly few. To equate these few with the scribes and Pharisees would be like, saying, in effect, the scribes and Pharisees were and are children of light rather than children of darkness. Revelation 2:9 & 3:9 make it quite clear there were both true and false members of the Tribe of Judah. No doubt, Weiland is a product of the Judeo-Christian college, " Christian Leadership Bible College " in Denver, Colorado, where he attended for four years, as he makes mention on page 133 (a college for fellowship of " light " with " darkness ").

To answer Weiland's preposterous statement that "...the Pharisees were Judahites of the seed line of Jacob/Israel ", I will use Colossians 2:15: " And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

Quoting now from the Adam Clarke's Commentary on the Bible, abridged by Ralph Earle, page 1200. Let's see if what Clarke has to say agrees with Weiland: " It is very likely that by the principalities and powers over whom Christ [Yahshua] triumphed the apostle means the nesioth and roshoth, who were the rulers and chiefs in the Sanhedrin and synagogues, and who had great authority among the people, both in making constitutions and in explaining traditions. The propagation of Christianity in Judea quite destroyed their spiritual power and domination."

The Wycliffe Bible Commentary portrays the picture on this verse even to a greater extent on page 1341: " Spoiled, or better, stripped (apekdyomai) is a compound not essentially different from another Pauline expression ekdyo. The latter, as used in the LXX (and classical Greek) of the defeating or stripping of enemies in war, provides a clue to the meaning here. In Old Testament times captives were stripped of most or all clothing. This action came to symbolize defeat, and for the prophets it signified the judgment of God [Yahweh] (cf. Ezk 16:39; 23:26). In the New Testament this idea moves into the realm of ' last things ', when the righteous will be clothed, in contrast to the wicked, who will stand stripped and naked under God's [Yahweh's] judgment (cf. Mt.

22:11; Rev. 3:17,18; 16:15; 2 Cor. 5:3,4).”

Matthew Henry’s Commentary, volume 6, page 759 describes this verse as follows: “ He spoiled them, broke the devil’s power, and conquered and disabled him, and made a show of them openly — exposed them to public shame, and made a show of them to angels and men ...”

The Matthew Poole’s Commentary On The Holy Bible, volume 3, page 718, comments on this passage thusly: “... delivering his subjects from the power of darkness, Col. 1:13, according to the first promise, Genesis 3:15. He made a show of them openly; yea, and Christ [Yahshua] did, as an absolute conqueror, riding as it were in his triumphal chariot, publicly show that he had vanquished Satan and all the powers of darkness ...”

The Interpreter’s Bible, volume 11, page 199, makes the following observations concerning this passage: “ The mighty spirits [Jewish control] which once held men in their ‘ dominion of darkness ’ (Colossians 1:13-14) are now reduced to impotence ... Paul depicts the breaking of their dominion under the figure of a military defeat, and the parade of the vanquished in the triumphal procession of the conqueror. God [Yahshua] has stripped them of their arms, displayed them in public as his trophies of victory, leading them in captive chains at his chariot wheels.”

Many commentaries try to connect Colossians 2:15 with Yahshua dying on the cross, but this refers rather to Messiah’s encounters with the scribes and Pharisees, and His open denunciation of them. If the Satanic “ Jew ” scribes and Pharisees are not meant here, who, then, pray tell, is it speaking of? To help answer this, let’s find out who the scribes and Pharisees are, and are not. For this we will read Josephus’, Wars 2:8:2: “ For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have.”

It would appear from this, that of these three, only the Essens could claim to be pure blooded Israelites of the Tribe of Judah. Why didn’t Josephus mention the Pharisees and Sadducees as being Jews by birth? Evidently, Weiland believes himself more of an authority on the origin of the “ Jews ” than Josephus; and more of an authority than even Yahshua Himself.

Two papers have now been completed on Special Notice To All Who Deny Two Seedline, #1 & #2. This will be #3. If you don’t have numbers #1 & #2, you may want to get copies in order to bring yourself up-to-date on this present one. How many more there will be in this series has not yet been determined. Again, it cannot be overstated; we are in a 7,000 plus year-old WAR. In this paper we will continue to point out what this WAR is all about and who the opposing forces are. In the last paper, we left off with Colossians 2:15 showing how Yahshua put the Satanic-Jew-seedline to an open shame and stripped them of their authority. With this endeavor, we will start with Luke 11:49- 51. We will use this passage rather than Matthew 23:34-36, for there are problems with Matthew’s version. Now reading from Luke:

“ 49 Therefore also said the wisdom of Yahweh, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required (, to demand an account of) of this generation [#1074, genea]; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily

I say unto you, It shall be required of this generation [#1074, genea].”

Here, Messiah is charging the “ Jews ” with the murder of Abel. It would have been criminally illegal on the part of Yahshua to make such a charge if it were not true. The only way He could legally have produced such a serious charge was if the “ Jews ” of His day were descended from Cain, for no other person in all of history was responsible for the murder of Abel, but Cain. Most anti-seedliners are strangely quiet on this passage, although Ted R. Weiland in his booklet Eve, Did She Or Didn’t She? erroneously tries to prove the scribes and Pharisees were true Israelites [on page 68] where he makes the following statement:

“ Seedliners claim that because the Pharisees and their progenitors were charged with the murders of all the righteous from Abel to Zacharias, they cannot be Israelites but instead must be Cainites of the seed of Satan. The truth is that because the Pharisees and their forefathers were indicted for the murder of the righteous martyrs, they cannot be Cainites but instead must be Israelites.”

Weiland further states on page 94: “ The seedliners teach that the Pharisees were Cainites of the seedline of Satan, whereas Matthew 3:7-8, 27:6-10, John 7:19, 8:28-37, Acts 4:5-10, 24-35 and 7:2-52 declare that the Pharisees were Judahites of seed line of Jacob/Israel.”

If what Weiland is implying were true, the Messiah would be condemning the entire race of Israelites (including Himself, His family, the Apostles, Disciples, etc.) in speaking of them as a “ generation ”, for the word “ generation ”, used in this passage, is #1074, and in the Greek means “ race ” according to The Complete Word Study Dictionary New Testament by Spiros Zodhiates, page 362: “... a race; then generally in the sense of affinity of communion based upon the sameness of stock. Race or posterity ... A descent or genealogical line of ancestors or descendants ...” The Greek- English Lexicon Of The New Testament by Joseph Henry Thayer agrees, page 112: “... a begetting, birth, nativity ... passively, that which has been begotten, men of the same stock, a family ... the several ranks in a natural descent, the successive members of a genealogy ... metaphor, a race of men very like each other in endowments, pursuits, character; and especially in a bad sense a perverse race ...” It would appear that maybe Weiland should have checked his Greek before he made such a spurious statement. Therefore, the only conceivable meaning this passage could convey is: the “ Pharisees ” were the genea of Cain. Yahshua plainly told the “ Jewish ” Pharisees, John 10:26, “... ye are not my sheep ...” There is nothing more blasphemous than to imply that Yahshua the Messiah was a racial brother to the “ Jews ”!

Evidently, Ted R. Weiland never read Josephus, Wars 2:8:2. Josephus makes it quite clear the Pharisees and Sadducees were not Israelites by birth. Let’s now read this passage:

“ For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, are called Essenes. These last are Jews [Judah] by birth, and seem to have a greater affection for one another than the other sects have.”

It would appear from this that of these three mentioned, only the Essenes could claim to be pure blooded Israelites; that many, perhaps a majority of the Pharisees and Sadducees were neither true Israelites nor of the true Tribe of Judah. Why didn’t Josephus mention the Pharisees and Sadducees as being Jews by birth? I know that in John 8:33 & 37, it appears from the rendering, that the

scribes and Pharisees might be true Israelites. Sure, the Arabs can claim Abraham as their father. We know, also, that the " Jews " of Messiah's day had absorbed Edomite blood, and therefore could claim both Abraham and Isaac as their fathers. The Shelanite-Judahites could even claim an affinity with Abraham, Isaac, Jacob and Judah, but that doesn't make them of the true Tribe of Judah. Recent archaeological finds are showing evidence two of Esau's wives were, more than likely, of the Cain-Satinic-seedline. Even Howard B. Rand in his book Primo-genesis, plate 11, at the end of his book, shows Pharaohs Ramesses I & II of Egypt being descended from the House of Esau through Eliphaz.

As was indicated at the start of this third paper, there are problems with Matthew 23:34-35, a parallel of Luke 11:49-51, quoted above. In these passages, we are being told that (1) The Almighty would send apostles and prophets (future tense), (2) That there had been scribes and prophets sent in the past, (3) These past scribes and prophets were all the way from, and including, Abel, to Zacharias, and, (4) That this race of Cain was in times past, and throughout the future, responsible for their deaths. If you will read these passages very carefully, you will notice Abel was the first righteous prophet. The next thing which should be noticed is the fact that Luke does not mention Zacharias' father. From research, it seems to appear that someone added the words " son of Barachias " in Matthew 23:35. If this is the case, it has caused a lot of confusion. Quoting now from A Commentary on The Holy Bible, edited by Rev. J. R. Dummelow M.A., page 701:

" Zacharias son of Barachias] Jesus probably said ' Zachariah ', as in St. Luke, without mentioning the father's name, but the evangelist or one of the earliest copyists, who thought it necessary to distinguish among the twenty-nine Zachariahs of the Old Testament, and understood the canonical prophet to be meant, added the words ' son of Barachias ' There can be no real doubt that the person meant is Zechariah, son of Jehoiada (see 2 Chr. 24:20), concerning whom there was a Jewish tradition, that his blood could not be removed by washing, but remained bubbling on the ground where it had been shed. In the Jewish arrangement of the books of the sacred Canon, Chronicles stands last, so that Jesus chose His examples from the first and last books of the Jewish* Bible." [*It should be Hebrew, not " Jewish " Bible.]*

The story told here can be found in many reference books. The account might even have a thread of truth. The problem here is: it doesn't square with the rest of Scripture. While the story about the Zechariah of 2 Chronicles 24:20 is undoubtedly true, it is probably the wrong Zechariah. No doubt, some copyist did insert " son of Barachias ", for it is not found in Luke. The problem is: most of the recorded prophets were after 878 B.C. when this particular Zechariah lived. In other words, if Yahshua was talking about the prophets between Abel and the Zechariah of 2 Chronicles 24:20, it would exclude most of the major and minor prophets. If you will check the dates in which most of the major and minor prophets lived, you will see what I mean. I am sure the Cain-Satanic-seedline killed most of Yahweh's prophets after 878 B.C. It's like saying that the WAR started with the killing of Abel and continued to the Zechariah of 2 Chronicles 24:20; then subsided until the time of Yahshua, and then resumed. This WAR has been continuous ever since it started in Genesis 3:15!

Another Zechariah to be cited is the Zechariah mentioned by several commentaries and reference books, who lived about 40 years after the Messiah. This one can be found in Josephus' Wars 4:5:4. The only one left

that really makes any sense is the death of Zechariah, the father of John the Baptist, found in The " Protevangelion " of The Lost Books Of The Bible And The Forgotten Books Of Eden, 16:9-21, page 36:

" 9 But Herod made search after John, and sent servants to Zacharias, when he was (ministering) at the altar, and said unto him, Where hast thou hid thy son? 10 He replied to them, I am a minister of God [Yahweh], and a servant at the altar; how should I know where my son is? 11 So the servants went back, and told Herod the whole; at which he was incensed, and said, Is not this son of his like to be king in Israel? 12 He sent therefore again his servants to Zacharias, saying, Tell us the truth, where is thy son, for you know that your life is in my hand. 13 So the servants went and told him all this: 14 But Zacharias replied to them, I am a martyr for God [Yahweh], and if he shed my blood, the Lord [Yahweh] will receive my soul. 15 Besides know that ye shed innocent blood. 16 However Zacharias was murdered in the entrance of the temple and altar, and about the partition; 17 But the children of Israel knew not when he was killed. 18 Then at the hour of salutation the priests went into the temple, but Zacharias did not according to custom meet them and bless them; 19 Yet they still continued waiting for him to salute them; 20 And when they found he did not in a long time come, one of them ventured into the holy place where the altar was, and he saw blood lying upon the ground congealed; 21 When, behold, a voice from heaven said, Zacharias is murdered and his blood shall not be wiped away until the revenger of his blood come ..."

You can plainly see here the description of Zacharias' death at the hand of Herod fits Luke 11:47-51 and Matthew 23:34-36 quite well. More importantly, it doesn't leave any huge gaps in history from Abel to this Zacharias. Also, with the future tense, it covers the entire time period from Yahshua up until our present time. There have been no time-outs in this WAR. For evidence that it is a genetic race war between the children of darkness and the children of light, I will quote the Believer's Bible Commentary by William MacDonald on Matthew 23:36, page 1291; also, from page 1416 concerning Luke 11:50-51. While MacDonald doesn't grasp the " Jew " question, he understands it is a matter of " race ":

" The guilt of all the past would come on the generation or race to which Christ [Yahshua] was speaking, as if all previous shedding of innocent blood somehow combined and climaxed in the death of the sinless Savior. A torrent of punishment would be poured out on the nation that hated its Messiah without a cause and nailed Him to a criminal's cross. He would require of that generation the blood of all God's [Yahweh's] spokesmen, beginning with the first recorded case in the Old Testament, that of Abel, down to the last instance, that of Zechariah, who perished between the altar and the temple ... Therefore the Lord Jesus [Yahshua] ran the entire gamut of martyrs when He mentioned Abel and Zechariah. As He uttered these words, He well knew that the generation then living would put Him to death on the cross, and thus bring to an awful climax all their previous persecution of men of God [Yahweh]."

It was not at the cross that Messiah imposed revenge for all the prophets from Abel up until His time, but at the siege of Titus at Jerusalem in 70 A.D. For insight on this, I will quote from the Adam Clarke's Commentary On The Bible, abridged by Ralph Earle, pages 816 and 874. Again, these are comments on the passages; Luke 11:47-51 and Matthew 23:34-36:

" The Lord [Yahshua] would, after the crucifixion of Christ [Yahshua], visit upon them the murder of all those righteous men, that their state should grow worse and worse, till at last the

Temple should be destroyed, and they [were] finally ruined by the Romans. Required. May be translated either by the word 'visited ' or 'revenged ', and the latter word evidently conveys the meaning of our Lord [Yahshua]. They are here represented as having the blood among them; and it is intimated that God [Yahweh] will come by and by to require it, and to inquire how it was shed, and to punish those who shed it."

If you don't understand Two Seedline, you can't grasp the meaning of all that was going on at that particular time. Now a comment from The Wycliffe Bible Commentary concerning Matthew 23:34 on page 971: " These persecutions here foretold would fill up the measure of the Jew's guilt, so that divine destruction would come upon that generation [race of Cain] of the nation."

The Matthew Henry's Commentary on Luke 11:49-51 found in volume 5, page 704:

" That they must expect no other than to be reckoned with, as the fillers up of the measure of persecution, v. 50, 51. They keep up the trade as it were in succession, and therefore are responsible for the debts of the company, even those it has been contracting all along from the blood of Abel, when the world began, to that of Zacharias, and so forward to the end of the Jewish state; it shall all be required of this generation [race], this last generation of the Jews, whose sin in persecuting Christ's apostles would exceed any of the sins of that kind that their fathers were guilty of, and so would bring wrath upon them to the uttermost, I Thess. 2:15, 16. Their destruction by the Romans was so terrible that it might well be reckoned the completing of God's [Yahweh's] vengeance upon that persecuting nation ... They are reproved for opposing the gospel of Christ [Yahshua], and doing all they could to obstruct the progress and success of it, v. 52 ... They had not, according to the duty of their place, faithfully expounded to the people those scriptures of the Old Testament which pointed at the Messiah, which if they had been led into the right understanding of by the lawyers, they would readily have embraced him and his doctrine: but instead of that, they had perverted those texts, and had cast a mist before the eyes of the people, by their corrupt glosses upon them, and this is called taking away the key of knowledge; instead of using that key for the people, and helping them to use it aright, they hid it from them; this is called, in Matthew, shutting up the kingdom of heaven against men, Matt. 23:13."

From Matthew Poole's Commentary On The Holy Bible we get this on Luke 11:51, volume 3, page 232:

" The Pharisees, like a company of wretched hypocrites, under a pretence of their honouring the memories of the prophets under the Old Testament, took great care to repair and to adorn their sepulchers, while in the mean time their hearts were as full of malice against the truth, and against Christ [Yahshua], and those who came to reveal God's [Yahweh's] will to them, as ever were their fathers against the prophets; and, saith our Savior, I who am the Wisdom of God, tell you, that I shall send you apostles and prophets, and some of them you shall kill, others you shall persecute; that all the righteous blood that hath been shed on the earth, from the blood of Abel to the blood of Zacharias, may come on you ..."

You will notice there is some question as to who the correct Zacharias of Luke 11:51 and Matthew 23:35 is, but there is absolutely no question from these references just quoted as to who was Abel's killer. As you can plainly see, the anti-seedliners have a problem with Luke 11:47-51 & Matthew 23:34-36, and they refuse to address it!

" AS THE SERPENT BEGUILED EVE "

The next passage we are going to consider is 2 Corinthians 11:2-3: " ... for I have espoused you to one husband, that I may present you as a chaste virgin to Yahshua. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Yahshua."

The anti-seedliners really like to jump on this one and proclaim it's all a matter of mental seduction. It would appear that before Eve was seduced by Satan, she was a " chaste virgin " according to this passage. Was Eve then a chaste virgin physically?, or a chaste virgin mentally? It should be obvious that Paul is telling the Corinthians that he desired their minds not to be violated as Eve was physically violated. Why even use the term " chaste virgin " if Eve was not violated physically? Notice that Paul tells these Corinthians he had espoused them to one husband. He is saying that he would rather not have them to become espoused to an additional husband as Eve was. In other words, " I have espoused you to one husband " ... not as " Eve." Paul was simply implying that Eve, after her encounter with Satan, was no longer a chaste virgin.

THE GREEK PROVES EVE WAS BEGUILED MENTALLY & PHYSICALLY The anti-seedliners simply haven't done their homework on the Greek in this

passage. If it were speaking of being mentally " beguiled " by words, it would have used the word #538, apatao, meaning to deceive, bring, seduce or mislead into error. Or, if Paul would have meant mental seduction, he probably would have used #5422 or #5423 as in Galatians 6:3 & Titus 1:10. Instead the word #1818, exapatao, is used. W. E. Vine in his An Expository Dictionary Of New Testament Words, page 112, explains it like this: " exapatao is a strengthened form of apatao ... is rendered 'beguile ', 2 Cor. 11:3; the more adequate rendering would be 'as the serpent thoroughly beguiled Eve.' So in 1 Tim. 2:14, in the best mss., this stronger form is used of Satan's deception of Eve, literally thoroughly beguiled; the simpler verb apatao, is used of Adam." If a mental seduction were meant, the word #538, apatao, would have been used. W. E. Vine repeats his explanation of the use of the Greek words apatao and exapatao on pages 278 & 279 under the word " deceive." Under the heading " verbs ", on the word apatao he says this: "... of those who deceive 'with empty words ', belittling the true character of the sins mentioned, Eph. 5:6; ... of the fact that Adam was 'not beguiled ', 1 Tim. 2:14, R.V. (cp. what is said of Eve; see exapatao below ..." Then Vine continues: " EXAPATAO ... intensive ... signifies to beguile thoroughly, to deceive wholly ..." Thayer in his Greek Lexicon and Dr. Spiros Zodhiates in his Word Study Dictionary N.T. agree with W. E. Vine.

ANTI-SEEDLINER ADDRESSES 2 CORINTHIANS 11:3

Most anti-seedliners avoid this passage with a twenty-foot pole, but, in his booklet Eve, Did She Or Didn't She?, Ted R. Weiland takes a blind stab in the dark at 2 Corinthians 11:3. First, I would mention that Weiland does not point out the difference between apatao and exapatao as has been explained by W. E. Vine above. Without such an explanation, one can see how Weiland might drift into a dangerous state of error. As I quote Weiland now on pages 28-29, you can perceive his careless, or maybe blatant, omission:

" Just as they misconstrue the Hebrew word, the seedliners distort the meaning of the Greek word 'exapatao ', translated 'beguiled ', to mean 'sexual seduction ' in 2 Corinthians 11:3. 'Exapatao ' is found six times in the New Testament; it is translated 'beguiled ' once and 'deceived ' five times. As was the case with its Hebrew counterpart 'nasha ', the Greek word

'exapataho ' [sic] is not once used with sexual connotations.

" If 'exapatao ' means to sexually seduce, as seedline teachers claim, then in Romans 7:11 the Apostle Paul declared that sin sexually seduced him. In Romans 16:17-18 Paul warned the Roman church lest divisive false teachers sexually seduced them, and in 1 Corinthians 3:18 Paul warned the Corinthian Christians not to sexually seduce themselves. Consequently, there is nothing in the biblical use of either 'nasha ' or 'exapatao ' to corroborate, justify or validate the seedliners' interpretation of these two words.

" If the serpent corresponds to Satan, and the beguiling in Genesis 3 and 2 Corinthians 11 was sexual in nature, then the Apostle Paul was warning the Corinthian Christians against Satan's intention to fornicate with them. If such were the case, then why did not the other New Testament writers or Yahshua warn of the possibility? Why? Because fornication was not the sin in Genesis 3, and it was not the sin Paul warned the Corinthian Church about."

Again, if Paul would have meant mental seduction, he probably would have used #5422 or #5423 as in Galatians 6:3 & Titus 1:10. Weiland doesn't seem to understand the Bible, both OT & NT, uses vulgarities. The prophets called both Israel and Judah " harlots " and " whores." The prophets really used some very graphic language at times, and Paul was no different. I would rather not have to explain to a fully grown man about the birds and the bees! Yes, Paul did compare being " deceived " to non-marital sexual intercourse! We do the same thing today. In order to explain, I will illustrate with some modern-day vulgarities similar to the prophets of old. When a man today gets cheated in a business deal, he might say something like this: " That bastard screwed me out of 100 dollars " or "I really got shafted on that one." I think you get the point, and I would rather not elaborate any further. Yes, Paul was telling the Romans in 7:11 that his own sin (comparable to non-marital sexual intercourse) could destroy him. Yes, Paul was telling the Romans in 16:17-18 that false teachers (comparable to non-marital sexual intercourse) could corrupt them. Yes, Paul was telling the Corinthians in 1 Corinthians 3:18 that their own self-conceited wisdom (comparable to non-marital sexual intercourse) could mislead them. And, Yes, Paul was telling the Corinthian Christians in 2 Corinthians 11:3 that they could be mentally " beguiled " as Eve was literally mentally and physically sexually " beguiled." My own advice is: be careful of people who use word trickery! The object is to set you up on one word, and then clout you with five or six reverse meaning examples. The " Jews " are masters at this sort of thing! Carefully go back over the quotation by Weiland and see if he might have been setting us up. You might start with " If exapatao means ..." If you have his book, you might check to see if he may have used that same system in other places. Watch for the setup followed by several seemingly absurd examples! The con-artist might approach you something like this: " If this means this, look how absurd this, and this, and this, and this, and this is." Once you become aware of this devious system, you can no longer be deceived into believing darkness is light and bitter is sweet!

The Adam Clarke's Commentary on the Bible, abridged by Ralph Earle, has this to say about this passage, 2 Corinthians 11:2-3, on page 1147:

" That I may present you as a chaste virgin. There seems to be a reference to Lev. 21:14, that the high priest must not marry anyone that was not a pure virgin. Here then Christ [Yahshua] is the High Priest, the Spouse or Husband; the Corinthian church, the pure virgin to be espoused; the apostle and his helpers had educated and prepared this virgin for her husband and espoused her to him. ... As the serpent

beguiled Eve through his subtilty. This is a strong reflection on the false apostle and his teaching. He was subtle, and by his subtlety he was enabled to corrupt the minds of the people from the simplicity of the gospel of Christ [Yahshua]; or, to follow the metaphor, he had seduced the pure, chaste, well-educated virgin from her duty, affection, and allegiance to her one and only true Husband, the High Priest, Jesus [Yahshua] Christ."

This is a continuation of a topic of the utmost monumental importance, for we are

moving very rapidly toward the climax of a 7,000 plus year-old WAR. The forces from both sides of this war are gathering for a final battle which will culminate in the total extermination of one side or the other. This war will not end with a truce or an armistice, but will be a fight to the death. As a matter of fact, we are already in this last great battle, and, for the moment, we are rapidly going down to defeat. And, unless our people wake up PDQ, we are in for one " H " of a conflict. All one has to do is observe the multiculturalism and miscegenation that is going on, and you can very quickly calculate where we stand in this life and death struggle. While all this is going on, the masses have been lulled into a state of indifference and unconcern, while the Clergy are actually aiding and abetting the enemy. And, if this were not bad enough, the anti- seedliners blow the " trumpet " with an " uncertain sound ", 1 Corinthians 14:8: " For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" By denying the Two Seedline message of Genesis 3:15, this is exactly what they are doing. Actually, it's a capital crime in a time of danger not to identify the enemy. Today, Israel is in greater peril than at any time in her history! [Mark 13:22]

" AN UNCERTAIN SOUND "

We will shortly see an excellent example of a " trumpet " with an " uncertain sound." Once we understand we are in a WAR where the " Jews " are implementing their plan to interbreed the White Israelite peoples out of existence, any rhetorical proclamation which would aid such a cause would be very traitorous and untimely. Jeffrey A. Weakley, a fervently, caustic, anti-seedliner, in his The Satanic Seedline, Its Doctrine and History says this on pages 30-31:

" Results of the Satanic Seedline Teaching, The results of the Satanic Seedline teaching (if accepted as true) should speak for themselves. Most seedliners hate Jews today (those who claim to be) because of their ethnic origin. For this same reason, they honor the white races because of their ethnic origin. This easily leads to race worship. They stress the physical aspect of God's Word (that is, the physical descent of Israel), which is ignored by most churches today, so much that they forget or neglect the spiritual aspect, which is of more importance (Gal. 3:26-29). They make true the words in 1 Sam. 16:7: '... for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.' Many seedliners go so far as to say that only whites (Israelites) can have eternal life with Christ. Now it is clear that only Israelites can be ' redeemed ' (Gal. 4:5), but this is not to say that other races can't be born again. Our eternal life is the result of our election by God to accept His Son by faith. If the Scriptures are to be accepted, we must conclude that people of all races can be born again. 'Then Peter opened his mouth, and said, Of the truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.' (Acts 10:34-35) ... The seedliners that worship their race are no different than those who purport to be Jews. Jews today take pride in their race and

consider themselves better than everyone else. Even the Jewish religion (Judaism) teaches that Jews are superior by race. This ludicrous belief was taught at the Baptist Bible college I attended. There is no doubt that God chose Israel to be His people, but nowhere do I find that it was because Israel was a superior race. So whether it be seedliners or Jews, the idea of a superior race is inconsistent with the teachings of God's Word."

As you can plainly see, Jeffrey A. Weakley is in no position to fight back at the enemy in this great racial war to destroy the Israel race. With his attitude on race, it wouldn't be surprising if his daughter or granddaughter ended up getting pregnant by a Negro or Mongolian. But, that would probably be all right with him as long as they are " born again." He indicates, according to his knowledge, that the Bible doesn't teach such a thing. Mr. Jeffrey A. Weakley should be reminded that the Almighty killed two of Judah's sons by his Canaanite wife in order to prevent the Satanic gene-pool from getting into the Royal Messianic Line. You will notice, Weakley used Galatians 3:26-29 to try to make his point. Let's take a look at that passage and see what it is really talking about. Weakley intimates that in this passage it is speaking of other races getting into the kingdom:

" 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

With this passage, Weakley attempts to bring all the other races under Yahweh's Covenant to Abraham. This is the same approach that Judeo-churchianity uses. Another Judeo-churchianity person, trying to make the same point as Weakley, also quoted to me, Colossians 3:11 where it says: " Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

This other person also quoted me Romans 2:10-11; 10:11-13; and 11:13 in order to bring other races under the Covenant. I wrote and answered this person: " You quoted me Romans 10:11-13; Galatians 3:27-29; Colossians 3:11; Romans 2:10-11 & Romans 11:13. I don't want to appear as a smart aleck or a know-it-all, but I would like to present some background on these passages which I can authenticate from a combination of Scripture, secular history and archaeology.

" As you quoted three passages from Romans, let's consider who the Romans were. If you will look up in your encyclopedia (and you may have to use more than one) for the founding of Rome, you will find it was established under the insignia of a she-wolf (the story of Romulus and Remus). Who, then, in the Bible is identified as the wolf? The answer is found in Genesis 49:27; Benjamin is the wolf! Some of the Romans to whom Paul preached were Israelites of the tribes of Zerah-Judah and probably some Benjaminites! Do you know anyone by the name of Wolf/Wolfe?; no doubt a Benjamite. Also the name 'Wilson ' means 'wolf's son.' As Zerah-Judah also settled in that area, many of the Romans were definitely of the House of Zerah-Judah. When it says, Romans 10:12, 'For there is no difference between the Jew and the Greek ...', it is indicating there is no difference between the Tribe of Dan and the Tribe of Judah for they are both Israelites. The term 'Jew ' must be qualified as there were true Israelites of the Tribe of Judah and some counterfeit people claiming themselves the Tribe of Judah, but lying about it (Revelation 2:9; 3:9).

"As the word 'Greek ' is used three times in these passages, let's

investigate who the Greeks were. Some of the Tribe of Dan left Egypt before the Exodus (I have documentation). As Hebrew writing has no vowels, it is written simply as 'dn '. Variations of the name can be Dan, Den, Din, Don or Dun. Do you know anyone by the names of Dunn, Dunbar, Duncan, Dunham or Dunlap? Genesis 49:17 says: 'Dan shall be a serpent by the way...' Judges 5:17 indicates that Dan literally lived in his ships. Dan, in his ships, wove like a serpent up every river valley putting up a sign with his name on it. The river DANube is named after him. The name McDonald means 'son of Don, or Dan.' Paul preached at a place called 'MaceDONia ' in Greece (Acts 16:9-12). I know you know the story. When Paul was preaching there to Danites, he was preaching to Israelites!

" I'm glad you quoted Colossians 3:11. What this verse is saying in essence is: There is no difference between a genuine member of the Israelite Tribe of Judah and the Israelite-Greek Tribe of Dan — there is no difference between a circumcised Israelite and an uncircumcised Israelite — there is no difference between a Barbarian Israelite and a Scythian Israelite — there is no difference between a bond Israelite or a free Israelite, for Christ [Yahshua] is genetically a brother, or related to all of them. Galatians 3:28-29 goes on to indicate there is no genetic difference between an Israelite male or an Israelite female, for if you are a genetic relative to Christ [Yahshua], you are Abraham's sperma and you are included under Yahweh's Covenant to Abraham.

" There is one other group we should talk about, and that is Zerah-Judah. There is much evidence, that some of Zerah-Judah, like Dan, left Egypt before the Exodus. If you will check 1 Chronicles 2:6, you will find that Zerah had a son by the name of Dara. In 1 Kings 4:31 his name is spelled Darda. This branch of Zerah-Judah left Egypt, as I say, before the Exodus. Today the area they settled is named the Dardanelles, although they are long gone from there. They were Trojans and established the city of Troy where they lived for four hundred years. The Israelite-Trojans then moved to Italy, and while some stayed in Italy, others returned to the Aegean area; built hundreds of ships and sailed to Britain. This part of Zerah-Judah's history is completely documented by Bible and secular history; there are no missing links. In other words, it is an absolute historical fact that Zerah-Judah made it to Britain. The Scottish Highlanders wore kilts like the Trojans. In his 1999 book The Bible Is History by Ian Wilson, page 87, it has been found that the Israelites of Canaan wore kilts also; it has been a mode of Israelite dress from the beginning.

" As for the 'Barbarians ' and 'Scythians ': In Jeremiah 51:20, Yahweh told Israel: 'Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.' Judah was the fighting tribe. The Barbarians of Paul's time were the German tribes, and are rightly described as such in Jeremiah. My ancestors were these same Barbarians, for I am German and of the Tribe of Judah. The name Scythian is one of the names which the Israelites were called after breaking away from the Assyrians. Therefore, the Scythians spoken of in Colossians 3:11 are definitely Israelites. As a matter of fact, all the Scripture references you quoted me were speaking only of Israelites."

What I wrote to this other person, I now announce to Jeffrey A. Weakley! Now, Weakley accuses us Two Seedliners of taking Scripture out of context, but who really is, for he proved absolutely nothing to backup his thesis by referring to Galatians 3:26- 29? Jeffrey A. Weakley then proceeds on pages 14 to 20 to try to prove that Two Seedline doctrine (according to his assumption) must be false. In doing this, he presents some history of the Identity

movement which I believe you will find interesting; although his conclusions, as in his foregoing postulation, are flawed:

" The Origin of the False Teaching. If, as I contend, the Satanic Seedline doctrine (as taught by the Seedliners) is not found in the Scriptures, and since it was not taught by any of the early church fathers as being correct, how did it find its way into the Christian belief system known as 'Identity?' To find the answer we need to properly define Identity. There are at least three specific systems of belief which are very similar, and yet each is distinctly different. There are the Anglo-Israel, British-Israel, and Christian-Israel beliefs. Identity can include all three of these beliefs, depending on how they are taught. For a definition of Identity we will go to the man who first made the term popular in America over 50 years ago (see The National Christians, 1991 Ed., p. 25). That man is Howard B. Rand. 'The preaching of that Identity has been going on for years now. It has resulted in millions in Anglo-Saxondom becoming acquainted with the fact that they are lineal descendants of the northern ten-tribed Kingdom of Israel ... Thus, the Anglo-Saxon-Celtic people stand out as Israel in these latter days.' (Study in Revelation by Howard B. Rand, p. 115)

" Thus Identity is the belief or teaching that the Anglo-Saxon and kindred peoples are the physical descendants of the northern ten-tribed Kingdom of Israel in the Old Testament. I will note here that many believe that Wesley Swift founded Identity (see Bitter Harvest by James Corcoran, p. 38) in 1946 and others that the 'Identity movement was conceived and first spread by three men with ties to the Radical Right: Wesley Swift, Bertrand Comparet, and William Gale ' (see God, Guts, and Guns by Phillip Finch, p. 68). Although this view is set forth, it is simply the product of those who do too little research and do not yet have all the facts. The simple fact is that the term 'Identity ' as used to describe the Anglo-Saxon history was used as far back as 1884, when Elieser Bassin used it. He tells how he picked it up from others before him.

However, it was Howard B. Rand that called the Anglo-Israel history 'Identity '. Rand did not hold or teach the Satanic Seedline doctrine. 'Two sons were born to Adam and Eve and they were named in their order: Cain and Abel,' (Primo-Genesis by Howard B. Rand, p.41) The Satanic Seedline was brought into the Identity teaching with San Jacinto Capt and Wesley A. Swift. Actually, San Jacinto Capt claimed to have gotten Wesley Swift started (in Identity) (see Committee of the States by Cheri Seymour, p. 83). In any case, Wesley Swift presented the seedline doctrine to Gerald L. K. Smith (see Besieged Patriot by Gerald L. K. Smith, pp. 238-239). From there Swift got Bertrand Comparet started (who was an attorney that represented Gerald L. K. Smith) and shortly later Jacinto Capt (father of E. Raymond Capt, who has written many outstanding books on archaeology) introduced William P. Gale to Swift. In later years Richard Butler would take over Swift's Church (now known as Aryan Nations).

" As this is not meant to be a history of the Identity movement, I will stop here, but suffice it to say that the seedline doctrine saturated Identity through the influence of San Jacinto Capt, Wesley Swift, and William P. Gale. Where did they get this belief? Capt and Swift both got it from the Ku Klux Klan (they both were members — see Committee of the States by Cheri Seymour, p. 84)."

We need to interrupt Weakley at this point, for he is making a dangerous and uncalled for false assumption. From this point on, for the rest of chapter 4, he builds a case based on circumstantial supposition. (1) He first makes the claim, just quoted, that San Jacinto Capt and Wesley A. Swift got the Satanic Seedline doctrine from the Ku Klux Klan (2) He next presents

evidence the Ku Klux Klan was instituted by the Masons. (3) Then, he makes a connection of the Masons with the Gnostics. (4) And lastly, he connects the Gnostics with the Jews and the Talmud, and makes the claim the Satanic Seedline doctrine originated with the " Jews."

Jeffrey A. Weakley has a weak link in his hypothesis. He did not prove with any tangible evidence that there was a connection of the Satanic Seedline doctrine with the Ku Klux Klan!!! If he had had any evidence, you can be quite sure he would have quoted it. There isn't any, and he didn't. It is like saying he saw a person check in at a motel one night at Salem, Massachusetts, and then, swearing to God on a stack of Bibles 20 feet high, proclaiming he knew for a fact that person practiced witchcraft. I would sure hate to be on trial for my life and have Weakley as a juror. Let's now continue with Weakley's remarks on the KKK on pages 15-16:

" The Klan takes some explaining. The first Ku Klux Klan was organized in Tennessee in 1867 under the leadership of Gen. N. B. Forrest. This Klan was disbanded sometime in 1869 (see Vigilantes of Christendom by Richard K. Hoskins, pp. 245, 247). The next official Ku Klux Klan was founded in 1915 as The Knights of the Ku Klux Klan. The founder was William Joseph Simmons, who was a Royal Arch Mason (see Occult Theocracy by Lady Queensborough, aka Edith Starr Miller, p. 607). Thus the Ku Klux Klan got its seedline doctrine from the Masonic teaching. Many people do not know that a Mason started the Ku Klux Klan, and fewer people know the Masons teach the seedline doctrine. William P. Gale became an honorary member of the Ku Klux Klan after he had already been teaching the seedline doctrine for some time. He denied that he developed his belief from the Ku Klux Klan, and this may be true. William P. Gale was a long-time Mason and developed his seedline belief from the same place the Ku Klux Klan got theirs: the Masons. Now I will prove that the Masons teach seedline."

Mr. Weakley, we may have another problem. I don't know whether it is true or not, but I have heard that Howard B. Rand was also a Mason. If this is true, why did he teach against the Two Seedline doctrine? If this is correct, would this discredit all of Mr. Rand's teachings also; or any other former Mason for that part? This is the old dishonest con-artist's trick of guilt by association, plain and simple.

WEAKLEY PLAYS HIS ACE CARD

On page 20, Jeffrey A. Weakley finally plays his ace card, and thinks he has won his argument. After going step by step from the KKK to the Talmud, he lays all his cards on the table. This is what he says: " Next we find that the Kabalists got their teaching from the Jewish Babylonian Talmud. '... what evil, however, could be involved here? 13— That of infusing her with sensual lust. For R. Johanan stated: When the serpent copulated with Eve, 14 he infused her 15 with lust ...' ... '(14) In the Garden of Eden, according to a tradition. (15) I.e., the human species ...'" [The Babylonian Talmud (Soncino Press Ed.), Seder N,ashim (Yebamoth 103b)]

" The Babylonian Talmud is the written form of the 'tradition of the elders ' (Matt. 15:2-3) which had been orally taught since the Babylonian captivity. This teaching was a perversion of God's Law. These traditions were actually a combination of Baal worship (as practiced in Babylon) and the Law of God as given to Israel by Moses ... Thus we have arrived at the human origin of the Satanic Seedline doctrine: Babylon. What I find especially fascinating is that most seedliners express unfathomable hostility toward those who call themselves Jews today and at the same time they adopt the

'Jewish fables ' (Titus 1:14) that came out of Babylon."

To catch you off your guard, Weakley wants you to presume that every last statement in the Babylonian Talmud is a 100% total lie. If this were true, even the " Jews " would repudiate their own Talmudic books. Weakley believes he has pulled some type of magic string by quoting directly from the Babylonian Talmud, and you will automatically, like a programmed robot, buy his argument. It's similar to the way the " Jews" use the magic " anti-Semite " word. Again, it's the old dishonest " Jewish " con-artist's trick of guilt by association, plain and simple, and Weakley is playing it to the hilt of his sword. My advice is: don't ever stay at a motel overnight in Salem, Massachusetts, or you might be accused of being a witch.

ANOTHER WITNESS

One of the very first things the anti-seedliners who are opposed to a literal Satan-spawned genetic physical seedline do, is point out the fact the information can be found in the Babylonian Talmud. Jeffrey A. Weakley is no exception as quoted above. This is a sneaky, deceptive and dishonest method used by many to declare guilt by association. The question must be asked: is every single word in the Talmud false? This idea is built on the assumption, that if it is found in the Babylonian Talmud, it is automatically evil. For anyone who uses this approach, I would challenge them to prove every single word in the Babylonian Talmud to be false. It can't be done, even though it is a collection of the most evil writings ever put together. Only a weak mind would accept such a totally flimsy premise. Not only is there evidence found in the Talmud substantiating the seduction of Eve, but evidence can be found in The Lost Books of The Bible and The Forgotten books of Eden, The " Protevangelion " 10:1-10:

" 1 And when her sixth month was come, Joseph returned from his building houses abroad, which was his trade, and entering into the house, found the Virgin grown big: 2 Then smiting upon his face, he said, With what face can I look up to the Lord my God? or, what shall I say concerning this young woman? 3 For I received her a Virgin out of the temple of the Lord my God and have not preserved her such! 4 Who has thus deceived me? Who has committed this evil in my house, and seducing the Virgin from me, hath defiled her? 5 Is not the history of Adam exactly accomplished in me? 6 For in the very instant of his glory, the serpent came and found Eve alone, and seduced her. 7 Just after the same manner it has happened to me. Then Joseph arising from the ground, called her, and said, 8 O thou who hast been so much favoured by God, why hast thou done this? 9 Why hast thou thus debased thy soul, who wast educated in the Holy of Holies, and received thy food from the hand of angels? 10 But she, with a flood of tears, replied, I am innocent, and have known no man."

If you will remember, Jeffrey A. Weakley made this statement on page 14: " The Origin of the False Teaching. If, as I contend, the Satanic Seedline doctrine (as taught by the Seedliners) is not found in the Scriptures, and since it was not taught by any of the early church fathers as being correct, how did it find its way into the Christian belief system known as 'Identity? ' " As he seemed to have such a high regard of his own ability to research, and was so critical of the Two Seedliners to do so, let's see whether or not the " early church fathers " understood anything concerning this doctrine. For this we will use part of an article from The Interpreter's Dictionary of the Bible, volume E-J, pages 799-800:

" James, Protevangelium Of, ... The earliest of the infancy gospels, recounting the birth, childhood, adolescence, token marriage,

supernatural pregnancy, and delivery of Mary. Together with the Gospel of Thomas, ... it was the chief source of several other infancy gospels. Its original title appears to have been History of James Concerning the Birth of Mary; Origen refers to it as the Book of James .... It was first styled Protevangelium (i.e., Protogospel) of James by its sixteenth-century discoverer, Guillaume Postel. The earliest certain reference to this writing is by Origen, who cites it as the source of the tradition that Jesus' brothers were 'sons ' of Joseph by a former wife whom he had married before Mar y ' ... 'Now I, James, who wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem. Glorifying the Lord God who gave me the gift and wisdom to write this history ' ."

As you can plainly see, the early church fathers were very much acquainted with the Protevangelium, and thus they understood the physical seduction of Eve by Satan as described in the quotation from said book above. I believe, Mr. Jeffrey A. Weakley, that Origen was indeed an " early church father." Weakley uses some very underhanded tactics in his unwarranted and groundless argument trying to prove the Two Seedliners in error. We will look at one of them now. On page 21 of his The Satanic Seedline, Its Doctrine and History, he tries his best (or maybe his worst) to mislead his readers. He tries in vain to convince them that the Seedliners are mistaken by quoting from Matthew Henry's Commentary. In doing this, he does not name the volume or page as he so faithfully did with his other quotations. It is glaringly apparent he didn't want anyone to go to Matthew Henry and check on him on this one. All he said was: " The best explanation for this is found in Matthew Henry's Commentary." After searching for some time, it was found he was quoting from page 29 in volume 1 concerning Henry's comments on Genesis 3:14-15 and this is what he quoted:

" Observe here, The serpent and the woman had just now been very familiar and friendly in discourse about the forbidden fruit, and a wonderful agreement there was between them; but here they are irreconcilably set at variance. Note, Sinful friendships justly end in mortal feuds: those that unite in wickedness will not unite long."

Weakley deliberately omitted Matthew Henry's remark just three paragraphs later on the next page (page 30), hoping you would never find where Matthew Henry says the following: " A perpetual quarrel is here commenced between the kingdom of God and the kingdom of the devil among men; war is proclaimed between the seed of the woman and the seed of the serpent."

Again, I would remind everyone who is not aware of it, we are in a WAR. This WAR has been going on now for about 7,000 years. This WAR is between the GENETIC children of Yahweh and the GENETIC children of Satan; this WAR is between the White children of Adam and Eve and the offspring of Satan through Cain whom we know today as " Jews." Yes, the " Jews " are the literal progeny of Satan walking about today in shoe-leather. The " Jews " of today and the scribes and Pharisees of Messiah's time should not be confused with the true Tribe of Judah. John Lightfoot understood this when he wrote in his A Commentary on the New Testament From the Talmud and Hebraica, volume 3, page 334 in reference to John 8:37:

" From this whole period it is manifest that the whole tendency of our Savior's discourse is to shew the Jews that they are the seed of that serpent that was to bruise the heel of the Messiah: else what could that mean, ver. 44. ' Ye are of your father the devil', but this, viz. ' Ye are the seed of the serpent? ' "

Let's now take a look at John 8:38. While we do, let's remember that in verse 41 the " Jews " were very defensive of the implication of being " born of fornication." Being born of fornication implies being born of an impure racial union, Greek #4202. Dr. Spiros Zodhiates in his New Testament Word Study Dictionary, page 1201: " In John 8:41, ' We be not born of fornication ' means, ' We are not spurious children, born of a concubine, but are the true descendants of Abraham '." Sure, the Arabs can claim Abraham as their father. We know, also, that the " Jews " of Messiah's day had absorbed Edomite blood, and therefore could claim both Abraham and Isaac as their fathers. The Shelanite-Judahites could even claim an affinity with Abraham, Isaac, Jacob and Judah, but that doesn't make them of the true Tribe of Judah. Now let's read that passage with that in mind:

" They answered and said unto him, Abraham is our father. Yahshua saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

Verse 39 really clears up the whole matter. The Holy Bible New Century Version puts it very nicely in verse 39:

" They answered, ' Our father is Abraham.' Jesus said, ' If you were really Abraham's children, you would do the things Abraham did '."

A Commentary On The Holy Bible, edited by Rev. J. R. Dummelow M.A., page 789 remarks on John 8:37 in this manner:

" Their desire to kill Christ, the promised seed of Abraham, proved that they were not children of Abraham, but of Satan."

The Adam Clarke's Commentary on the Bible, abridged by Ralph Earle, agrees with Dr. Lightfoot on John 8:37 as quoted here above:

" My word hath no place in you. Or, 'This doctrine of Mine has no place in you.' You hear the truths of God [Yahweh] but you do not heed them; the word of life has no influence over you. And how can it when you seek to kill Me because I proclaim this truth to you? From what is here said it is manifest, says Dr. Lightfoot, that the whole tendency of our Savior's discourse is to show the Jews that they are the seed of the serpent which was to bruise the heel of the Messiah. Else what could that mean, v. 44: 'Ye are of your father the devil' ie., 'Ye are the seed of the serpent? '"

Maybe, at this point, it would be well to consider Lightfoot's history. For this we shall go to his A Commentary on the New Testament from the Talmud and Hebraica, volume 1, in the introduction, pages iii & iv:

" Lightfoot was one of many earnest Christian scholars of his time. Master of St. Catherine Hall, Cambridge, he possessed the classical learning of those days. He was at home in Latin and Greek, and he was a master not only of classical Hebrew, but also of Mishnaic Hebrew and the Aramaic of the Talmud. We are reminded of his elder contemporary Lancelot Andrews, one of the translators of the King James Version of the Bible, who composed prayers for himself in Hebrew!

" Aside from Lightfoot's scholarly writings and productive teaching, he took part in the Westminster Assembly, which sat from 1643 to 1649. He belonged to the Erastian party, favoring an established church, and this is reflected in the present work in his letter of thanks to Gilbert, who Lightfoot says is, 'by divine providence, Archbishop of Canterbury, Primate of all England.' Lightfoot lived in troubled times. Born in the last days of Queen Elisabeth, he was a boy when the King James Version was published. He sat in the Westminster Assembly while the Long Parliament beheaded King

Charles I, then somehow survived the restoration under Charles II, all the while maintaining a real Christian testimony and making an important scholarly contribution to Scripture study. From his commentary one would hardly guess at the turbulent times in which he lived. One point is of interest. In the days of Oliver Cromwell, when Lightfoot was at the height of his powers, the Jews were allowed again in England after 250 years of proscription [prohibition]."

From Lightfoot's comments on John 8:37, we can plainly see he understood the " Jews " were the seed of the serpent of Genesis 3:15. This is the same position as taken by the teachers of Two Seedline. It seems, then, that Lightfoot understood the tenet of Two Seedline!!! But Mr. Jeffrey A. Weakley, a fervently caustic anti-seedliner, in his booklet The Satanic Seedline, Its Doctrine and History, page 15 says: " The Satanic Seedline doctrine was brought into the Identity teaching with San Jacinto Capt and Wesley A. Swift. Actually, San Jacinto Capt claimed he had gotten Wesley A. Swift started ... In any case, Wesley Swift presented the seedline doctrine to Gerald L. K. Smith ... From there Swift got Bertrand Comparet started ... and shortly later San Jacinto Capt ... introduced William P. Gale to Swift ..." I submit that Two Seedline doctrine has been around for quite a long time, and was not the invention of Capt, Swift, Comparet, or Gale as Weakley spuriously suggests. Now for some quotes from other commentaries on John 8:37:

Matthew Henry's Commentary, volume 5, page 997: " Now Christ overthrows this plea, and exposes the vanity of it by a plain and cogent argument: 'Abraham's children will do the works of Abraham, but you do not do Abraham's works, therefore you are not Abraham's children.' The proposition is plain: If you were Abraham's children, such children of Abraham as could claim an interest in the covenant made with him and his seed, which would indeed put an honour upon you, then you would do the works of Abraham, for to those only of Abraham's house who kept the way of the Lord, as Abraham did, would God [Yahweh] perform what he had spoken, Genesis 18:19."

The Interpreter's Bible, volume 8, page 605: " Nonetheless, Christ's answer to them is grim indeed. You are not of God. You are of your father the devil, and his nature shows itself in you. He was a murderer from the beginning; and you seek to kill me; he has nothing to do with the truth, and true to your blood and ancestry, when and because I tell you the truth, you do not believe it, resent it, fling it from you."

Peake's Commentary on the Bible, Page 855: " The Jews have described themselves as 'descendants of Abraham '; this leads to a second point. If they were truly Abraham's children they would resemble their father; but in seeking to kill an innocent man, whose only crime is to speak the truth, they are unlike Abraham as could be. Jesus [Yahshua] is the Son of God, and declares the truth he receives from God; but who can their father be? The charge is repelled with a sneer; they [the Jews] are the children of God; Jesus (it is implied [by the Jews]) was born of fornication. This slander was current later; probably it was used in anti-Christian propaganda in John's time, and perhaps earlier. But they [the Jews] are not God's children; if they were, they would love his Son ... No, their father is the devil; that is why they seek to kill, and prefer falsehood to truth ..."

WEAKLEY'S WEAK POINTS

In chapter 2 of Jeffrey A. Weakley's booklet The Satanic Seedline, Its Doctrine and History, he puts together a composition on words found in Genesis 3:6, 13 and 4:1. These words are: tree, food, desired, took, fruit, eat, beguiled and knew. It will be necessary here to give this chapter a critical review, for some the conclusions in his research

are sadly faulty. Actually, Weakley proves Two Seedline in many ways rather than disproving it, and you will see what I mean as we go along. At this time, we will consider the word " tree " in his presentation. Eventually, it is hoped that we will cover this entire chapter. It's simply amazing, for Weakley doesn't believe or understand some of his own research:

" We will now look at the Satanic Seedline doctrine as compared to Scripture. Any teaching that we hear should not be accepted or rejected as truth until we have reexamined the Scriptures. This is what the Bereans did in Acts 17:10-11. So let us now be 'more noble' as the Bereans and search the Scriptures on this matter. The first point of the seedline doctrine is that Eve was sexually seduced. In Genesis 3:6 we find: ' And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.' Now according to the seedliners, this passage is just written with good taste and is really talking about a sexual encounter. Let's see. First we'll examine some words in this verse: tree: (ets) a tree (from its firmness); hence wood. (Strong's Concordance) (1) a tree (follows analogy of the verb atsah, to be hard, firm) (2) wood, specially of a wooden post, stake, gibbet. (Gesenius' Lexicon) tree, wood, timber, stock, plank, stalk, stick, gallows. (Theological Wordbook of the Old Testament edited by R. Laird Harris). This Hebrew word is translated over 100 times in the Old testament as: 'trees(s) ', 'wood ', 'timber ', 'sticks ', 'helve ' , 'stalks ', 'staff ', 'gallows ', 'stock(s) ', and 'plank.' From the above, I find it difficult to believe that this tree from which Eve obtained the fruit was anything other than a tree."

I will agree with Mr. Jeffrey A. Weakley that it is paramount we should examine and reexamine the Scriptures. And, yes, the Two Seedliners do point to Genesis 3:6 as a sexual encounter with Satan, at least on the part of Eve. Yes, the word " tree " as used in this verse means a hard, firm or solid tree such as wood, timber, stocks, helve, stakes, gallows, stock, or plank. As a matter of fact, the counterpart word for the Hebrew #6086 (tree) is #3586 in the Greek and means the same thing. The problem, though, for understanding the " trees " of Genesis 3 is in the Hebrew idiom. George M Lamsa in his booklet Idioms In The Bible Explained, points out, page ix, that both the " tree of knowledge " and the " tree of life " have sexual connotations. In addition, Lamsa said this in his introduction:

" I chose the King James text from which to pick the idioms quoted in this book (unless otherwise indicated), because the King James text is the most widely used Bible translation in the English speaking world. Moreover, the King James translators were more faithful to the texts from which they translated into English, making fewer additions and omissions than later English version translators and revisors. They translated many Eastern idioms and metaphors literally, not knowing their true meaning. For instance, 'You shall handle snakes.' They did not know that the word 'snake ' refers to 'an enemy.' 'Beware of dogs ' was not understood to be 'beware of gossipers ', in Semitic languages."

So we can observe very quickly Weakley is taking literally the idioms of Genesis 3, as did the KJV translators when they translated many of the Hebrew and Greek idioms in a literal manner. The bottom line is: if one cannot understand the idiom, one cannot understand the Bible, in numerous cases. As we go along, you will find that Weakley discovered many idiomatic expressions in various places of his research and refused to accept their idiomatic meanings. He did this mainly because the literal meanings outnumbered figurative meanings.

LITERAL TREES, OR FIGURATIVE TREES?

Maybe we can find what the " tree of knowledge of good and evil " is if we first investigate the meaning of the " tree of life." In both cases, the word for tree is #6086, meaning literally a firm wooden tree. In the various Bible commentaries and dictionaries there are a multitude of ideas on what the " tree of life " might be. It really goes back to Weakley's definition of a wooden tree. As stated before, the counterpart word in the Greek is #3586, and means literally a wooden tree. In Dr. Spiros Zodhiates' New Testament Word Study Dictionary, he says this on page 1023 concerning #3586, (xulon) " In Rev. 2:7; 22:2, 14, it is conceivable that the 'tree of life ' may be an allusion to the cross and could be rendered 'wood of life ' (a.t.). Sept.: Gen. 1:11,12; 2:9." This makes a lot of sense! In other words, the wooden tree represents the wooden cross (whatever kind of device it might have been) on which our Messiah wrought Redemption! And how else do we " eat " of " the tree of life " but by the partaking of Communion? Inasmuch as a few Bible scholars understood it this way, let's now consider some of their comments:

Nelson's Illustrated Bible Dictionary, page 1072, under the topic " TREE OF LIFE ": " Adam and Eve's inability to eat from this tree after their sin showed that they failed to gain immortality, or eternal life. Because of their sin, they were subject to death and dying. This condition lasted until the coming of Jesus Christ [Yahshua], the second Adam, who offers eternal life to all [of Adam] who believe in Him (1 John 5:11-12)."

Matthew Poole's Commentary On The Holy Bible, volume 3, page 1008: "... That they may have right to the tree of life; to Christ, called before, the tree of life, [Rev. 22] ver. 2, by virtue of the promise, chap ii. 7, for no works of ours will give us a right of purchase to it. And may enter in through the gates into the city ..."

A Commentary On The Holy Bible, edited by Rev. J. R. Dummelow M.A., page 10: "... the fruit of His perfect obedience, and have a right to the tree of life. 'As in Adam all die, even so in Christ shall all be made alive '."

Can you now see that Weakley, in refusing to see the Hebrew idiom, is insisting that our Messiah was a wooden tree? Not only was our Savior not a wooden tree, but neither was " the tree of the knowledge of good and evil." To follow up on the theme of the " tree of life ", let's quote some different passages where it is mentioned:

2 Esdras 8:50-52: " 50 For many great miseries shall be done to them [Israel] that in the latter time shall dwell in the world, because they have walked in great pride. 51 But understand thou for thyself, and seek out the glory for such as be like thee. 52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom."

Testament Of Levi as found in The Lost Books of The Bible and The Forgotten Books of Eden, 5:26-30: " 26 And he shall open the gates of paradise, and shall remove the threatening sword against Adam, and he shall give to the saints to eat from the tree of life, and the spirit of holiness shall be on them. 27 And Beliar shall be bound by him, and he shall give power to His children to tread upon the evil spirits. 28 And the Lord [Yahweh] shall rejoice in His children, and be well pleased in His beloved ones for ever. 29 Then shall Abraham and Isaac and Jacob exult, and I will be glad, and all the saints shall clothe themselves with joy. 30 And now, my children, ye have heard all; choose, therefore, for yourselves either the light or the darkness, either the law of the Lord [Yahweh] or the works of Beliar."

Once we comprehend that Yahshua the Messiah is the tree of life, our apprehension is opened up for us and our understanding comes to life. Notice verse 30 speaks of both " light " and " darkness "; the very same forces which are at WAR with each other in our world today. Beliar is another name for Satan. These two trees in Eden were not literal wooden trees, but walking, talking & breathing metaphorically idiomatic trees representing genetic people. The " tree of life " was Yahshua the Messiah and the " tree of knowledge of good and evil " was Beliar or Satan. Such family trees are described in Mark 8:22-24:

" 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. 24 And he looked up, and said, I see men as trees walking."

It seems this former blind man had better eyesight than the anti-seedliners of today. It is simply amazing, as the anti-seedliners of today dance up and down and insist that there is only one seed in Genesis 3:15, and that seed is only one man, Yahshua. It takes two to have enmity, as enmity means: mutual hatred. Mutual means: given or felt by one another in equal amount. The word for " enmity " in Genesis 3:15 is the Hebrew word #342, and is found also in Numbers 35:21-22; Ezekiel 25:15; 35:5-6, and in every case, two parties are involved. The only way, therefore, for Genesis 3:15 to be speaking of " one seed " is if the Redeemer were to hate Himself. Can you see now how ridiculous such a premise is, that the anti-seedliners promote? They have really backed themselves into a corner on that one! Then, they rant and rave that there wasn't anything sexual concerning Eve's seduction, but that it was all a matter of mental seduction. They insist it is all an invention of the Two Seedliners. That there are others who interpret the seduction of Eve in a sexual manner, let's refer to The Interpreter's Dictionary of the Bible, volume R-Z, page 696. While this publication does not take a stand on the subject one way or the other, at least it points out that this is one of the interpretations:

" Sexual knowledge. The tree of knowledge is the means to sexual knowledge. The advocates of this interpretation have pointed out that the verb [Strong's #3045], 'know ' occurs frequently as a euphemism for sexual relations (Gen. 4:1; 19:5). When Adam and Eve acquired the knowledge of good and evil, they recognized their nakedness and experienced feelings of shame. Finally, several parallel passages containing the phrase 'knowing good and evil' can be reasonably interpreted as referring to sexual knowledge (Deut. 1:39; 2 Sam. 19:35; 1QSa 1. 9-11)." [" 1QSa ", abbr. for " Rule of the congregation." (?)]

Matthew Poole states on Deut. 1:39: " Had no knowledge between good and evil; a common description of the state of childhood, as Jonah 4:11."

One unnamed anti-seedliner said this: " Most seedliners go wrong at this point by correlating the eating or touching of the fruit of the tree to intercourse. But, when Adam received his directions from God, there was no female around for inter course, so how could these words be made to imply sexual-activity. Now, where does that leave these speculators [meaning Two Seedliners]?" We will next see this is not speculation, on our part, concerning the words " eating " and " touching " having sexual connotations.

WHAT WAS IT THAT EVE DID ?
AND WHAT DID EVE ?

RE. " EAT ", #398 (akal, to eat, also to lay), Scripture — " Genesis 3:13, And Yahweh said unto the woman, What is this that thou hast done? And the

woman said, The serpent beguiled me, and I did eat."

Supporting Scripture — Proverbs 30:20; " Such is the way of an adulterous woman; she eateth, and wipeth her mouth (vagina/vulva), and saith, I have done no wickedness."

Another Supporting Scripture — Proverbs 9:17: " Stolen waters are sweet, and bread [eaten] in secret is pleasant." [Lamsa: idiom: " Making love to another woman in secret appears pleasant."]

Note: The word " eat " of Genesis 3:13 is the same word for " eateth " of Proverbs 30:20!!! In Proverbs 9:17 " eaten " is implied.

RE. " TOUCH ", #5060 (naga, to touch, also to have sexual intercourse) Scripture — Genesis 3:3: " But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Supporting Scripture — Genesis 26:10-11: " 10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. 11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death." [KJV]

Second Supporting Scripture — Genesis 20:6: " And Yahweh said unto him (Abimelech) in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her (Sarah)."

Third Supporting Scripture — Proverbs 6:29: " So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent."

Note: The word " touch " of Genesis 3:3 is the same word for " touch " or " toucheth " of Genesis 26:11, Genesis 20:6 and Proverbs 6:29!!!

CONCLUSION: Both the words " eat " and " touch " can have sexual connotations when they are in that context!

Now for some remarks from some various commentaries on these passages which contain the words " touch " and " eat " as used in Genesis 3:3:

Matthew Poole's Commentary On The Holy Bible on the word " touch " of Genesis 26:11, volume 1, page 61: "... and being applied to a woman, it is used for a defiling or humbling of her as Gen. 20:6; Prov. 6:29."

The Adam Clarke's Commentary on the Bible, abridged by Ralph Earle on the word " touch " of Genesis 26:11, page 54: " He that toucheth. He who injures Isaac or defiles Rebekah shall certainly die for it."

Matthew Poole's Commentary On The Holy Bible on the word " touch " of Proverbs 6:29, volume 2, page 224: " That goeth in to his neighbour's wife; that lieth with her, as the phrase signifies, Genesis 19:31; 29:21, 23 &c. Toucheth her, i.e. hath carnal knowledge of her, as this word is used in Gen. 20:6; 1 Cor. 7:1, and in Terence, and other writers. Shall not be innocent; shall be punished as a malefactor, either by God or man."

The Interpreter's Bible on the word " touch " of Proverbs 6:29, volume 4, page 822: "... There is no escape from the dire punishment that awaits the man who indulges in illicit love."

Matthew Poole's Commentary On The Holy Bible on the word " eat " of Proverbs 30:20, volume 2, page 274: " Such, so secret and undiscernible, is the way of the adulterous woman; of her who, though she be called and accounted a maid, yet in truth is an adulteress; not a common strumpet, for

of such the following words are not true, but one that secretly lives in the sin of adultery or fornication. She eateth, to wit, the bread of deceit in secret, by which is understood the act of filthiness, Prov. 9:17; 20:17, which such persons do as greedily desire, and as delightfully feed upon, as hungry persons do upon bread."

The Adam Clarke's Commentary on the Bible abridged by Ralph Earle on the word " eat " of Proverbs 9:17, page 541: " Stolen waters are sweet. I suppose this to be a proverbial mode of expression, importing that 'illicit pleasures are sweeter than those which are legal '."

This is the sixth in a series of Special Notices to all anti-seedliners who are opposed to the proposition that there is a literal walking, talking, genetic Satanic seedline people in this world. Some have condemned me for coming out and naming names concerning the controversy over this issue. They advise me that I should go personally to them and work out our differences in private. I would point out to anyone who is of that opinion that the anti-seedliners were the first to make an issue of this teaching. Stephen E. Jones, in his 1978 book The Babylonian Connection, was the first, to my knowledge, to take issue with the Two Seedliners. (Jeffrey A. Weakley wrote his The Satanic Seedline, Its Doctrine and History in 1994.) It wasn't until Ted R. Weiland came out with a ten-tape audiocassette series Eve, Did She Or Didn't She? that I began to counter what they were promoting. I had written an article in 1995, entitled The Problem With Genesis 4:1 which I did not distribute very widely. I had put that short article together because I had heard of a young man who was hung-up on Genesis 4:1. At that time, I had no idea the anti-seedliners had a campaign going to discredit the Two Seedline doctrine. Jeffrey A. Weakley, a year before I wrote my small article, was the first one to really start naming names and pointing his finger at some of the leading Two Seedline teachers like Swift, Comparet and Gale. As these three great pillars of men are now dead, I have taken it upon myself to defend them.

You may well ask, then, what is the purpose for my writing these Special Notices anyway? The answer to this question is: I am duty bound by Yahweh's Law to witness to the truth to the best of my ability as I understand it. In other words, if I know a crime has been committed, in the process of being committed or there is a danger of a crime about to be committed, if I do not witness to what I know, I am as guilty as the person committing the crime. In this case, we are not talking about a single individual crime, we are talking about tens of thousands of crimes. The news of these crimes has been withheld from the public by the usual news media and writers of the past. The law concerning the witness of a crime is found in Leviticus 5:1 which reads: " And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity."

A second Scripture which commands us to expose the truth is found in Ephesians 5:11, which says: " And have no fellowship with the unfruitful works of darkness, but rather reprove them."

The New Treasury of Scripture Knowledge, edited by Jerome H. Smith says this on page 132: "... such an one shall bear his iniquity — shall be considered as guilty in the sight of God of the transgression which he has endeavored to conceal, and must expect to be punished for hiding the iniquity with which he was acquainted." Both Jones and Weakley quote from the Zohar, the ' sacred ' book of the Cabala, which is separate from Talmud. Neither Jones nor Weakley seem to be quoting directly from the Zohar, but indirectly from The Talmud Unmasked by Rev. I. B. Pranaitis, page 52. If this is the case, neither one quotes this passage faithfully; such as using the proper italics where it shows. I will now quote this passage exactly as Pranaitis presents it:

" In Zohar (I, 28b) we read: ' Now the serpent was more subtle than any beast of the field, etc. (Genes. III, I.) ' More subtle ' that is towards evil; ' than all the beasts ' that is, the idolatrous people of the earth. For they are the children of the ancient serpent which seduced Eve.' The best argument used by the Jews to prove Christians are of a race of the devil is the fact that they are

uncircumcised. The foreskin of the non-Jews prevents them from being called the children of the Most High God. For by circumcision the name of God — Schaddai — is completed in the flesh of a circumcised Jew. The form of the letter Isch is in his nostrils, the letter Daleth in his (bent) arm, and ain appears in his sexual organ by circumcision. In non-circumcised gentiles, therefore, such as Christians, there are only the two letters Isch and Daleth, which make the word Sched, which means devil. They are, therefore, children of the Sched, the Devil."

A " Jew " could be circumcised a hundred times and it would not bring him under the Covenant. If anything, this passage proves Two Seedline, as the " enmity " of Genesis 3:15 is clearly evident, and is at work here; but the " Jews" have everything backward as they are the ones who are the children of the devil. Ted R. Weiland in his booklet Eve, Did She Or Didn't She? quotes one other passage from the Talmud, Shabbath 146a: " For when the serpent came upon Eve he injected lust into her."

If the purpose of the anti-seedliners is to use the old worn-out accusation of guilt by association, they could have used more references from the Talmud. Here are some passages they could have used for their ambiguous claim: Shabbath 146a: " The idea is that the serpent infected Eve (i.e., the human race) with lust, from which, however, those who accept the moral teachings of the Torah are freed."

Berachoth 61a: " In cursing we commence with the least; first the serpent was cursed then Eve and then Adam!"

Sotah 9b: " I will kill Adam and marry Eve; but now, I will put enmity between thee and the woman, and between thy seed and her seed. Similarly do we find it with Cain, Korah, Balaam, Doeg, Ahitophel, Gehazi, Absalom, Adonijah, Uzziah and Haman, who set their eyes upon that which was not proper for them; what they sought was not granted to them and what they possessed was taken from them."

Avodah Zarah 22b: " When the serpent came unto Eve he infused filthy lust into her."

IS THERE ANY TRUTH IN THE TALMUD?

The anti-seedliners base their whole argument on the premise that anything found in the Talmud has to be entirely false. As a matter of fact, this is their ace in the hole, so they think. All they have to do is point out that the Two Seedline doctrine is found in the Talmud, and magically, the teaching is condemned in many people's minds. It is not my goal here to defend and uphold the majority of the contents found in these books. It is well recognized they are the most evil books ever written. But we must even give the devil his just dues. If the Two Seedline doctrine is condemned for being part of the writings of the Talmud, then all of their contents are condemned. Let's take a look at a few passages found in them:

Sotah 11b: "... Judah [is called] a lion's whelp; of Dan [it is said] Dan shall be a serpent, Naphtali [is called] a hind let loose; Issachar a strong ass; Joseph a firstling bullock; Benjamin a wolf that ravineth. [Of those sons of Jacob where a comparison with an animal] is written in connection with them, it is written: but [in the instances where such a comparison] is not written, there is the text: What was thy mother? A lioness; she couched among lions etc."

Well, what do you know; who would have ever thought there was anything like that in the Talmud? It would appear the anti-seedliners are going to have to reject the main tenets of Israel Identity because they can be found in the Talmud. Maybe they will have to go back to Judeo-churchianity. They are going to have to take a black permanent marker and blot out the entire chapter of Genesis 49 along with all the cross-references, all because it can be found in the Talmud. If they blot out Judah, there goes the Redeemer!

Are you beginning to see how ridiculous an argument the anti-seedliners advocate? Can you see now how dangerous the ploy of guilt by association can be? Actually, its a "Jewish " kind of trick. Well, let's see what else we might find in the Talmud:

Talmud, Baba Kama 17a: "'He is worthy of the inheritance of two tribes ': He is worthy of an inheritance like Joseph, as it is written: Joseph is a fruitful bough ... whose branches run over the wall; he is also worthy of the inheritance of Issachar, as it is written: Issachar is a strong ass. There are some who say, His enemies will fall before him, as it is written: With them he shall push the people together, to the ends of the

earth. He is worthy of understanding like Issachar, as it is written: And the children of Issachar which were men that had understanding of the times to know what Israel ought to do."

Isn't it simply amazing what can be found in the Talmud? If we use the argument of the anti-seedliners, we are going to get in all kinds of trouble! If we apply their hypothesis, we will have to destroy most of Yahweh's written Word.

One very adamant unyielding anti-seedliner is Lt. Col. Jack Mohr, AUS Ret. who wrote a pamphlet entitled Seed of Satan, Literal or Figurative? He used this same worn-out tactic of guilt by association when he said on page 8: " Now this is pretty far fetched, I think, for it is the same teaching you find in the BABYLONIAN TALMUD, and in most heathen 'phallic religions ' of the Far East. Wise [James E. Wise] implies that the FRUIT of the trees [sic.] of knowledge of good and evil, was sexual union, even though the Hebrew word for 'fruit ', as it is used here (6529), means 'Bough; fruitful; reward.' There is hardly any room here for any sexual interpretation of the word, unless your mind is sexually oriented. Then I guess you can see sex in anything. Certainly the SEEDLINERS SEE SEX IN THIS PASSAGE. Shows you where their mind is, doesn't it?" [Note: Gesenius' includes " offspring " for #6529]

By the way, judging from his article, Jack Mohr believes that the tree of life and the tree of the knowledge of good and evil were wooden trees; that the serpent was an ordinary snake and the fruit was simply some kind of fruit from some fruit tree. Thus, Jack Mohr, in implying this, makes the tree of life (the Messiah) a wooden tree. I have to question anything Jack Mohr might write for he does not appear to be of pure Israelite stock. You will also notice that Jack Mohr points a finger at James E. Wise. It seems it is quite all right for the anti-seedliners to name names, but it is anathema for the Two Seedliners. More on Jack Mohr later, but for now, back to the Talmud:

Sanhedrin 44b: " And the sons of Zerah: Zimri, Ethan and Herman and Calcole and Darda, five in all. Why the phrase: five of them in all? — Because all five were equally destined for the world to come ..."

Are we now supposed to throw out the entire Zerah branch of Judah because it can be found in the Talmud? If you listen to the anti-seedliners, this is their premise. In other words, the very mention of anything found in the Talmud automatically labels it as an evil teaching.

Mas. Megilah 17a: " Why are the years of Ishmael mentioned? So as to reckon by them the years of Jacob, as it is written, And these are the years of the life of Ishmael, a hundred and thirty and seven years. How much older was Ishmael than Isaac? Fourteen years, as it is written, And Abram was fourscore and six years old when Hagar bore Ishmael to Abram, and it is also written, And Abraham was a hundred years old when his son Isaac was born to him, and it is written, And Isaac was threescore years old when she bore them. How old then was Ishmael when Jacob was born? Seventy-four. How many years were left of his life? Sixty-three; and it has been taught: Jacob our father at the time when he was blessed by his father was sixty-three years old. It was just at that time that Ishmael died, as it is written, Now Esau saw that Isaac had blessed Jacob ... so Esau went unto Ishmael and took Mahlath the daughter of Ishmael Abraham's son the sister of Nebaioth. Now once it has been said, 'Ishmael's daughter ' do I not know she was the sister of Nebaioth? This tells us that Ishmael affianced [engaged] her and then died, and Nebaioth her brother gave her in marriage. Sixty-three and fourteen till Joseph was born make seventy-seven, and it is written, And Joseph was thirty-three years old when he stood before Pharaoh. This makes a hundred and seven. Add seven years of plenty and two of famine, and we have a hundred and sixteen, and it is written, And Pharaoh said unto Jacob, How many are the days of the years of thy life? And Jacob said unto Pharaoh, The days of the years of my sojournings are a hundred and thirty years. But [we have just seen that] they were only a hundred and sixteen? We must conclude therefore that he spent fourteen years in the house of Eber, as it has been taught: 'After Jacob our father had left for Aram Naharaim two years. Eber died.' He then went forth from where he was and came to Aram Naharaim. From this it follows that when he stood by the well he was seventy-seven years old. And how do we know that he was not punished [for

these fourteen years]? As it has been taught: 'We find that Joseph was away from his father twenty-two years, just as Jacob out father was absent from his father.' But Jacob's absence was thirty-six years? It must be then that the fourteen years which he was in the house of Eber are not reckoned."

While I have not checked this entire passage for error, it appears this part of the Talmud could be used as a valuable tool for figuring badly needed chronology. While I know the " Jews " cannot call Jacob their father through the Covenant, the evidence presented here could be used to confirm much of what is not recorded in our present Bibles. Therefore, I believe some passages from the Talmud would be creditable to our research, if we are careful how we use them; the Two Seedline doctrine without exception. I have several other passages of the Talmud which I could quote to enforce my position, but I think, by this time, you can see my point. In fact, if I were to use key words in the Old Testament and run them in the search mode of my copy of the Talmud on CD-R in my computer, no doubt, I could come up with at least 500 examples of truth contained within these writings. While I do not recommend the Talmud as a good source of inspiration, nevertheless, it is not 100% totally false information as the anti- seedliners imply. I only wish I had a copy of the Zohar on CD-R. Some might condemn me for studying the Talmud, but how else can we be as " wise as serpents " unless we know what the enemy has written? After all, I don't hear anyone condemning Rev. I. B. Pranaitis, Henry Ford or Elizabeth Dilling!

LT. COL. JACK MOHR SHOOTS HIMSELF IN THE FOOT SEVERAL TIMES Lt. Col. Jack Mohr plays the con-game a little differently than some. In his 26 page booklet Seed of Satan, Literal or Figurative? he uses the first six paragraphs to brag on his military service. He gives a review of how he served in Korea as advisor to the southern Korean forces; about being captured, tried and condemned to die by the People's Court; how he escaped and was the first to be decorated by General William Dean; how he repatriated American prisoners returning from North Korean prison camps and how he was a speaker for the American Opinion Speaker's Bureau. By trying to influence you with such an impressive military record, he tries to lead you to believe that this qualifies him to be an authority on the Scriptures. If he didn't do any better in the military than he did in this booklet, I thank the Almighty I never served under his command. You will see what I mean in a moment.

After acknowledging there is an argument in Identity circles concerning the Two Seedline interpretation of Genesis 3:15, he begins by attacking James E. Wise on his thesis The Seed Of The Serpent. On pages 4 and 5 he attempts to define the Hebrew words " enmity ", " seed " and " tree " as found in Genesis 3. On the word " enmity ", he shoots himself in the foot the first time. Here is what he says: " Let's look at a few more 'key ' words in this verse [Genesis 3:15]: ENMITY — #966 — Heb. 'biyn ' meaning 'between '; 'among '; 'within.' In actuality it has seven meanings, only the three mentioned above can fit this setting."

As I was reading his booklet over very carefully, it didn't seem plausible that the word " enmity " could mean " between ", " among " or " within." I then decided to check with my The Complete Word Study Old Testament by Dr. Spiros Zodhiates which has the Strong's Hebrew numbers above each word. I discovered the word was not #966 at all, but #342! I found further the word had only one meaning, not seven! In the Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, which sometimes uses several pages to define a word, says only this as the meaning: "... enmity; hostile mind..." The Strong's Exhaustive Concordance Of The Bible, the " Hebrew And Chaldee Dictionary " defines the meaning of the Hebrew word " enmity " as: " ay-baw; from 340; hostility: — enmity, hatred ." Because the Hebrew word #340 is referred to, we must take that one in consideration also: " ay-yab; a primitive root; to hate (as one of an opposite tribe or party); hence to be hostile: — be an enemy ."

For further confirmation that the word " enmity " means " hostility ", let's consider some passages where #342 is found. According to the Wigram Englishman's Hebrew- Chaldee Concordance of the Old Testament, #342 is used only five times. Once in Genesis 3:15 along with Numbers

35:21, 22; & Ezekiel 25:15; 35:5. Now, let's read these and compare them to Genesis 3:15:

Genesis 3:15: " And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel."

35:21-22: " Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait ..."

Ezekiel 25:15: " Thus saith Yahweh; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred."

Ezekiel 35:5: " Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end."

You can see very clearly here, this is a very vicious and murderous type of enmity, and Lt. Col. Jack Mohr says the word " enmity " means " between ", " among " or " within." This blunder alone should discredit his entire thesis on the subject of Two Seedline doctrine. Lt. Col. Jack Mohr then shoots himself in the foot again in his Seed of Satan, Literal or Figurative? on page 10, commenting on 2 Corinthians 11:3, when he says: " When the Apostle Paul admonished the church at Corinth not to be a partaker of Eve's sin, he said: 'For I fear, lest by any means, as the serpent (if it was Satan, why didn't Paul say so, he was usually outspoken when it came to naming the adversary), beguiled (#1185 — 'deleazo ': meaning to entrap; allure; beguile; entice ', (nothing of a sexual nature here) Eve through his subtlety (3834 — 'ponourgos ' [sic. panourgos] meaning: 'shrewdness; craftiness; ') should be corrupted from the simplicity that was in Christ."

Again, Lt. Col. Jack Mohr uses the wrong Strong's number. This time it is the word " beguiled " in 2 Corinthians 11:3. The Strong's number for " beguiled " in this case is #1818, not #1185. Mohr is correct that the word beguile #1185 deleazo means: entrap; allure or entice, but I repeat, it is not the word used in 2 Corinthians 11:3. You can see from this, if the meaning is that which Mohr implies, the word most likely would have been #3884, to deceive by false reasoning. Again, I repeat, the correct word in 2 Corinthians 11:3 is #1818, to beguile thoroughly.

The Thayer Greek-English Lexicon takes us to an unusual scripture on the Greek word 1818 in the Apocrypha, History of Susanna, v. 56 which reads: " So he put him aside and commanded to bring the other, and said unto him, O thou seed of Chanaan [Canaan], and not of Juda, beauty hath deceived [#1818 beguiled] thee, and lust hath perverted thine heart." [Note #1818: Same as for Eve.]

This is the story of a woman of great beauty who lived with her wealthy husband Joakin in Babylon where he held court in his house. About Joakin's house was a large garden where Susanna strolled and bathed herself during the heat of the day. One day, after the litigants had left, two Canaanite-Jew elders inflamed with desire for Susanna plotted among themselves to force her affections. Preparing to bathe, after her maids had departed, they confronted her with the alternative of either submitting to them, or being exposed as having an affair with a young man. Upon this, Susanna chose to be unjustly accused rather than submit. Upon this these Canaanite-Jews gave their false testimony at the court the following day, and she was found guilty. But there was a judge by the name of Daniel who was not swayed by their false testimony and requested a new examination of the witnesses. After parting the witnesses, Daniel examined them separately, demanding them to identify the tree in the garden where Susanna and her alleged lover were seen. Their contradictory answers betrayed their treachery, and Daniel said to them as quoted in verse 56 above. I will continue with Lt. Col. Jack Mohr in the next Special Notice.

This is the seventh in a series of Special Notices to all anti-seedliners who are opposed to the proposition that there are a literal walking, talking, breathing, genetic Satanic seedline people among us in this world. To proclaim otherwise is a declaration that we have no enemy, and neutralizes and undermines our defenses against them. To concede such a position is beyond

all responsible comprehension, and only those who assume the obligation of pointing out and identifying the enemy are Israel's true watchmen. To brazenly obstruct the message of the true watchmen's warnings is the height of treason. The judgment for interfering with the true watchman in his appointed duty is not a very pretty one. But, sad to say, this is what many are doing. Again, I would warn you, we are at WAR. This WAR has been going on now for over 7,000 years. It is a WAR between YHWH and His children and Satan and his children. It is a battle to the death for one or the other.

In the last Special Notice To All Who Deny Two Seedline #6, we were looking into the writings of Lt. Col. Jack Mohr. As Mohr refuses to identify the enemy, he is actually giving them aid and comfort in a time of WAR, and there is no greater act of sedition against YHWH's Kingdom. In Special Notice #6, I used two illustrations of how Mohr shot himself in the foot with his thesis Seed of Satan, Literal or Figurative? In his booklet of 27 pages, he misapplied the word " enmity " in Genesis 3:15 and " beguiled " in 2 Corinthians 11:3. With this Special Notice we will scrutinize more of his suppositions. In analyzing Mohr's writings on his anti-seedline argument, one can make some interesting observations. I notice that Mohr is working with a limited source of information. It is obvious he has a Strong's Exhaustive Concordance of The Bible along with some unnamed Bible dictionary. It also appears he is quoting entirely from the King James Version. Equipped with this limited source of data, he desires to dictate to everyone else his own unqualified views which are based on his personal reasoning. From what I can observe so far, if he doesn't like what he reads in Strong's he will switch to his unnamed Bible dictionary in order to pick and choose that which best suits " his " likes. It is conspicuously obvious he did this with the meaning of Seth's name on page 11. If you want to understand what has been cited so far concerning Mohr's writings, you might want to get a copy of that Special Notice. We will now continue where we left off with Special Notice #6.

In order to show you the next place in his article where Mohr shoots himself in the foot, it will be necessary for me to quote a couple of paragraphs from his booklet Seed of Satan, Literal or Figurative, page 11:

"... But Wise [James E. Wise] states again without any Scriptural backing, when Eve stated ' I have gotten a man from the Lord ', she thought Cain was her firstborn and she thought he was the promised seed, she later acknowledged that Abel, not Cain, was the promised seed. Therefore, if Abel was her promised seed, then Cain would have to be the seed or progency [sic. progeny] of the serpent. There is absolutely no Scriptural evidence which indicates that Eve thought that Abel was the ' promised seed.' Verse 25, which Wise quotes as confirmation of this statement merely says that when Eve had Seth, she said: ' God has appointed me another seed instead of Abel, whom Cain slew.' She is merely stating that God gave her a son to replace the one who had been killed. Nothing is said here about ' promised seed.' 1 John 3:12 does not ' plainly denote that Cain was the offspring or progeny of the wicked one.' The Bible dictionary says the word Cain means 'acquisition ', which means: 'the act of having one's own; to get or gain through one's efforts.' Seth means to 'compensate; a sprout ', it has nothing whatsoever to do with being a substitute as Wise avers. I wonder where this man got his information or if he just dreamed it up, the latter seems the more possible."

Mohr's last statement here, concerning the name of Seth, highly suggests his own theological dishonesty. I will show you why. As we know, according to his own words, Mohr has both a Strong's Exhaustive Concordance of The Bible and an unnamed Bible dictionary. Mohr said this on page 3: " The word 'serpent

' as used here and throughout this chapter is #5175 in Strong's Concordance ..." From this statement we can irrevocably conclude beyond all doubt that he has a copy of the Strong's Exhaustive Concordance of The Bible. The question is: why didn't he quote from it in this instance? Again, Mohr's statement is: " Seth means to 'compensate; a sprout ', it has nothing whatsoever to do with being a substitute as Wise avers." This is what the Strong's Exhaustive Concordance of The Bible has to say of the name Seth: " #8352 ... Sheth, shayth; from 7896; put, i.e. substitute; Sheth, third son of Adam: — Seth, Sheth." If you will notice very carefully, it speaks of the meaning as being " substitute " and mentions absolutely nothing about " compensate " or " sprout." You can even go to the word #7896 from which #8352 is taken and it suggests no such meaning! Futhermore, Gesenius' Hebrew-Chaldee Lexicon to the Old Testament agrees with Strong's on both words. You will find #7896 on page 819 of Gesenius'. I myself have 14 Bible dictionaries/encyclopedias including Zondervan's (a 5 volume set), Interpreter's (a 4 volume set) and The Popular Critical Bible Encyclopedia, (a 3 volume set). In addition to the Bible dictionaries/encyclopedias, I have 13 Bible commentaries including the Interpreter's 12 volume set. In checking through all these references on the name Seth, I only found one which suggested a meaning of " compensate ", and another one which suggested a meaning of " sprout." These last meanings seems to be an invention of a person by the name of Ewald, see Unger's, page 999. Outside of these two references, most all of the other dictionaries/ encyclopedias and commentaries are generally agreed to the meaning of Seth as " substitute " or " in place of." I submit, therefore, Lt. Col. Jack Mohr had both of these meanings before him, yet he rejected Strong's in favor to his unnamed Bible dictionary in order to fabricate his point, which he thought nobody would ever notice!!! This is the epitome of blatant, unabashed, brazen treachery and deceitfulness of the most evil kind!!!

Now for a few references to show that James E. Wise was correct when he made his statement that Seth was a " substitute " or " appointed " in the place of Abel:

The Pictorial Bible Dictionary, Merrill C. Tenny, general editor, page 774: " SETH (seth, Heb. sheth [so KJV in Num. 24:17; 1 Chron. 1:1], ...) ... His name (meaning 'appointed ', i.e., 'substitute ') signifies that he was considered a 'substitute ' for Abel (4:25) His birth recalled man's tragic loss of divine image (5:1f). He became the founder of the line of faith (4:25; Luke 3:38)."

The Wycliffe Bible Commentary page 11: " The Hebrew word shows marked similarity to the word shat, translated 'appointed ' or ' set.' In reality, Seth became the one on whom God could depend as the foundation stone for His family. He was 'set ' or 'appointed ' to take up the work and mission of Abel."

The Adam Clarke's Commentary abridged by Ralph Earle: " Eve must have received on this occasion some divine communication, else how could she have known that this son was appointed in the place of Abel, to continue that holy line by which the Messiah was to come?"

Matthew Poole's Commentary On The Holy Bible, volume 1, page 14: " Instead of Abel; to succeed his father Adam, as Abel should have done in the priesthood, and administration and care of holy things in the church of God."

The New World Dictionary Concordance to the New American Bible, page 619: "... The name is explained in popular ethnology which sees it deriving from the verb sith, to replace. Eve stated 'God has granted me another offspring in place of Abel '."

Now that it is conspicuously obvious, and we can plainly see this man's agenda, let's take a look at how ridiculous some of his conclusions are. Everything he is accusing James E. Wise of, he is guilty of himself. Let's take a look and see what Mohr says about Wise on page 12:

" But let's analyze Gen. 4:1 very carefully and see what it really says, not what some man [Wise] thinks it says. Read it for yourself, it is very clear. I can find no hint in this chapter, that Even [sic. Eve] thought Abel was the 'promised seed.' How could he [Abel] have been when he was killed. Do you mean that God would have given a 'promised seed ' to Eve, only to be murdered? It doesn't make much sense, does it? The promised seed was 'Seth ', who God gave her to take the place of Abel. It becomes a gross assumption on the part of the author [Wise], when he states: 'because of this, Cain could only have been the progeny of the serpent.' When we quote the 1 John 3:12 verse about Cain 'wicked one ', we must see vs. 12 in its context, it cannot be lifted out of its proper setting just to prove a point that someone wants to make ..."

Mohr is totally lacking any insight on this one. We have read several references which show that Seth was an appointed seed in Abel's place, and that this is the very meaning of Seth's name. If Abel was not a " promised seed ", there would have been no need for his blood to cry from the ground. Why, then, did Abel's blood cry from the ground? Abel's blood was crying for revenge! Seth became the revenger of blood for Abel! Yahshua became the ultimate revenger of that blood, and will, in time, destroy all the descendants of Cain. This whole WAR is a blood-feud. The revenger of blood is spoken of in Numbers 35:19: " The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him." It appears that Lt. Col. Jack Mohr has shot himself in the foot on this one also!

If one continues to shoot one's self in the foot long enough, one will find one doesn't have a leg to stand on. This is exactly what Lt. Col. Jack Mohr seems persistent in doing, as he shoots himself in the foot again on page 20. As he attempts to show you his great intellect on the subject of race, he goofs again. This is what he said:

" Here again we see Wise [James E. Wise] as he does some more 'supposing ', when he states that the word GENERATION could be translated RACE. If you check your Strongs's Concordance, you will find the word Generation has five meanings. In the Old Testament we find the Hebrew word ('daur ' — 1755, which means: 'an age; a dwelling '; posterity.') It is used thusly in Gen. 7:1 — 'And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this GENERATION.' (Nothing here to do with RACE!) We find a second meaning to the word in Dan. 4:3 — where the word is (#1859 'dar ' meaning 'generation.') In the New Testament, three Greek words are used for GENERATION. In Matt. 1:1— 'The Book of the GENERATION of Jesus Christ ...' Here the word is 'genesis ', (#1078) which means: 'nativity; figurative, nature; generation '). In Matt. 3:7 we read: 'O GENERATION of vipers, who hath warned thee to flee from the wrath to come?' (Here the Greek word is 'gennema ': — #1081, meaning: 'offspring; produce; fruit; generation.') Finally in Matt. 12:41 we read: 'The men of Ninevah shall rise up in judgment with this GENERATION, and shall condemn it.' (Here the word is 'genea ' — #1974 [sic. 1074], meaning: 'a generation; an age; nation; time '). This is the only occasion in the entire Bible where the word GENERATION could mean RACE, but we see from the context that this is not what it means here. Once again, Wise has borne 'false witness ' to what a word means."

As you will shortly see, the " false witness " is not James E. Wise, but

rather Lt. Col. Jack Mohr! Let's start with the Hebrew word # 1755 which Mohr mistakenly interprets. Wilson's Old Testament Word Studies, page 184 says this concerning this word. (The Hebrew characters are exactly the same as shown in Strong's.): "... an age, a generation of men; a race of men contemporary, Gen. 6:9, or, implying conformity, Prov. xxx. 10-14. So it may be understood in that disputed passage, Isaiah liii. 8, 'his generation ', the race conformed to the Messiah, equivalent to 'the seed ', verse 10: Gen. vi. 9, &c., all, many generations, Heb. generation and generation; every generation. Heb. id ... Dan iv. 3, 3, 34, 34." How would you like to be serving under a jester like Mohr on a battle front, where you and the lives of several thousand others depended on his ludicrous judgment? Continuing now with the Gesenius' Hebrew- Chaldee Lexicon to the Old Testament on the Hebrew word #1755. Among the other meanings Gesenius' says this on page 194: " The idea of age, or generation being neglected, it often means a race of men ..."

We will not go into every Strong's number reference that Mohr mentions here. However, it should be obvious, from this last example, that Mohr doesn't have the slightest idea of what he is talking about concerning the Old Testament. Let's see what Mohr says about the New Testament, besides that which is quoted above. If you will recall, Mohr is saying the only verse in the Bible that can be rendered " race " is Matthew 12:41, and there he states that it doesn't mean " race " in that case either. In other words, Mohr is, in effect, saying there is not one case in the entire Bible that refers to race. Now, that is a bold statement. Let's see if it will hold up under the magnifying glass. In The Complete Word Study Dictionary, New Testament, by Spiros Zodhiates, the Greek word #1078, genesis, is described in part as: " In the passive genesis means race, lineage, equivalent to genea (1074), genealogy, book of genealogy ..." Zodhiates then describes the Greek word #1074, genea in part: " Metaphorically spoken of the people of any generation or age, those living in any one period, a race or class ..." You can see very clearly, then, contrary to what Mohr says, these two words, genesis and genea, do imply race.

On page 22, Lt. Col. Jack Mohr says this: " God had appointed His Israel people to be a 'special, holy people ' who according to 1 Peter 2:9 were to be: 'a chosen generation, a royal priesthood, an holy nation, a peculiar (set aside for a special purpose); that ye (Israel) should show forth the praises of Him who called you out of darkness, into His marvelous light '."

If Mohr had had an American Standard Version of the Bible, he could have observed that " chosen generation " in this particular verse is rendered " an elect race." Mohr is way off base when he claims: " This is the only occasion in the entire Bible where the word 'generation ' could mean 'race ', but we see from the context that this is not what it means here." Evidently, Mohr is unaware of how to find the subject of race in the Bible. If we will turn to the word " generation " in W. E. Vine's An Expository Dictionary Of New Testament Words, it will direct us to go to page 291 for the word " kind." Here is what it says under this heading: " GENOS ..., akin to ginomai, to become, denotes (a) a family, Acts 4:6. 'kindred '; 7:13, R.V., 'race ' (A.V., 'kindred '); 13:26, 'stock '; (b) an offspring, Acts 17:28; Rev. 22:16; (c) a nation, a race, Mark 7:26, R.V., 'race ' (A.V., 'nation '); Acts 4:36, R.V. '(a man of Cyprus) by race ', A.V., 'of the country of Cyprus '; genos does not mean a country, the word signifies parentage (Jews[?] had settled in Cyprus from, or even before, the reign of Alexander the Great); 7:19. R.V., 'race ' (A.V., 'kindred '); 18:2, 24, R.V., 'by race ' (A.V., 'born '); 2 Cor. 11:26, 'countrymen '; Gal. 1:14, R.V., 'countrymen ' (A.V., 'nation '); Phil. 3:5,, 'stock '; 1 Pet 2:9 R.V., 'race ' (A.V.,

'generation '); (d) a kind, sort, class, Matt. 13:47, 'kind '; in some mss. in 17:21, A.V., 'kind '; Mark 9:29, 'kind ', 1 Cor. 12:10, 28 'kinds ' (A.V. 'diversities '); 14:10 (ditto) ..." With this kind of a foundation to work from, one should be able to find hundreds of passages on race. Lt. Col. Jack Mohr couldn't be more mistaken in his assertions on these Hebrew and Greek words. Now, who is really the one doing the " assuming " and being " intellectually dishonest "?

We should take note that Jeffrey A. Weakley highly recommends Jack Mohr for his expertise concerning the so-called fallacy of the subject of the Seedline doctrine. This is what he said in his The Satanic Seedline, Its Doctrine and History on page 29: " There are other arguments, but the ones addressed here are the major ones that I have encountered. If you have encountered an argument and you are sincerely seeking an answer, I suggest that first you completely study it out in God's Word (look up definitions, check parallel passages, be sure of contest, etc.). After that, I suggest you contact men such as Pete Peters, Dan Gentry, Earl Jones, Jack Mohr, etc. ..." I guess the old saying is still true: birds of a feather really do flock together!

CONFUSION CONCERNING TREES

On page 6 of Mohr's Seed of Satan, Literal or Figurative? he continues to lambaste James E. Wise. As we will see, Mohr's criticism of what Wise was saying is totally unwarranted. This is what Mohr says in his supposed conjecture:

" Wise then goes on to make some very positive statements. which I do not believe he can back with Scripture. At least he doesn't do it here. He says: 'Therefore (because of the explanation he has given), that which is spoken of or called the 'tree of the knowledge of good and evil ', was the devil. In other places he is called the devil, Belial, etc.' But there is no Scripture which will back up his contention, no matter how much you want to believe there is. The Idea that Satan or the devil was the seducer of Eve in the garden, may fit in with your theological concept, but it's not what the Word says.

" The author then mentions other trees in the garden when he says: 'In Gen. 2:9, God first mentions the stationary trees, pecan, peach, apricot, etc.' For the life of me, I can't find any of these trees listed anywhere in the Bible. The apple tree is listed, but no pecan, apricot or peach. If he's imagining these trees in the Garden, maybe he [sic. he's] imagining when he says Satan was there too. If a man will add words which aren't there, in order to 'sell his point ', he's not to be trusted in his explanation. This man is 'intellectually dishonest ', and willing to twist Scripture to make it say what he wants it to.

" He then goes on to the 'tree of life.' He indicates that these 'trees ' were personalities of some kind or other, although the Bible says they were trees in the original language that is what they were. No chance to make them anything other than trees."

There you have it, Mohr just called our Messiah a wooden tree. Who else but our Savior is the " TREE OF LIFE "? How else do we eat of Him but by taking Communion? How much more blasphemous a remark can there be made than this? Mohr is totally inaccurate when he claims the pecan, peach and apricot trees are not mentioned in Scripture. He just didn't look for it. These trees are included in Genesis 1:29 when it says: " And YHWH said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree yielding seed; to you it shall be for meat." Mohr is making an insinuation that this couldn't include a pecan, peach or apricot tree which have seeds. Mohr is not only blasphemous but totally unskilled in YHWH's Word.

Yet, inasmuch as all the trees " bearing seed " were permitted by YHWH to be eaten as food in Genesis 1:29, the trees of Genesis 3 couldn't have been fruit trees. Why would YHWH allow the fruit of the trees of Genesis 1:29 to be eaten, and then turn around and go back on own His own Word and make it unlawful to eat of one of them in Genesis 3? Talk about something that " don't make any sense ", as Jack Mohr has said himself several times in this booklet. There simply is no better argument, that the trees of Genesis 3 were not wooden trees, than this passage. As Lt. Col. Jack Mohr said himself: " God is not the author of confusion."

I wonder how Lt. Col. Jack Mohr might interpret Mark 8:22-24 which says: " 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. 24 And he looked up, and said, I see men as trees walking."

Oddly enough, the word tree in this passage also means a solid wooden tree. Let's now check Strong's, Thayer and Zodhiates to see what they have to say about the Greek word #1186: Strong's Exhaustive Concordance Of The Bible: " #1186 ... dendron from drus (an oak); a tree: — tree ."

Thayer Greek-English Lexicon of the New Testament, page 128: " #1186 ... to grow to the shape and size of a tree."

The Complete Word Dictionary, New Testament by Spiros Zodhiates, TH.D.: " #1186 ... dendron ...neut. noun. A Tree ... 'to become a tree ' (a.t.) means become like a tree in size (cf. Mark 4:32). 'I see men as trees ' means not distinctly, in an unusual size."

Question: When was the last time you saw a solid oak tree, just down the street, about 175 feet high with a trunk 5 feet in diameter, pull up its roots and start walking? It is obvious the Bible is using figurative language many times when it speaks of " trees." Hence the answer to Lt. Col. Jack Mohr's question on his thesis, Seed of Satan, Literal of Figurative? Lt. Col. Jack Mohr goofs again on page 5 of this booklet. Mohr argues thusly about the word " tree " in Genesis 3:17:

" While Eve had been warned by God not to eat of the 'tree of knowledge of good and evil ', He has said nothing to her, which is recorded, about 'touching it.' (See Gen. 3:17). Eve was the one who added the 'touching business ', when she talked with the serpent. Like so many of our people, she thought she had to add to the Word. The author [James E. Wise] then goes on to 'surmise ', since he has no Scriptural proof, that the 'trees ', in the Garden were not made up of 'sap, bark, and foliage.' In other words, these trees were not really trees, since trees cannot 'discern between good and evil.' Yet nothing written in this Scripture indicates that these 'trees ', whatever they may have been, were supposed to do any discerning. The word TREE as used in this passage comes from the Hebrew word 'ets ', 6095 and means 'a tree for firmness; hence wood; gallows; helve; stock; timber; tree; wood.' Absolutely no indication here that it refers to a 'person ', or 'being ' of any kind, such as a 'serpent ' or 'Satan.' He goes on to compound his strange explanation by stating that these 'trees ' were endowed with the gift of speech. Show me anywhere where the Scriptures so states."

What is noticeable here is that Mohr says the word for " trees ", in Genesis 3:17 is #6095. It is not, however, it is #6086. It is from #6095, but it is not #6095. The Hebrew word #6095 is atsah, not ets. Actually, what Mohr does here is to correctly apply ets, but then goes on to use Strong's definition for atsah. Quite a deceptive maneuver, I would say. Anything to make his point!

There can be quite a difference between #6086 and #6095. This is what Wilson's Old Testament Word Studies has to say about the word " tree " on page 453 (In this case, the Hebrew characters are identical to Strong's #6086):

"... a tree; often collective. trees: Gen. i. 11 &c. Figuratively, trees represent men, green trees the righteous, dry trees the wicked, Ezek xx. 47; xvii 24, all the trees of the field, all men, the high tree the lofty and powerful, the low tree the weak and contemptible ..."

From this definition by Wilson we can clearly see the Hebrew word #6086, ets, as used in Genesis 3:17 can be used both literally and figuratively. Mohr's argument that it can only mean a literal " tree " is completely flawed. This goes for all the other anti-seedliners who use this point of contention to establish a false premise. When one considers how dangerous it is, to life and limb, to present the Two Seedline message, it is quite inconsiderate of the anti-seedliners to harass the messenger in his duty to his Maker and His Kingdom! By doing this, the anti-seedliners are actually aiding and abetting the enemy in this time of WAR. It's tantamount to defecting over to the enemy's side when millions of lives of our brethren are at stake. Such treason is more damaging, in effect, than the evil, Satanic enemy can bring about.

This is a continuation in a series of papers proclaiming that: " We have an enemy." It's unpleasant enough that we must live under the political, religious and monetary system of the enemy, but it is intolerable, while all this is happening, to have distracting, booing, detractors on the sidelines proclaiming there is no enemy; that somehow they, the " Jews ", (Rev. 2:9 & 3:9) are simply ordinary people who happened to go bad. I don't know how those gainsaying disputants discount the fact that they and their continued lineage, remain corrupt generation after generation, for thousands of years. It is quite obvious that the " Jews " have retained an inbred, genetic trait which is built into their very being, clearly inherited from their ancestors. Thus, there are two genetic peoples at WAR with each other, according to the declaration of Genesis 3:15, and this WAR will not terminate until one side or the other is completely destroyed. At the moment, our side is speedily going down to defeat.

Evidently, the anti-seedliners have never read Josephus, Wars 2:8:2. Josephus makes it quite clear that the Pharisees and Sadducees were essentially non-Israelites by birth. Let's now read this passage:

" For there are three philosophical sects among the Judeans. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, are called Essenes. These last are Judah by birth, and seem to have a greater affection for one another than the other sects have."

It would appear that of these three sects mentioned, only the Essenes could claim to be pure blooded Israelites; that many, perhaps a majority of the Pharisees and Sadducees, were neither true Israelites, nor, of the true Tribe of Judah. Why didn't Josephus mention the Pharisees and Sadducees as being Judah by birth? I know that in John 8:33 & 37, it is apparent from that rendition, that the scribes and Pharisees could possibly be true Israelites. Sure, the Arabs can claim Abraham as their father. We know, also, that the " Jews " of Messiah's day had absorbed Edomite blood, and therefore could claim both Abraham and Isaac as their fathers. The Shelanite- Judahites could even claim an affinity with Abraham, Isaac, Jacob and Judah, yet that doesn't make them of the true Tribe of Judah. For evidence that the " Jews " are not who they claim to be, I will now quote from the A Commentary on the New Testament from the Talmud and Hebraica by John Lightfoot, volume 2, pages 7-9:

"... Common persons, as to the priesthood: such whose fathers, indeed were sprung from priests, but their mothers unfit to be admitted to the priest's marriage-bed ... such as were born in wedlock; but that which was unlawful ... bastards: such as came of a certain mother, but of an uncertain

father ... Such as were gathered up out of the streets, whose fathers and mothers were uncertain. [See Ezra: chapters 9 &10.]

" A defiled generation indeed! and, therefore, brought up out of Babylon in this common sink, according to the opinion of the Hebrews, that the whole Jewish seed still remaining there might not be polluted by it ... Therefore he brought them to Jerusalem, where care might be taken by the Sanhedrim [Sanhedrin] fixed there, that the legitimate might not marry with the illegitimate ...

" How great a care ought there to be in the families of the pure blood, to preserve themselves untouched and clean from this impure sink; and to lay up among themselves genealogical scrolls from generation to generation as faithful witnesses and lasting monuments of their legitimate stock and free blood!

" Hear a complaint and a story in this case: ' R. Jochanan said, By the Temple, it is in our hand to discover who are not of pure blood in the land of Israel: but what shall I do, when the chief men of this generation lie hid?' (that is, when they are not of pure blood, and yet we must not declare so much openly concerning them.) ' He was of the same opinion with R. Isaac, who said ... A family (of the polluted blood) that lies hid, let it lie hid. Abai also saith, We have learned this also by tradition, That there was a certain family called the family of Beth-zeripha beyond Jordan, and a son of Zion removed it away.' (The Gloss is, Some eminent man, by a public proclamation, declared it impure.) ' But he caused another which was such ' [that is, impure] ' to come near. And there was another which the wise men would not manifest.'

"... When it especially lay upon the Sanhedrim, settled at Jerusalem to preserve pure families, as much as in them lay, pure still; and when they prescribed canons of preserving the legitimation of the people (which you may see in those things that follow at the place alleged), there was some necessity to lay up public records of pedigrees with them: whence it might be known what family was pure, and what defiled. Hence that of Simon Ben Azzai deserves our notice: ' I saw (saith he) a genealogical scroll in Jerusalem, in which it was thus written; ' N., a bastard of a strange wife.' Observe, that even a bastard was written in their public books of genealogy, that he might be known to be a bastard, and that the purer families might take heed of the defilement of the seed ..."

It should be obvious from this that the Judeans which returned from the Babylonian captivity up until the time of the Messiah were not keeping their family genetics pure. Can you now see how far off the mark Ted R. Weiland was in his book Eve, Did She Or Didn't She? when he erroneously tried to prove that the scribes and Pharisees were true Israelites by making the following statements?:

Page 68: " Seedliners claim that because the Pharisees and their progenitors were charged with the murders of all the righteous from Abel to Zacharias, they cannot be Israelites but instead must be Cainites of the seed of Satan. The truth is that because the Pharisees and their forefathers were indicted for the murder of the righteous martyrs, they cannot be Cainites but instead must be Israelites."

Page 94: " The seedliners teach that the Pharisees were Cainites of the seedline of Satan, whereas Matthew 3:7-8, 27:6-10, John 7:19, 8:28-37, Acts 4:5-10, 24-35 and 7:2-52 declare that the Pharisees were Judahites of seed line of Jacob/Israel."

While Ted R. Weiland is off the mark, he is not entirely wrong. However, his error is serious to the point of disaster. To clear up the matter, I will refer again to the A Commentary on the New Testament from the Talmud and Hebraica by John Lightfoot, volume 2, page 78:

" There was indeed, a certain remnant among them to be gathered by Christ: and when that was gathered, the rest of the nation was delivered over to everlasting perdition. This is ... that remnant of the apostle, Rom. 11:5, which then was, when he writ those things; which then was to be gathered, before the destruction of that nation."

I am sure that Messiah was NOT gathering an accumulation of bastards, which the Pharisees and Sadducees for the most part were. The anti-seedliners really have a problem with Genesis 3:15 & 4:1, for if Cain was the son of Adam, there wouldn't have been any difference between the seed of the serpent and the seed of the woman. If

such a thing were true, which it isn't, we might as well invite the descendants of Cain into our churches and Identity meetings. Recently, John Hagee had about ten " Jews " on the platform of his church. Many seminaries now have " Jewish " professors and advisors.

Insight On The Scriptures, volume 2, pages 887 & 889, says this about the serpent's seed:

"... Jesus identified the Jewish religious leaders of his day as a part of the Serpent's seed, saying to them: 'Serpents, offspring [Gr., gen-ne'ma-ta, generated ones '] of vipers, how are you to flee from the judgment of Gehenna? Matt. 23:33, Int. ... Enmity between the two seeds. The great serpent Satan the Devil has produced 'seed ' that has manifested the bitterest enmity toward those who have served God with faith like Abraham, as the Bible record abundantly testifies. Satan has tried to block or hinder the development of the woman's seed. (Compare Matt. 13:24-30.)"

This is what John Lightfoot has to say about Matthew 3:7 where John the Baptist called the Pharisees and Sadducees " vipers ", in his A Commentary on the New Testament from the Talmud and Hebraica, volume 2, pages 77-78:

" Not so much 'the seed of Abraham ', which ye boast of, as 'the seed of the serpent ' ... A nation and offspring diametrically opposite, and an enemy to that seed of the woman, and which was to bruise his heel ... Hence, not without ground, it is concluded that that nation was rejected and given over to a reprobate sense, even before the coming of Christ. They were not only ... a generation, but ... an offspring of vipers, serpents sprung from serpents. Nor is it a wonder that they were rejected by God, when they had long since rejected God, and God's word, by their traditions ... There was, indeed a certain remnant among them to be gathered by Christ: and when that was gathered, the rest of the nation was delivered over to everlasting perdition ..."

Again on page 83 of the same book, John Lighfoot says the following:

" The war proclaimed of old in Eden between the serpent, and the seed of the serpent, and the seed of the woman, Gen. 3:15, now takes place; when that promised seed of the woman comes forth into the field (being initiated by baptism, and anointed by the Holy Ghost, unto the public office of his ministry) to fight with the old serpent, and at last to bruise his head. And, since the devil was always a most impudent spirit, now he takes upon him a more hardened boldness than ever, even of waging war with him whom he knew to be the Son of God, because from that ancient proclamation of this war he knew well enough that he should bruise his heel."

In Matthew 3:7; 12:34, and 23:33 both John the Baptist and Yahshua called the Pharisees and Sadducees " a generation of vipers ", and in Matthew 12:39 Yahshua spoke of them as " an evil and adulterous generation " (adulterous meaning mixed ... impure). The following are remarks from some various commentaries:

Adam Clarke's abridged by Earle, page 794: " An evil and adulterous generation. Or 'race of people.' Our Lord terms the Jews an adulterous race."

Adam Clarke's abridged by Earle, page 770: " O generation of vipers. A terribly expressive speech. A serpentine brood, from a serpentine stock. As their fathers were, so were they, children of the wicked one."

Matthew Henry's, vol. 5, page 24: " The title he gives them is, O generation of vipers. Christ gave them the same title; ch. 12:34; 23:33. They were as vipers; though specious yet venomous and poisonous, and full of malice and enmity to every thing that was good; they were a viperous brood, the seed and offspring of such as had been of the same spirit; it was bred in the bone with them. They gloried in it, that they were the seed of Abraham; but John showed them that they were the serpent's seed (compare Gen. 3:15); of their father the Devil, John 8:44. They were a viperous gang, they were all alike; though enemies to one another, yet confederate in mischief. Note. A wicked generation is a generation of vipers, and they ought to be told so ..."

Matthew Henry's, vol. 5, page 175: " He condemns the demand, as the language of an evil and adulterous generation, v. 39. He fastens the charge, not only on the scribes and Pharisees, but the whole nation of the Jews; they were all like their leaders, a seed and succession of evildoers: they were an evil generation indeed, that not only hardened themselves against the

conviction of Christ's miracles, but set themselves to abuse him, and put contempt on his miracles. They were an adulterous generation ... As an adulterous brood; so miserably degenerated ... that Abraham and Israel acknowledged them not."

Matthew Henry's, vol. 5, page 174: " They were a generation of vipers: John [the] Baptist had called them so (Matt. 3:7), and they were still the same; for can the Ethiopian change his skin? The people looked upon the Pharisees as a generation of saints, but Christ calls them a generation of vipers, the seed of the serpent, that had an enmity to Christ and his gospel. Now what could be expected from a generation of vipers, but that which is poisonous and malignant? Can the viper be otherwise than venomous?"

" JEWISH " PROSELYTIZING

This is another aspect which should be delved into concerning the cursed " Jewish " nation at the time of the Messiah. Without this understanding, it is difficult to comprehend the conditions surrounding the " Jewish " nation at that period. Once that view is understood and grasped, a very different view will be perceived. This is a topic which has NOT been addressed, at any length, by the clergy of nominal churchianity or, for that matter, among those who understand the Israel Identity message. It is paramount that we understand the complexities of that period, for if we don't, we simply cannot fathom the elements which were coming into play during that time. Once we comprehend this, we will not be prone to make ludicrous statements such as those which Ted R. Weiland has spewed (vomited) out. [Proverbs 26:11; 23:8; 2 Peter 2:22.]

I will first introduce the general story and then present the documentation. First, let's consider the Scripture where Messiah condemned the " Jews " for their proselytizing, Matthew 23:15: " Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

In Matthew chapter 3, we are told of John the Baptist and his endeavor to prepare the way for the Messiah by conversion and baptizing. It seems here, according to the story, the Pharisees and Sadducees came and inquired of John what he was doing. Forthrightly, John informed the " Jews ", he didn't baptize " vipers." Why were the Pharisees and Sadducees so interested in what John the Baptist was doing? Many may be unaware of the fact that the Pharisees and Sadducees were also baptizing their converts. The requirement to become a " Jewish " proselyte was firstly, to be circumcised, and when the wound was healed, then, secondly, the candidate was baptized. The " Jews " considered that when their candidate went down into the water he was a heathen, and when he came back up, he was an Israelite. This is fantastic, for a non-Israelite could be baptized thousands of times and it would not make him an Israelite! And of just whom were these " Jews " baptizing and making proselytes? Many were of the seven Canaanite nations.

Now some excerpts from pages 55 to 63 from A Commentary on the New Testament from the Talmud and Hebraica volume 2, by John Lightfoot: " Whensoever any heathen will betake himself, and be joined to the covenant of Israel, and place himself under the wings of the divine Majesty, and take the yoke of the law upon him, voluntary circumcision, baptism, and oblation, are required ... That was a common axiom ... No man is a proselyte until he be circumcised and baptized ... [because none becomes a proselyte without circumcision and baptism] according to the judgment [or right] of the Sanhedrim ... If with a proselyte his sons and his daughters are made proselytes also, that which is done by their father redounds to their good ... A heathen woman, if she is made a proselytess, when she in now big with child,— the child needs not baptism ... for the baptism of his mother serves for him for baptism ... ' If an Israelite take a Gentile child ... or find a Gentile infant, and baptizeth him in the name of a proselyte,— behold, he is a proselyte ' ... First, You see baptism inseparably joined to the circumcision of proselytes. There was, indeed some little distance of time; for 'they were not baptized till the pain of circumcision was healed, because water might be injurious to the wound.' But certainly baptism ever followed ... Secondly, Observing from these things which have been spoken, how very known and frequent the use of baptism was among the Jews, the reason appears

very easy why the Sanhedrim, by their messengers, inquired not of John concerning the reason of baptism, but concerning the authority of the baptizer; not what baptism meant, but whence he had a license so to baptize, John 1:25 ... For the admission of a proselyte was reckoned no light matter ... Proselytes are dangerous to Israel, like the itch ... When a proselyte was to be circumcised, they first asked him concerning the sincerity of his conversion to Judaism: whether he offered not himself to proselytism for the obtaining of riches, for fear, or for love to some Israelite woman ... As soon as he grows whole of the wound of circumcision, they bring him to baptism; and being placed in the water, they again instruct him in some weightier and in some lighter commands of the law. Which being heard ... he plunges himself, and comes up, and behold, he is as an Israelite in all things ...

"... But a proselyte was baptized not only into the washing-off of that Gentile pollution, nor only thereby to be transplanted into the religion of the Jews; but that, by the most accurate rite of translation that could possibly be, he might so pass into an Israelite, that, being married to an Israelite woman, he might produce a free and legitimate seed, and an undefiled offspring. Hence, servants that were taken into a family were baptized,— and servants also that were to be made free: not so much because they were defiled with heathen uncleanness, as that, by that rite ... becoming Israelites in all respects, they might be more fit to match [mate] with Israelites, and their children be accounted as Israelites. And hence the sons of proselytes, in following generations, were circumcised indeed, but not baptized. They were circumcised, that they might take upon themselves the obligation of the law; but they needed not baptism, because they were already Israelites. [Bull manure!] ... The baptism of proselytes was the bringing over of Gentiles into the Jewish religion ..."

You can see from this, things at that period were not at all like we are led to believe. The people of that " Jewish " nation had so corrupted themselves genetically, there were hardly any pureblooded Israelites left among them. Here you have the facts laid out before you, so that it will save you a lot of homework on your part. All you have to do is verify them. It would appear the time has come for some who follow the teachings of anti-seedliners such as the likes of Ted R. Weiland to wake up and get the wax out of their ears. Here is substantial evidence the anti-seedliners are not as informed as they ought to be. Not only are the clergy of today blind to the conditions of that nation, but we have those in Israel Identity who have been trained in the Judeo-churchianty theological centers who aren't much better. It takes a lot of time and effort, sweat and blood, to put research like this together.

Furthermore, if one cannot see the parallel between what is going on today, with all of the mixed-racial marriages, just as the Judeans of that day were taking strange wives and strange husbands, one has to be blind! They were taking others in marriage who were often descended from of the seven Canaanite nations. There were some pureblooded Benjamites who were still in Galilee, from whom Yahshua took all of His disciples except one, as there were some Essenes in Judea.

The anti-seedliners seem to completely overlook the commission of the Messiah in 1 John 3:8, that of destroying the works of Satan:

" He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

By coming when He did, Yahshua was there in the midst of the genetic descendants of Satan, through Cain, who where quite aptly called " vipers." Messiah Himself called them " vipers ", as did John the Baptist. Thus, Messiah was in the realm of the geographic seat where the devils lived. If the devil's headquarters had been anywhere else in the world, He would have been there. If He was going to destroy the devil's works, He had to be where the devils thrived, which He was. If you will check the next verse (v. 9), you will notice that whether one is a genetic son of the devil, or, a genetic son of YHWH, depends on the sperm, or " seed ". It speaks of the children of YHWH, saying " his sperma remaineth in him." However, the anti-seedliners insist that sperma is spiritual. Let's now look at Matthew Henry's Commentary

which says this on this passage, vol. 6, pages 1076-1077:

" From the discrimination between the children of God and the children of the devil. They have their distinct characters. In this the children of God are manifest and the children of the devil, v. 10. In the world (according to the old distinction) there are the seed [sperma] of God and seed [sperma] of the serpent. ... and he belongs to the party, and interest, and kingdom of the devil. It is he that is the author and patron of sin, and has been a practitioner of it, a tempter and instigator of it, even from the beginning of the world. ... The devil has designed and endeavoured to ruin the work of God in this world. The son of God has undertaken the holy war against him. ... It showed that he was the firstborn of the serpent's seed [sperma]; even he, the eldest son [Cain] ... was of the wicked one. He imitated and resembled the first wicked one, the devil."

A Commentary On The Holy Bible by Matthew Poole, vol. 3, pages 935-936 comments thusly: " And such a sinner, he says is of the devil; as if he were born of him, were his child, really conformed to him, and having his sinning nature ... Upon what was said, he reduces all men each to their own family and father, concluding it manifest whither they belonged; i.e. he shows, upon the grounds before expressed, who do not belong to God and his family, leaving it thence to be collected, since two fathers and families divide the world, to which they must be reckoned; i.e. they belong not to God, and consequently to that worst of fathers, who first, in general, do not righteousness; the devil being the first sinner, they are his descendants ... Which showed him to be of that wicked one, of the serpent's seed: so early was such seed sown, and so ancient the enmity between seed and seed."

This matter of Two Seedline is of the utmost importance in our day, for we are beginning to see the culmination of this age-old " enmity " coming to a head. While it has been lying festering just below the surface for several thousands of years, today it is reaching its peak. It's like a giant abscess getting ready to erupt and spill out all its foul, infectious, corrupt, putrefying poison. And, while these great evil underground forces are at work, churchianity sits idly on the sidelines pretending all is well. In fact, the infection from this giant abscess is seeping into their midst, and they consider it " Christian." As if this were not bad enough, the anti-seedliners disavow the cause of the infection. To the anti-seedliners, it's just a theological game of words. They simply haven't done their homework on the subject. To show you this, I will now quote excerpts from Dr. Lightfoot in his A Commentary on the New Testament from the Talmud and Hebraica, volume 2, pages 367-369 concerning Matthew 27:38-46:

" Among the monsters of the Jewish routs, preceding the destruction of the city, the multitude of robbers, and the horrible slaughters committed by them, deservedly claim the first consideration; which, next to the just vengeance of God against that most wicked nation, you may justly ascribe to divers originals. 1. It is no wonder, if that nation abounded beyond measure with a vagabond, dissolute, and lewd sort of young men; since, by means of polygamy, and the divorces of their wives at pleasure, and the nation's unspeakable addictedness to lasciviousness and whoredoms, there could not but continually spring up bastards, and an offspring born only to beggary or rapine, as wanting both sustenance and ingenuous education. 2. The foolish and sinful indulgence of the council could not but nurse up all kind of broods of wicked men, while they scarce ever put any one to death, though never so wicked, as being an Israelite [Jew]; who must not by any means be touched ... All the rout indeed and force of hell was let loose at that time against Christ, without either bridle or chain: he calls it himself ... the power of darkness, Luke 22:53. God who had foretold of old, that the serpent should bruise the heel of the promised seed, and now that time is come, had slackened the devil's chain, which, in regard of men, the Divine Providence used to hold in his hand; so that all the power and all the rancour of hell might, freely and without restraint, assault Christ; and that all that malice that was in the devil against the whole elect of God, [would be] summed up and gathered together into one head, might at one stroke and onset be brandished against Christ without measure."

If you listen to the anti-seedliners, they will claim there was " no power of hell " at work in the Crucifixion of the Messiah. They delegate all of that to some kind of " spiritual " hocus-pocus, making mockery of the foundational tenets of Scripture. I addressed this subject of the " bruising of Messiah's heel " in my Research Papers Proving The Two Seedline Seduction Of Eve. This passage, by Dr. Lightfoot, vindicates what I said in that article:

" YAHSHUA'S HEEL BRUISED BY JUDAS!!!

" We have a direct connection, here, with Judas, and the ' serpent ' of Genesis 3:14-15! We can see the connection between Judas and the ' serpent ', if we read John 13:18:

" I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his HEEL against me.

" The scripture spoken of here, which was fulfilled in Judas, was Genesis 3:15! Does that sound ' spiritual '? Judas was a Kenite-Canaanite ' Jew-devil ', a descendant of Cain fathered by Satan! However, there is a problem here because it says that ' he (Judas) hath lifted up his heel against me ' whereas Genesis 3:15 says that ' thou (the seed of the serpent) shalt bruise his (Yahshua's) heel.' Is it the ' heel' of Judas or Yahshua that is affected? I am quite certain that John 13:18 is referring to Genesis 3:15, as it is indicating that it is a fulfillment of Scripture. Tell me, what other Scripture could it be? — there isn't any. There is another Scripture, Psalm 41:9, that reads similarly to John 13:18, but John 13:18 is not a fulfillment of Psalm 41:9 — as a matter of fact, Psalm 41:9 is not a prophecy about anything. The prophecy then can only be Genesis 3:15! — and Genesis 3:15 is definitely a prophecy. Therefore, there has to be a slight mistranslation in Genesis 3:15! Let's try to render it in a manner which makes some sense:

" And I will put enmity between thee and the woman, and between thy seed and her seed; it (her seed) shall bruise thy head and thy heel shall (rise up and) bruise him (her seed).

" It's not the seed of the serpent that was to bruise the heel of Yahshua, but the seed of the serpent will lift up his heel and bruise Yahshua (the seed of the woman). Now, Yahshua is not the only seed of the woman. All of Eve's descendants are the seed of the woman. Once we understand that it is the seed of the serpent (in the person of Judas) that was to lift up his heel against the Messiah, we can better understand Isaiah 53:5:

" But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

" One good comment on John 13:18, is from the Jamieson, Fausset & Brown Commentary On The Whole Bible, page 1058:

" I speak not of you all — the ' happy are ye,' of vs. 17, being on no supposition applicable to Judas. I know whom I have chosen —in the higher sense. But that the scripture may be fulfilled —i.e., one has been added to your number, by no accident or mistake, who is none of Mine, but just that he might fulfil his predicted destiny. He that eateth bread with me — 'did eat of my bread.'

" It was Judas that raised up his heel against Him and bruised Him. It probably should be pointed out here what is meant by 'lifting up the heel.' It is described as someone who kicks out at the person who is feeding him. Judas, planning to betray Yahshua while eating of the sacrificial supper, did just that, and it is known as 'lifting up the heel.' This 'heel' in John 13:18 is the same 'heel' as in Genesis 3:15. This type of action was considered one of the most insulting things a man could do. Of course, what else would you expect of a devil?

" Just before this 'lifting up the heel' on the part of Judas by partaking of the last supper, some interesting statements are made. They were having a foot washing lesson from Yahshua. Verse 10 says, ' Yahshua saith to him, He that is washed needeth not save to wash his feet, but is clean (pure) every whit: and ye are clean (pure), but not all.' Yahshua is indicating that all the disciples are clean (pure) racially, but no amount of washing would make Judas clean (pure).

" A second statement in this 18th verse is also interesting. It says, ' I speak not of you all.' Again Yahshua is excluding Judas from the others. ' I know whom I have chosen.' I am not deceived in My choice. I knew what was going to happen from the very beginning of the

enmity of the serpent. I have chosen Judas as a 'serpent ' and I plainly foresaw that he would raise up the heel and deliver Me. Did not I foretell this at the time of the curse upon the 'serpent '? Matthew 26:14-16:

" 14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

" If you can't see 'Jew ' written all over this action on the part of this 'serpent ', Judas, you have to be blind. He was only doing his father's bidding, John 12:4-6:

" 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor, but because he was a thief and had the bag, and bare what was put therein.

" Not only was this 'serpent-Jew ' a traitor, he was a thief — just like the 'Jewish ' IRS and Federal Reserve of today. Here is more evidence that Judas was the offspring of Satan ...

" Like the Spirit that is within Yahweh's children (seed of the woman), so there is a counter-spirit within the 'serpent's ' children. That is why it just came natural for Judas to betray Yahshua. It says here that the devil put it into the heart of Judas to betray the Messiah. The children of Satan have a certain nature about them, and under various circumstances, they will react in predictable behavior patterns. The Messiah understood exactly what the behavior pattern of the 'serpent ', Judas, would be. That behavior pattern is yet more evidence that the 'Jews ' are a Satanic seedline. You cannot change the nature of a rattlesnake, nor can you change the nature of a 'Jew.' So much for 'Jews for Jesus'!" (See also Jeremiah 13:23)

All this is totally oblivious to the anti-seedliners! Speaking further on page 83 of volume 2, Lightfoot says of that nation: " That the nation, under the second Temple was given to magical arts beyond measure ... That it was given to easiness of believing all manner of delusions beyond measure. And one may safely suspect, that those voices which they thought to be from heaven, and noted with the name Bath Kol, were either formed by the devil in the air to deceive the people, or by magicians by devilish art to promote their own affairs ... The very same which I judge of the Bath Kol, is [in] my opinion also of the frequent appearances of Elias, with which the leaves of the Talmud do every where abound; namely, that in very many places the stories are false, and, in the rest, the apparitions of him were diabolical."

The " magical arts " used by the " Jews " is called the " Cabala " (sometimes spelled Cabbala, Kabbalah or Qabbalah). According to Warren Weston in his Father Of Lies, page 51:

" The four collections of works composing the Dogmatic Kabbalah are: 1. The Sepher Yetzirah, or 'Book of the Formation ': it treats of the cosmogony as symbolized by ten members and twenty-two letters of the Hebrew alphabet, which it calls the 'thirty-two paths ' or symbols,— with the esoteric zero making thirty-three in all ... The whole Kabbalah is usually classed under four heads: (1) The Practical Kabbalah. (2) The Literal Kabbalah. (3) The Unwritten Kabbalah. (4) The Dogmatic Kabbalah ... 2. The Zohar, or book of 'Splendour ', itself composed of five important books (besides other treatises) ... These five are: Siphra Dtzenioutha, or 'Book of Concealed Mystery '; Idra Rabba Qadisha, or 'Greater Holy Assembly '; Idra Zuta Qadisha, or 'Lesser Holy Assembly '; Beth Elohim, or 'House of the Elohim '; and the 'Book of the Revolutions of the Soul.' 3. The Sepher Sephiroth, or 'Book of Numbers ' (or Emanations) ... Sephira, 'number ' (singular); Sephiroth (plural). 4. The Asch Metzareph, or 'Purifying Fire ', dealing with Alchemy."

While a good deal of the form of the Cabala can be traced to the second century, the substance appears to originate from remote antiquity, possibly as remote as Cain. In the book Trail of the Serpent by Miss Stoddard, page 25, the Cabala is described: " The Practical or Magical Cabala with its combinations and correspondences was the astrological, magical, and magnetic basis used by the Alchemists and Magicians of the Middle Ages in working their transmutations and conjurations. It was impregnated with the 'fluidic magic ' derived from very ancient cults, and still practiced at the

time of the Captivity among the Persians and Chaldeans. To-day, all Rosicrucians and cabalistic sects use this Magical Cabala for their works of divining, clairvoyance, hypnotic and magnetic healing, making of talismans, and contacting their mysterious masters. As the Jewish writer Bernard Lazare said: 'Secret societies represented the two sides of the Jewish mind, practical rationalism and pantheism, that pantheism which, metaphysical reflection of the belief in One God, ended at times in cabalistic theurgy '."

Let us now see an example of what is contained in the Cabala. For this, I will now quote from The Esoteric Tradition by G. de Purucker, volume 1, page 62: " Turning to the Jews, one may find in the Zohar — a Hebrew word meaning 'splendor ', which is perhaps the greatest text-book of the Jewish Qabbalah, and which has been mentioned before — a statement to the effect that the man who understands the Hebrew Bible in its literal meaning is a fool. 'Every word of it ', says the Zohar in this connexion, 'has a secret and sublime sense, which the wise [that is, the initiated] know.' One of the greatest of the Jewish Rabbis of the Middle Ages, Maimonides, who died in 1204, writes:

" We should never take literally what is written in the Book of the Creation, nor hold the same ideas about it that the people hold. If it were otherwise, our learned ancient sages would not have been [sic. gone] to so great labor in order to conceal the real sense, and to hold before the vision of the uninstructed people the veil of allegory which conceals the truths that it contains. Taken literally, that work contains the most absurd and far-fetched ideas of the Divine. Whoever can guess the real sense, ought to guard carefully his knowledge not to divulge it. This is a rule taught by our wise men, especially in connexion with the work of the six days ...'"

It is true that the Bible is written, to a great degree, in allegory and symbols, and if we don't understand them, we cannot grasp the message contained therein. The " Jews ", on the other hand, attach an occult meaning to every word and phrase. Their views of Scripture are so foreign to our perspectives one would not recognize them. In spite of this, their view is not always entirely incorrect. From the above, it is obvious that the " Jews " do not believe in a six, twenty-four hour day Creation as do some Christian fundamentalists! If we take the same stance as the anti-seedliners like Ted R. Weiland, Jeffrey A. Weakley, Stephen E. Jones, Jack Mohr, Charles Weisman, etc., that everything found in " Jewish " writings is evil, we will have to take the opposite position and start advocating a six, twenty-four hour day Creation also. Can you see now how absurd some of the positions taken by the anti-seedliners are?You will remember, as I showed you before, if we throw everything out which can be found in the Talmud and other " Jewish " writings, we will have to pitch out most of the contents of our Bibles, along with the truth of our Identity. One thing I have noticed with the anti-seedliners is: they are strangely quiet about " Jewish " history, and never seem to quote " Jewish " history books. This should run up a red flag for us, indicating they're not as knowledgeable on the subject as they pretend to be. And that hardly qualifies them as students who have studied to show themselves approved, (2 Timothy 2:15). As I have said oft before, we need a Bible in one hand and a history book in the other ("Jewish " history books without exception).

Referring again to A Commentary on the New testament from the Talmud and Hebraica by John Lightfoot, volume 2, page 209: " That nation and generation might be called adulterous literally; for what else, I beseech you, was their irreligious polygamy than continual adultery? And what else was their ordinary prac- tice of divorcing their wives, no less irreligious, according to every man's foolish or naughty will?"

PROSELYTES FOR GAIN

Again on Lightfoot, volume 2, pages 295-297 concerning Matthew 23:13-14: " Under a pretence of mighty devotion, but especially under the goodly show of long prayers, they so drew over the minds of devout persons to them, especially of women, and among them the richer widows, that by subtle attractives they either drew out or wrested away their goods and estates. Nor did they want nets of counterfeit authority, when from the chair they pronounced, according to their pleasures, of the dowry and estate befalling a widow, and assumed to

themselves the power of determining concerning those things ...

“ Yet in making of these they used their utmost endeavours for the sake of their own gain, that they might some way or other drain their purses, after they had drawn them in under the show of religion, or make some use or benefit to themselves by them. The same covetousness, therefore, under a veil of hypocrisy, in devouring widows' houses, which our Savior condemned in the former clause, he here also condemns in hunting after proselytes; which the scribes and Pharisees were at all kind[s] of pains to bring over to them. Not that they cared for proselytes, whom they accounted as 'a scab and plague '; but that the more they could draw over to their religion, the greater draught they should have for gain, and the more purses to fish in. These, therefore, being so proselyted, 'they made doubly more the children of hell than themselves.' For when they had drawn them into their net, having got their prey, they were no further concerned what became of them, so they got some benefit by them. They might perish in ignorance, superstition, atheism, and all kind[s] of wickedness: this was no matter of concern to the scribes and Pharisees; only let them remain in Judaism, that they might lord it over their consciences and purses.”

ARAB PROSELYTES TO JUDAISM

The main index of the History Of The Jews by Heinrich Graetz is found in volume 6, and on page 512 are listed the various peoples proselyted by the “ Jews ” during their extended history. The list is too extensive to elaborate on here. We will key in on volume 3, pages 60-62 concerning the subtitle “ Arabs Become Converted To Judaism ” (approximately 450-500 A.D.):

“ Happily, the Arabian Jews bethought them of the genealogy of the Arabs as set forth in the first book of the Pentateuch, and seized upon it as the instrument by which to prove their kinship with them. The Jews were convinced that they were related to the Arabs on two sides, through Yoktan and through Ishmael. Under their instruction, therefore, the two principal Arabian tribes traced back the line of ancestors to these two progenitors, the real Arabs (the Himyarites) supposing themselves to be the descendants from Yoktan; the pseudo-Arabs in the north, on the other hand, deriving their origin from Ishmael. These points of contact granted, the Jews had ample opportunity to multiply the proofs of their relationship. The Arabs loved genealogical tables, and were delighted to be able to follow their descent and history so far into hoary antiquity; accordingly, all this appeared to them both evident and flattering. They consequently exerted themselves to bring their genealogical records and traditions into unison with the Biblical accounts. Although their traditions extended over less than six centuries on the one side to their progenitor Yarob and his sons or grandsons Himyar and Kachtan, and on the other, to Adnan, yet in their utter disregard of historical accuracy, this fact constituted no obstacle. Without a scruple, the southern Arabians called themselves Kachtanites, and the northern Arabians Ishmaelites. They readily accorded the Jews the rights of relationship, that is to say, equality and all the advantages attending it.

“ The Arabs were thus in intimate intercourse with the Jews, and the sons of the desert whose unpoetical mythology afforded them no matter for inspiration, derived much instruction from Judaism. Under these circumstances many Arabs could not fail to develop peculiar affection for Judaism, and some embraced this religion, though their conversion had not been thought of by the Jews. As they had practiced circumcision while heathen, their conversion to Judaism was particularly easy. The members of a family among the Arabs were indissolubly bound to one another, and, according to their phylarchic constitution, the individuals identified themselves with the tribe. This brought about, that when a chieftain became a Jew, his whole clan at once followed him, the wisest, into the fold of Judaism. It is expressly recorded about several Arabian tribes that they were converted to Judaism; such were the Benu-Kinanah, a warlike, quarrelsome clan, related to the most respected Koraishites of Mecca, and several other families of the tribes Aus and Chazaraj in Yathrib.

“ Especially memorable, however, in the history of the Arabs is the conversion of the powerful king of Yemen. The princes or kings of Yemen bore the name of Tobba, and at times ruled over the whole of Arabia; they

traced their historical origin back to Himyar, their legendary origin to Kachtan ...”

This is only one example of the extensive amount of “ Jewish ” proselytizing in history. This is the kind of history the anti-seedliners are mute on. Their incompetent, inept commentary bears record of their immaturity on the subject. You may think it is out-of-place for me to mention names of the anti-seedliners. Before I wrote one jot, Jeffery A. Weakley in his The Satanic Seedline, Its Doctrine and History, wrote this on page 29: “ If you have encountered an argument and you are sincerely seeking an answer [against Two Seedline], I suggest that first you completely study it out in God’s Word (look up definitions, check parallel passages, be sure of the context, etc.). After that I suggest you contact men such as Pete Peters, Dan Gentry, Earl Jones, Jack Mohr, etc. ...”

From Jeffrey A. Weakley’s comment, here, there can be little doubt where Pete Peters and the three others mentioned stand on Two Seedline! After Weakley, writing a book against the Two Seedline doctrine, you surely wouldn’t expect him to recommend someone who didn’t agree with him, would you? Jeffrey A. Weakley was an anti-seedliner, and he knew Pete Peters was an anti-seedliner also. To the date of this writing, there is no pubic evidence that Pete Peters has changed his position on the subject, and I don’t believe he ever will! He may make all kinds of derogatory statements about the “ Jews ”, but he will never say, as our Messiah did, they are genetically Satanic. If he ever does, he will lose half of his following, one way or the other. The only way he can keep them is to talk out of both sides of his mouth. He must continue to try to please both the Two Seedliners and the anti-seedliners in his audience to keep the lucre flowing in. With the message of Two Seedliners, there is little financial support. All this in defense of the late Bertrand L. Comparet and Wesley A. Swift!

I have now completed nine Special Notices to all anti-seedliners that we are in a WAR. This is #10. At the present time, the enemy in this WAR has an agenda of convincing every White to jump in bed with a member of another race (mostly women). While all this is going on, the anti-seedliners proclaim: there isn’t any enemy. They may deny they are making such a claim, but, by contradicting the Two Seedline truth, they are, in essence, making such an assertion. Therefore, all the blood of these White victims of “ Jewish ” propaganda is on their hands. They are actually aiding and abetting the enemy in their vicious ploy to destroy the White, Israel Race. When you next observe the product of a mixed marriage, thank the anti-seedliners for their part in assisting the enemy in their diabolical plot. Also, those who are in support of the anti-seedliners become accessories after the fact. If you are not sure how your pastor stands on this issue, maybe you should ask him. Write and tell him that you would like to support him, but you can’t as long as he doesn’t teach Two Seedline! After all, it’s your children, grandchildren, and great-grandchildren who might race-mix as a direct or indirect result of the anti-seedliner’s message. WAKE UP, WE ARE AT WAR!!!

I really can’t see a lot of difference between Ted R. Weiland and John Hagee, for they both teach the “ Jews ” are “ God’s chosen people.” John Hagee said this: “ Let me tell you this: Genesis 12:1 and 3 says: ‘ I will bless those that bless you, and I will curse those who curse you.’ If something within you resents the Jewish people, that something is a demon spirit. The Jewish people, according to the Word of God, are the apple of God’s eye. The nation of Israel is the object of God’s affection. For David said: ‘ He that keepeth Israel (and the phrase ‘ keep ’ was a military term), he that defends Israel neither slumbers nor sleeps.’ Abraham, Isaac and Jacob, and Jesus Christ were all Jews.” Ted R. Weiland in his booklet Eve, Did She Or Didn’t She?, pages 68 & 94 make parallel statements to Hagee: “ Seedliners claim that because the Pharisees and their progenitors were charged with the murders of all the righteous from Abel to Zacharias, they cannot be Israelites but instead must be Cainites of the seed of Satan. The truth is that because the Pharisees and their forefathers were indicted for the murder of the righteous martyrs, they cannot be Cainites but instead must be Israelite ... The seedliners teach that the Pharisees were Cainites of the seed line of Satan, whereas Matthew

3:7-8, 27:6-10, John 7:19, 8:28-37, Acts 4:5-10, 24-35 and 7:2-52 declare that the Pharisees were Judahites of the seed line of Jacob/ Israel."

Essentially, what both Hagee and Weiland are doing is putting their stamp of approval on our children marrying a cursed descendant of Cain, a " Jew." I really fail to see much difference between those two. Again, Weiland will try to imply that Cain was a son of Adam with the same genetics as Abel. If this were true, it would I again be approving of a marriage of our children with a " Jew." To see if that is correct, let's put it to the acid test. Inasmuch as both Weiland and Hagee are implying that the " Jews ", at the time of Messiah were " God's chosen ", then, according to Scripture, if we bless the " Jews " we can only be blessed, or the Almighty is a liar.

In 1948, the state of Israeli was supposedly born. For 53 years now the United States has been pumping money into the Israeli (the Israel-lie) in enormous amounts (billions upon billions). Sums of money that the ordinary person cannot even envision. No other nation in all history has pampered a people as the United States has mollycoddled the Israeli. If the Israeli are God's chosen, and if the Almighty's words are true, the United States should be receiving blessings never before conceived. Let's take a look at what these blessings consist of: We are being blessed with an ever increasing abortion rate — well, praise God for that blessing! We are being blessed with an ever increasing divorce rate — isn't that simply a wonderful blessing? Let's praise God for that one too. We are told that homosexualism and lesbianism are on the increase — what marvelous blessings these are! Let's again praise God for those glorious blessings also! Every day rape is on the upswing — isn't it just wonderful what God is doing for us? The murder rate is ever on the rise in every part of the country — what an amazing blessing that one is. Let's praise the Almighty for that one too. Drug addiction is going out of control — isn't that a fabulous and wonderful blessing? Personal debt is going through the ceiling — Oh, please, " God ", bless us some more! Isn't it wonderful that robbery and breaking and enterings are on the increase? Children and adolescents are committing major crimes at a younger and younger age — what a wonderful new trend for the future. If all of these are blessings, I would really hate to see what a curse might be like. It would appear we were doing better when we weren't blessing the " Jews " as much! What does it all boil down to? Just this: if the " Jews " are " God's chosen people ", as Weiland and Hagee claim, Yahweh is a liar, for under that prerequisite, we should be the most blessed nation on the earth in all of history, for no nation has ever done more for the " Jews " than we. Now, Ted R. Weiland might deny he implied or said such a thing, but if you will check his booklet Eve, Did She Or Didn't She?, it's exactly as I quoted him.

THE MENTAL SEDUCTION THEORY

The prime argument used by the anti-seedliners is that Eve was " mentally " seduced rather than physically seduced. That is ludicrous. James 1:14-15 describes seven definite steps in the process of sin as follows:

" 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." [KJV]

The seven steps are: (1) Temptation: evil thought, (2) Drawn away: strong imagination or fantasy, (3) Lust: delight in viewing, (4) Enticed: weakening of the will, (5) Lust conceived: yielding, (6) Sin: sinful act committed, (7) Death: result of the actual sin.

The " Gospel " according to all the anti-seedliners is that an evil thought alone is worthy of death. In other words, one strike and you're out in the anti-seedliner's ball game. They have made up their own new rules for the Bible! It should now be obvious that Holy Scripture doesn't support the anti-seedliner's hypothesis that Eve was seduced mentally only. The next time you have the opportunity to talk with an anti- seedliner, ask him how this seven step process to sin would apply in the case of Eve, for if Eve didn't go through this seven stage progression defined in James 1:14-15, she did not sin. It would appear that either the Epistle of James is wrong or anti-seedliners are wrong, and I'll put my money on James.

Not only do the anti-seedliners err concerning the full mental and physical

seduction of Eve, but they accuse the Almighty of unjust punishment for her sin. In order to see this, we will have to read Genesis 3:14-16:

" 14 And Yahweh said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

We can see from this, that the serpent, the woman, and Adam were punished in that order for their part in that seduction. Yahweh always punishes in like-kind. The Bible makes it clear that if a man kills another in premeditated murder, his life is required in return. Yahweh always metes out punishment to fit the crime. In all Scripture, one cannot find a single incident where this is not true. Eve's punishment in verse 16 is: (1) to bear children in sorrow, (2) her desire was to be reserved for her husband, and (3) she is to yield to her husband's authority.

Let's now zero in on the punishment of " bearing children … in sorrow." The word " sorrow " is #6093 in Strong's. It means " worrisomeness, i.e. labor or pain ..." Gesenius' has it for Genesis 3:16: "'... thy pain and thy conception '; Hendiadys for the pain of thy conception." (" hendiadys " means: a figure in which a complex idea is expressed by two words connected by a copulative conjunction: 'to look with the eyes and envy ' instead of 'with envious eyes.') In other words, " the pain of thy conception "; not " thy pain and thy conception."

Thus, there are three separate conclusions which can be Biblically drawn from Yahweh's pronouncement to Eve: (1) That Eve would bear children in pain; that the pain would affect the very part of the body where the sin occurred. (2) That her [sexual] desire would return to her husband (Why did Yahweh even mention it if she were always true to Adam?). It is implied here that Eve's desire had been to someone else. (3) That Eve would return and put herself under the authority of her husband rather than the influence of the serpent.

Had Eve been guilty only of a mental crime, as the anti-seedliners so loudly proclaim, it would have been highly unjust for Yahweh to have punished her by causing her to bear children with physical pain. In his booklet Eve, Did She Or Didn't She? by Ted R. Weiland, he implies that Yahweh is unjust in his punishment where he says this on page 29:

" The Bible is always its own best commentary, and it clearly attests to the fact that Eve was mentally deceived, not sexually seduced."

Not only that, but Weiland scoffs at Dan Gayman's work The Two Seeds Of Genesis 3:15 on page 16 where Gayman said this:

" In the divine punishment inflicted upon the woman Eve in Genesis 3:16 why did Almighty God employ the pain of childbirth? What is the purpose of the use of the word conception? How about the use of the word desire? The truth is: God made the punishment to fit the crime."

There is one thing for sure, Weiland's " hypothesis " of the account of Genesis 3:16 surely doesn't fit the crime. If it did, when women bear children they would suffer severe mental anxiety without any physical pain. Stephen E. Jones in his The Babylonian Connection (a work to repudiate Two Seedline), page 42 says this:

" We conclude then that when Eve explained to God that the serpent had 'beguiled ' her, she meant that he had mentally deceived her. He corrupted the truth of God's Word by preaching another Jesus (God), another spirit, and another gospel, just as Satan's ministers have done all through the ages. And when Eve believed Satan's doctrine, she too was corrupted. Nawshaw, as used in Genesis 3:13, had nothing to do with physical seduction."

Stephen E. Jones also teaches " universalism " besides being an anti-seedliner. Those two teachings have done more damage in Israel Identity than any I know. In his book The Babylonian Connection, Stephen E. Jones prefabricated some of his documentation. I will present it here, and you can decide for yourself to what extent he may have misrepresented things. Weiland is aware that Jones fabricated some of his documentation

because I sent him the information concerning it.

For Jones, that item is inexcusable. If a man is untruthful, he should be exposed for that untruthfulness! I will offer the following, as evidence, of such a charge. If a man is deliberately untruthful once, he will be untruthful again. I will now show you where Stephen E. Jones produced totally false information and he used subliminal suggestion in doing it. We will find it in his book The Babylonian Connection on page 154, and it reads as follows:

" Liberty under God's Law is our God-given inheritance. When Protestant reformers of 400 years ago discovered this liberty, they forsook the Papal dictatorship. God opened their eyes to the truth of His Word, and they rejected the serpent's lies taught by the Catholic church. Martin Luther wrote:

" My hope is built on nothing less • Than Jesus' blood and righteousness; • I dare not trust the serpent's lie, • Concerning immortality. • On Christ the solid Rock I stand, • All other ground is sinking sand."

When I read this over, the words seemed familiar — they just kept going through my mind. I kept asking myself, Where Have I heard them before? Well, I kept going

over and over them, and then some familiar music began to come to me. It took me about 10 minutes to begin to recognize the melody that went with the words, but I couldn't think of the name of the song. I proceeded to find some old hymn books and looked to see if I could find the song that matched the words. After finding the song books, I spent the better part of an hour looking through them. I didn't seem to have much luck in the indexes of the hymnals, so I just leafed through the pages one at a time. While searching, the words that seemed to come to me were: " I dare not trust the sweetest (something), but (something something) Jesus' name." Finally I found it; the name of the song was " The Solid Rock ", and in some hymn books it is just " Solid Rock." But the words " the serpent's lie, Concerning immortality " were not there! Apparently Jones changed these words in order to prove his thesis.

Not only that, but I found that " Martin Luther " never wrote these words! I have an old hymnal entitled The Evangelical Hymnal, published by " Board Of Publication of the Evangelical Church ", Cleveland, Oh. & Harrisburg, Pa., Copyrighted 1921. For the song " Solid Rock ", page 150, it has " Edward Mote " as the author and, " William B. Bradbury " as the composer. From pages xxxiv to xxxvi is found a list of authors. Rev. Edward Mote is listed on page xxxv as the author and flourished from 1797 till 1874. From pages xxxvii to xxxix are listed composers. William B. Bradbury is listed on page xxxvii as the composer, and he flourished from 1816 till 1868 and composed 21 melodies including " Solid Rock." Now you can judge from this evidence for yourself whether or not you think Jones is being honest or not when he says that " Martin Luther " wrote these words, (and Jones changed the words to his own use to boot). Now if " Martin Luther " wrote these words, then Edward Mote is a plagiarist. In this hymnal the words, " Used by permission of The Bigelow & Main Company, Owners ", are used. This indicates that this company had a copyright against this song and it could be used only by their permission.

Let's now take a look at the true words to this stanza of Mote's poem which was later put to Bradbury's melody:

" I dare not trust the sweetest frame, But wholly lean on Jesus' name." (Not) " I dare not trust the serpent's lie, Concerning immortality."

By suggesting that change of words, Jones was using " subliminal suggestion " in his deceitful tactics to get you to buy his argument. The average person would say in his/her mind, " Oh yes, I know those words, so Jones has a good point here." " Subliminal suggestion " is a science, and is practiced much by the " Jews." The question here is: " Who might be the 'Jew ' behind Jones doing this?" Notice again, no words about " the serpent's lie, Concerning immortality." They were added by Jones who misrepresented the true author and thought you would never notice! You can see, then, that Ted R. Weiland is simply copycatting the same argument that Stephen E. Jones used to attempt to prove Eve was only " mentally " seduced.

In his booklet The Satanic Seedline, Its Doctrine and History Jeffrey A. Weakley copycats the same argument that Eve

was seduced mentally on pages 7-8. Here are some excerpts:

" The seedliners will insist that it be translated 'seduced ' and they define it as a physical sexual seduction because the English word 'seduce ' can mean that. But can the word 'deceive ' mean a sexual seduction? ... When all these definitions are taken together as synonyms, the conclusion one comes to (if he is seeking to be honest) is that Eve was deceived in the mind, NOT SEXUALLY SEDUCED! ... So the first point the Satanic Seedline doctrine does not agree with the Scriptures — Eve was not sexually seduced, but rather she was mentally deceived."

Lt. Col. Jack Mohr in his Seed of Satan, Literal or Figurative? says this, implying a mental only seduction of Eve:

" In 2 Cor. 11:3 the same Scripture writer indicates that Eve was beguiled in her mind, not through her sexual parts."

Charles Weisman at a Pete Peters camp retreat used the same argument as Stephen E. Jones, Ted R. Weiland and Lt. Col. Jack Mohr. The following is an excerpt from an audiocassette tape made at that meeting when Weisman, in an extended presentation, attempted to repudiate the Two Seedline message:

" In 2nd Corinthians 11:3 Paul is concerned that the Corinthians would lose their faith and said: 'But I fear, lest somehow, as the serpent beguiled Eve through his subtilty, so your minds be corrupted ...' So he interprets this verse to mean something of a mental thing, a mental delusion, mentally delude, to lead astray, deceive, and that is just what the word means."

Not only did Weisman, like Weiland, Weakley, Jones and Mohr, use the same argument that Eve was only " mentally " seduced, but on this very same audiocassette tape, he insinuates the Pharisees and Sadducees at the time of the Messiah were true blooded Israelites:

" Now we go to Matthew 23. Now this is one of the questions that a guy who wrote me a letter asked about where in verse 35 it states 'That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias whom you slew between the temple and the altar.' Now, the statement about this verse by Satanic Seedline doctrine people is that they say, here, Christ identified his enemies as being the serpent race, and tells the Jews, who you're [sic. He's] talking to, that they are responsible for all that have been murdered upon the earth, even righteous Abel. Well, Christ here is speaking of a judgment that is to come upon Adamic man. And this judgment includes the murderers recorded in the Old Testament. Jesus did not say to these Jews that they were responsible for Abel's death. They [sic. He] said, all of his [sic. their] blood will come upon you. So they are going to be judged. All of --- all of --- shed blood --- innocent blood --- is going to become upon --- this --- this people. And these people were the last of the Israelite order. And they were the last true representatives of the Adamic race under God's old order. So they were the ones who could be judged. So, He is not really saying they were guilty for Abel's death, but rather, it would come upon them. But He does say that they were guilty of killing Zacharias, which is recorded in 2nd Chronicles 24:21. They were stoned by this people or this --- this nation. And in verse 31 [Matthew 23:31], Christ says to them, 'wherefore you be witnesses unto yourself that you are the children of them which killed the prophets.' So it's quite identifiable here who He's talking to. He's talking to Israelites! Just as Stephen said to these same people, 'which of the fathers have you not persecuted ', Israelites! These are the people that Jesus came to and spoke with and judged. They were not descendants of Cain, but Israelites, as only Israelites could be judged, not mongrels."

There is fairly good evidence that the words " son of Barachias " were never in the original script. A Commentary On The Holy Bible, edited by Rev. J. R. Dummelow points this out on page 701:

" Zacharias son of Barachias] Jesus probably said 'Zachariah ' as in St. Luke, without mentioning the father's name, but the evangelist or one of the earliest copyists, who thought it necessary to distinguish among the twenty-nine Zachariahs of the OT., and understood the canonical prophet to be meant, added the words 'son of Barachias ...'"

The problem is: most of the prophets were after the Zechariah of 2 Chronicles 24:21. Therefore, it is more probable that Zacharias, the father of John the Baptist is meant in Matthew

23:35, (see Protevangelion, chapter 16). In such a case, Yahshua did indeed mean all the righteous blood from Abel to Zacharias! Also, as I have pointed out in several of my Special Notices to the anti-seedliners, that Josephus makes it quite clear that, outside of a minor few, the majority of Pharisees and Sadducees were not of the Tribe of Judah by birth, Josephus Wars 2:8:2. Therefore, Weisman's argument against Two Seedline doctrine is totally spurious. This also shows that it is highly likely that Weiland was parroting Weisman when he mistakenly, but unequivocally, claimed the Pharisees and Sadducees were true descendants of " Jacob/Israel ", pages 68 and 94 of his booklet Eve, Did She Or Didn't She?

There are many who don't realize that Pete Peters is not Two Seedline. He clearly showed his position on the subject when he introduced Charles Weisman at his camp retreat when Weisman made his presentation against the Two Seedline doctrine. This is what Peters said:

" Charles Weisman was definitely one of the intellectuals of the people. And he is a man that has been a very diligent scholar from what I can ascertain. He has some very fine writings, and I've been blessed immensely from some of the things he has brought. Shall we give Charles Weisman a hand ..."

Being applauded, Charles Weisman concluded his totally erroneous presentation against the Two Seedline doctrine saying the following, and Pete Peters sat right there and never challenged a single word Charles Weisman had to say:

" So why does this [Two Seedline] doctrine exist today? Well, it exists because we have a tendency within ourselves to not want to have evil and problems to come from within; we want them to come from without. And, therefore, if you tell somebody about a falsehood, about problems coming from without, some other people from other groups will accept it, but if it's from within, it's less likely to be accepted. Same problem when you try to tell people about the corruption and evil in American Government. They just can't accept it, but if you tell them lies about some foreign country, or about some Saddam Hussein, they will accept that because now the corruption is from without. It's hard for us to accept that problems come from within ourselves, our family, our government, our nation, our race. It's more appealing and acceptable if they are from without. The Cain-Satanic seedline has problems and evil coming from without; an outside source, that being Satan. Who were the enemies of Israel in the Bible? Most of them were offshoots of the Adamic race [bull manure]. The Midianites, the Moabites, the Ammonites, the Edomites, the Amalekites, even a lot of the Canaanites. Remember Esau was your brother, and so was Cain [bull manure again], and so was Canaan, and so were those who stoned the prophets, and who killed Christ. The truth is that all the evil associated with the Jew today is from within. That is, it comes from within people of the Adamic race; those who were rejected by God, cursed by God, cast out etc. That is what, in part, constitutes the Jew today. Sort of the refuse of the Adamic race. God throughout history has been pruning His vine, separating out from the original Adamic stock, people like Cain, and Canaan, and Esau, and others. In conclusion, the Satanic Seedline doctrine is not Scriptural, it's not logical; it is a false doctrine that I think we need to set aside and move on to the truth of what God has actually done in the earth ..."

Again, I cannot emphasize enough how important it is to understand the formidable enemy with whom we have to contend! In order to fathom our present world problems, it is imperative we grasp two things: (1) That the White Europeans and their kin worldwide are the true racial Israelites of the Bible, and (2) Who Israel's real enemies are. To know one without the other is insufficient. To improperly identify Biblical Israel's enemy is a criminal offense, for it can mean the difference between life and death to our people. Death is not always so obvious to the eye. When a white marries a member of another race, it brings on death of the Spirit which was breathed into our forefather Adam. If you are ever invited to attend a wedding of a White and a nonwhite, you are not attending a wedding, but a funeral. When the 23 chromosomes of the male sperm of a nonwhite unites with the 23 chromosomes of the egg of a White, it brings death to the 23 chromosomes of

the egg of the White (and the other way around)! This process is now happening in White countries every few minutes. In the Bible it is called a " plague ", Numbers 25:1-9 (especially verse 9). In that chapter, having intercourse with non-Israelites was considered the same as " death." If you think the bombing of the Twin Trade Towers in New York was terrible, consider the death being brought about by miscegenation. This should give you some idea of what kind of WAR we are in, and who the players are. Now the key to understanding this WAR is found in Genesis 3:15. The anti-seedliners, by denying the truth of that passage, are aiding and abetting Israel's worst enemy. Actually, the anti-seedliners are doing more damage than the " Jews " themselves. They call us Two Seedliners " seedliners ", so the only thing we can dub them is " anti-seedliners."

" MY FATHER " vs. " your father "

John 8:38 is one of the main supporting passages for Genesis 3:15:

" I speak that which I have seen with my Father: and ye do that which ye have seen with your father."

You will first notice, as properly applied by the translators, the one " father" is capitalized and the other one isn't. From this, it should be quite evident that the Father of the Messiah was not the same father as that of those so-called " Jews." Therefore, Scripture is talking about two separate genetic family trees! You might argue, " this is speaking in a ' spiritual' sense." Yet, take a look at the next verse where it says: " Abraham is our father." That hardly sounds " spiritual ", does it? It is not " spiritual " here, nor is it " spiritual " in John 8:44 where Messiah tells certain Judeans, later called " Jews ", who their father really was and is. Further, it is stated " my Father" and " your father" indicating that our Savior had a different genetic Father than did the so-called " Jews." The Greek word for " my " is #3450, while the word for " your" is #5216. Surely, this language should be clear enough to understand the " Pharisee " and " Sadducee " alleged " Jews " were, for the most part, definitely not of the same lineage as our Messiah. Yet, in spite of that evidence, this is what the anti-seedliners falsely maintain. Weiland and Weisman both made this assertion as I have already shown you in other Special Notices. What is it that we don't understand about the difference in the meanings of " my " and " your "? Jeffrey A. Weakley also says it's all " spiritual."

" IF "

In John 8 verse 39 it says: " IF ye were Abraham's children, ye would do the works of Abraham." In verse 42 it says: " IF God were your Father, ye would love me." Questions: (1) Did the so-called " Jews " ever do the works of Abraham? (2) Did these same " Jews " ever love Him? In order to understand what these passages mean, it will be necessary to qualify the Greek word " IF." Actually, there are two Greek words translated " IF " in our English versions, and they are quite different! As a matter of fact, unless we investigate the true meanings of these words in the Greek, we cannot comprehend what is being said in the entire 8th chapter of John. The one word " IF " is #1487, and the other word " IF " is #1437 in the Strong's Concordance. We are particularly interested in #1487 in this case. W. E. Vine does not deal with either of these. Strong's explanations do little to make these understandable either. After searching through several Greek reference books, I found Dr. Spiros Zodhiates in his The Complete New Testament Word Study Dictionary had the best general definitions for these two meanings. On pages 504 & 493 he says this of these two Bible words rendered " IF " :

" 1487 ... ei: conditional conjunctive. If. As such it expresses a condition which is merely hypothetical and separate from all experience in indicating a mere subjective possibility and differing from ean (1437), if, which implies a condition which experience must determine, i.e., an objective possibility referring always to something future ..."

" 1437 ... ean ... It differs from ei in that ei expresses a condition which is merely hypothetical, a subjective possibility; ean implies a condition which experience must determine, an objective possibility, and thus refers always to something future ..."

From this we can see in the Greek, for these two words, it is either a " hypothetical " IF or a " future " IF. For an example of a " future " IF, one might say: IF one will turn on the ignition, one might be able to start the engine. But the IF in our passages above is #1487, a " hypothetical " IF in nature. Thus,

these verses might read something like this:

Verse 39 saying: " IF [hypothetically] ye were Abraham's children, ye would do the works of Abraham." And verse 42 saying: " IF [hypothetically] God [Yahweh] were your Father, ye would love me."

Surely, this very strongly suggests that the greater part of the Pharisees and Sadducees were NOT true children of Abraham of pure genetic seed! When faced with these statements of our Redeemer, the so-called " Jews " said, verse 41: " We be not born of fornication; we have one Father, even God."

Those so-called " Jews " wouldn't have made such a statement if it hadn't been implied in the discourse by our Savior in John chapter 8, for " fornication " means to race-mix. Yes, they understood His words very well, and they knew what the word " ei " (IF) meant, even though the anti-seedliners don't seem to comprehend it today. Not only did the " Jews " understand the impetus of Messiah's words, but they understood well the sarcasm in which they were said. There used to be a bumper sticker that read: " If you're so smart, why aren't you rich! " Messiah said: " If ye were Abraham's children, ye would do the works of Abraham." In other words: " put up or shut up!" How much more evidence is needed to convince the anti-seedliners that those so-called " Jews " were not true pureblooded descendants of Abraham? I recognize that verse 37 says: " I know that ye are Abraham's seed ", but it doesn't say " pure seed ", and " never in bondage " confirms it in John 8:33! The Hebrew word " arab ", #6154, means " a mixture or mongrel race " The Esau-Edomite-"Jews ", and the Arabs all have one thing in common; they are all " mamzers " (bastards). All mixed people are " Arabs."

" OF "

In John 8:47, Messiah tells the so-called " Jews ": " He that is [genetically] OF God heareth God's words: ye therefore hear them not; because you are not [genetically] OF God." In Special Notice #1, we considered the word " OF " such as used in this verse. It is Strong's #1537 in the Greek. To refresh our memory, I will repeat it here: " The Complete Word Study Dictionary, New Testament by Dr. Spiros Zodhiates devotes five pages to define and expound the word " OF " as used in the Greek, pages 529-534. Obviously, I cannot quote this entire document here, but cite only that which is relevant to John 8:44:

" 1537. ... Preposition governing the genitive, primarily meaning out of, from, of, as spoken of such objects which were before another ... Of the origin or source of anything, i.e., the primary, direct, immediate source ... Of persons, of the place, stock, family, condition, meaning out of which one is derived or to which he belongs ... Of the source, i.e., the person or thing, out of or from which anything proceeds, is derived, or to which it pertains ..."

" The New Testament Greek Study Aids, by Walter Jerry Clark, says, on page 230, about the Greek word : ' out of ... with the genitive: by means of, out of.' The Intermediate New Testament Greek by Richard A. Young, page 95 says the following about the Greek word : ' often conveys special extensions ' out of ' or ' from.' For example, the prophet said that God would call His Son out of Egypt (Matthew 2:15)" From the Greek to English Interlinear by George Ricker Berry, page 31 of his " Greek- English New Testament Lexicon ", we have this on : " , or before a vowel, , a preposition governing genitive, from, out of." The Thayer Greek-English Lexicon of the New Testament, page 189 expresses this way: "... out of, as separation from, something with which there has been close connection ..." John 8:47 has the same connotation as John 8:44. It means a chip off the old block. When it says the so-called " Jews " are not " OF " God [Yah], it means it in a genetic way. But only those of us who are genetically " OF " God (Yahweh) can hear and comprehend His Word.

John chapter 10 warns us of this very thing! In John 10:26-27 Messiah says the same thing to the " Jews ", but puts it a little differently: " 26 But ye believe not, because ye are not my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me."

You may be wondering why I am so adamant concerning the Two Seedline doctrine. The reason I am so insistent is because, without properly identifying the enemy, the Identity message is neutralized. It also tends to open the door for the enemy to worm his way

into our midst. Once the enemy has established a beachhead among us, he can spread all kinds of misleading information and false doctrine (" leaven "). The " Jews " who are in the Herbert Armstrong camp are a good example of this. It should be obvious that the " Jews " would have the most to gain from an anti- seedline message. If the enemy can directly or indirectly influence those in Israel Identity to the fraud that there is no " seed of the serpent ", he has them right where he wants them. Once the enemy has convinced Identity minded people there is no " seed (children) of the serpent ", the " no-devil doctrine " invariably follows. Once this erroneous premise is established, the next step is usually to identify the " devil " as the " flesh." While it is true we do have a war with the flesh, this is not the same WAR as that which is being waged against " the seed (children) of the serpent!" To identify the flesh as the Satanic enemy is to grossly misdirect our energy. While the anti-seedline people are trying to analyze their own individual, personal, fleshly problems, the real enemy is bulldozing along their agenda to destroy the White Race! You can't get any more neutralized than that!!! Paul speaks of it as: " one that beateth the air. " David said the following about the enemy, Psalm 139:21-22, of which I am sure he wasn't talking about his " flesh ":

" 21 Do not I hate them, O YAHWEH, that hate thee? and am not I grieved with those that rise up against thee? 22 I hate them with I count them mine enemies."

Surely, the " devil " and the " flesh " can't be the same thing! Yet this is what Ted R. Weiland maintained on one of his ten audiocassette tape series entitled Eve, Did She Or Didn't She? He tried to claim that the two seeds of Genesis 3:15 were the " seeds of the spirit against the seeds of the flesh." Ted R. Weiland was saying, in effect, that the " tree of knowledge " was the law, and when Eve ate of it, it brought on death! —— that the " enmity " between " thy seed and her seed " of Genesis 3:15 is the enmity between the " flesh and the spirit." In other words, the flesh represents a seed line. In doing this, Ted R. Weiland was separating verse 15 from 14 as if it didn't exist. Yahweh was directing His dialogue to the " serpent ", not the " flesh." Let's read the whole passage, Mr. Weiland:

" 14 And Yahweh said to the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt
thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Now if it is a war between the " spirit " and the " flesh ", it would have to read as follows. (So let's now read it as Ted R. Weiland would have us to read it):

" And the LORD God said to Eve's flesh, Because thou hast done this, thy flesh is cursed above all cattle, and above every beast of the field; and thy flesh shall go upon its belly, and dust shalt thy belly eat all the days of thy life: And I will put enmity between the flesh of the woman and the spirit of the woman, and between the offspring of her flesh and the offspring of her spirit, and the offspring of her spirit shall bruise the head of the offspring of her flesh, and the offspring of her flesh will bruise the heel of the offspring of her spirit." (The Gospel according to Ted R. Weiland.)

THE " LAW TREE " HYPOTHESIS

Although Weiland does not say it in terms of a " law tree ", he highly suggests that this is what the " tree of the knowledge of good and evil " was which Eve partook of in the garden. I will quote some excerpts from his book by the same title as his ten audiocassette series, pages 40-44, and I am sure you will have to agree with my analysis of what he, in essence, is saying:

" There are no scriptures that categorically tell us what the tree of the knowledge of good and evil was ... Genesis 3:22 clearly reveals that the knowledge of good and evil resides not with some demon of darkness, but rather with our omniscient God, Yahweh ... God's law itself is good because it reflects Yahweh's nature. Consequently, Yahweh uses it as the vehicle through which the knowledge of good is commuted to man. The knowledge of evil is imparted by means of the law as well ... Furthermore, Genesis 3:6 describes the tree of the knowledge of good and evil as being able to make one wise, being pleasant

to the eyes and good for food. These qualities also describe the law of God ... At this point someone is likely to inquire 'If the tree of the knowledge of good and evil was the law of God, would not that have made God's law evil because God did not want Adam and Eve to partake of it?' ... There may be Christians, especially those who understand the vital goodness and importance of God's law for us today, who may still have difficulty reconciling in their minds that Yahweh would ban His law from Adam and Eve. Such Christians should consider that when God prohibited Adam and Eve from partaking of the tree of life, that prohibition did not make the tree of life evil ... So why would Yahweh want to keep Adam and Eve from His law? ... Perhaps God initially forbade Adam and Eve the knowledge of good and evil by way of His law because He knew He would have to hold them accountable to it, and He knew the heartache and death that would ensue as a result ... On the other hand, if the eating of the tree of knowledge of good and evil was an unlawful partaking of God's law, then there is a connection between Adam and Eve's sin and all other sin."

Let's now sort out all this gibberish. What are the consequences of what Weiland is saying? Weiland is inferring that Yahweh deliberately withheld His Law from Adam and Eve so they wouldn't be condemned by their sin — that as long as they didn't know the Law, they were innocent — that by partaking of the Law, it brought about death. If Weiland is correct (Yahweh forbid), and Adam and Eve had never partaken of the " law-tree " (as Stephen E. Jones calls it), we could conceivably be living in innocence today, partaking of every kind of immorality, and it would not be considered by Yahweh as sin because we never ate of the so-called " law-tree." Wouldn't all the homosexuals of today love that situation?

THEORY OF EATING OF THE LAW TREE NOT ORIGINAL WITH WEILAND

This idea is not original with Weiland. Stephen E. Jones, in his book The Babylonian Connection, pages 60-61, says this in part:

" The tree of life (Grace) and the tree of knowledge (Law) both were planted in the same garden by God. They grew together. The Law-tree provided the righteous standard; the Grace-tree provided the means by which the standard could be met ... First they disobeyed God by eating from the Law-tree, and for that act they were made mortal. Then their eyes were opened to know both good and evil, and they recognized their mortality in contrast to God's immortality ... Because they had broken His Law, they stood naked (mortal) and without excuse." [Bull manure!]

All this is absolutely preposterous, for there is positively no Scriptural backing for such ideas as a " law tree ", or a " grace tree ", or that the two seeds of Genesis 3:15 are representative of the " seeds of the flesh " and " seeds of the spirit." The term for seed in both the case of the woman and the serpent is #2233 zera, and is the same word used in Genesis 13:16 where Abram is promised by the Almighty that his " seed " would become " as the dust of the earth." If in fact Abraham had literal " seed ", so also must the serpent of Genesis 3:15 have literal " seed!" So where are the serpent's " seed " then? You talk about " taking away ", " adding to " or " twisting "; this is the ultimate zenith of absurdity. It is obvious then, that the " woman ", the " serpent " and " Abraham " were all to have literal " seed " (children). Thus, to state that the " woman " was to have only one " seed " is also outrageously irrational for it does not literally follow! She was to have a single variety (species; like kind) of " seed " via Seth, of which one " seed " was to bruise the head of the serpent! All this makes one wonder who will be next in line to parrot this same spurious argument! Stop and think: Without the " seed " of the serpent, Messiah's heel could not be bruised; and without the bruising of His heel, we have no Redemption. Maybe we should be a tad more careful how we interpret Genesis 3:15! Repeating: If there was not a literal genetic offspring of the " serpent " to bruise the " heel " of our Savior, then, WE HAVE NO REDEMPTION!!! It would appear the anti-seedliners have talked themselves into a corner from which there is no escape!

" A MURDERER FROM THE BEGINNING "

This phrase is found in John 8:44, and the anti-seedliners make the claim that it has a " spiritual " connotation. For the life of me, I don't know where they find

a case of " spiritual murder" in the Bible. Then again, maybe they have a different Bible than mine. I wish they would quote book, chapter and verse showing a single occurrence where someone was " murdered spiritually." The word " murderer" in John 8:44 is #443, anthropoktonos, in the Greek and means " a manslayer." It would seem if it had " spiritual " connotations, it would be defined as " spirit slayer." But, try as I may, I can find no place where this word has any such meaning. Many of the commentaries attempt to point out that this doesn't mean Cain, but the devil. Lt. Col. Jack Mohr makes this same claim on page 23 of his Seed of Satan, Literal or Figurative? But thankfully, all commentaries do not agree on this. The Nelson's Illustrated Bible Dictionary says this on page 733: " MURDER — the unlawful killing of one person by another, especially with premeditated malice. After the Fall in the Garden of Eden (Gen. 3:1-24), it was not long before the first murder occurred (Gen. 4:8), as Cain killed Abel his brother."

It would appear from this that the killing of Abel by Cain is the first recorded murder in the Bible. While it is true that Satan's beguiling brought on " death ", nowhere is it recorded as a " murder" as implied in the meaning of this Greek word. The Complete New Testament Word Study by Spiros Zodhiates makes this observation on the Greek word #443 on page 179: " anthropoktonos ... Homicidal, used substantively [not imaginary; real rather than apparent; actual] manslayer, one who commits homicide (John 8:44; 1 John 3:15) ... to kill, put to death."

As you can see, Zodhiates includes both John 8:44 and 1 John 3:15 in this definition. And, if you will check 1 John 3:15, you will see that it is speaking of Cain as recorded in 1 John 3:12, just three verses before it! Where do these anti-seedliners come up with all of this hocus-pocus about some kind of " spiritual murder "?

Stephen E. Jones implied this in his The Babylonian Connection on pages 70-71 where he said this:

"Remembering John's definition that 'he that committeth sin is of the devil ', Jesus was simply saying that the Pharisees were doing the devil's works. Since we have already seen that the devil could not have physically fathered Cain, nor any other human, the Pharisees were 'of the devil' idiomatically, not genealogically."

Ted R. Weiland in his Eve, Did She Or Didn't She? words it a little more cleverly, when on page 90 he says: " However, any well-versed Bible student knows that the Word of God is not always intended to be taken literally." Then, on page 84 he asks this question: " However, is it a foregone conclusion that the word 'father ' used in John 8 has to be understood in a literal, physical sense? The seedliners declare: 'Absolutely '!"

Well, if the word " murderer" is literal, as we have just seen, then the word " father" would have to be literal also, would it not? Matthew 23:29-35 cites the murdered victims.

Jeffrey A. Weakley, in his The Satanic Seedline, Its Doctrine and History, parrots the same contention in a " question and answer" discussion conducted solely by himself on page 24:

" ARGUMENT [of the Two Seedliners]: John 8:44 says: 'Ye are of your father the devil ...' This shows that the devil is their physical father." ANSWER [by Weakley]: " Wrong. This once again shows that the devil is their spiritual father (the one that they serve)."

Lt. Col. Jack Mohr in his Seed of Satan, Literal or Figurative?, page 26, put it this way:

" Figuratively, I believe they are the special children of Satan and that as the Apostle Paul said: 'They please not God, and are contrary to all men ' (Thess. 2:15). But let us use care when we call them the literal, physical children of Satan, for we cannot prove this from the Word." [ha!]

As I have stated previously, " We are at WAR ", and I am not referring to our present so-called war on " terrorism." While the current war concerning " terrorism " is taking on large proportions, it's only a mere skirmish in comparison to the great 7,000 year WAR of the " children of darkness " against the " children of light " foretold in Genesis 3:15. Every night White women are going to bed and waking up in the morning pregnant by a member of another race. In this greater war, we are taking tens of thousands of casualties nightly. While this large-scale War is going on, the Church sits idly by claiming its Christian in nature, and they assert everything is all right as long as the other person has been "

saved." And, in the face of this great peril, the anti- seedliners refuse to point out the true enemy. They insist it's all a problem with the " flesh " or something " spiritual "! Oh, they will recognize that Genesis 3:15 speaks of One " seed " in the form of the Messiah, but stubbornly deny the " serpent " has " seed " also. I will repeat again: If there was no " seed " of the serpent to bruise the heel of Messiah, then we have no Redemption! Now, I would say that's a very dangerous and irresponsible position! One person wrote me a letter and said: " it's 99.9% religion, not race." That also is a most risky position. I wrote him back and told him he could point his sword at religion, but I would point mine at a walking, talking breathing, genetic enemy. I don't know how he gets religion out of " seed ", (zera). Furthermore, he also had much training at a seminary. Well, the subject of " seminary " is what we are going to deal with in this paper. One thing I have noticed in the Anglo-Israel message is that many who have been trained in seminaries are the very ones who take a position against Two Seedline. I believe the reason for this is because in the various church seminaries the students are taught a religious system called " hermeneutics." We'll take a look at that system in this article. I think you will find it doesn't have a very commendable background. The greatest problem with people coming into Identity is that they tend to bring with them their former church's dogmas. With the Identity message, one must wipe the slate entirely clean and reconsider all things from a new perspective. It seems like everything is just 180° from what we were always taught. Our Savior instructed us that we must become as a " little child " or we are not fit for the Kingdom, Matthew 18:3. A child has a clean mind without any preconceived ideas. Even Paul had to go to Arabia for three years to get rid of his Phariseeism, Galatians 1:17-18. The problem in Identity is: a lot of people haven't been to the desert yet, especially former seminary students who keep patching over Scripture attempting to put new wine (teachings) in old bottles, Luke 5:36-39. In getting into this topic about " hermeneutics ", I will start first by quoting the Encyclopedia Britannica, Ninth Edition, 1894, volume 11, page 671, the topic being " Hermes ":

"... The name of Hermes seems during the third and following centuries to have been regarded as a convenient pseudonym to place at the head of the numerous syncretistic writings in which it was sought to combine Neo-Platonic philosophy, Philonic Judaism and cabbalistic theosophy, and so provide the world with some acceptable substitute for the Christianity which had at that time begun to give indications of the ascendency it was afterwards to attain ...

"... The connection of the name of Hermes with alchemy will explain what is meant by hermetic sealing, and will account for the use of the phrase ' hermetic medicine ' by Paracelsus, as also for so-called ' hermetic freemasonry ' of the Middle Ages ..." The anti-seedliners accuse us Two Seedliners of using Talmudic teaching when many of them have been trained in seminaries using " cabbalistic theosophical " thought. For further information concerning this type of teaching I will now quote from The New International Dictionary of the Christian Church, J. D. Douglas General Editor, page 466, the topic being " Hermetic Books ": " This collection of writings deal with religious and philosophical subjects and reflects a degree of syncretism with reference to Platonic, Stoic, Neo-Pythagorean, and Eastern religious thought. The collection dates from the second or third century and is ascribed to Hermes Trismegistus which represents a later designation for the Egyptian god Thoth, who was said to be the source and protector of all knowledge. The literary form of the Hermetic Books is basically that of the Platonic dialog. The single most significant of the several writings is ' Poimandres ', which tells of the soul's ascent to God through the various spheres of the planets."

We find more concerning this type of teaching in the Nelson's New Illustrated Bible Dictionary, page 558: " Hermeneutics ... — the principles and methods used to interpret Scripture. Bible scholars believe a biblical text must be interpreted according to the language in which it was written, its historical context, the identity and purpose of the author, its literary nature, and the situation to which it was originally addressed."

This all sounds good, but let's investigate this thing a little deeper

from The Illustrated Hand-Book To All Religions, © 1877, excerpts from the " Preface ":

"… The Primitive Church, for instance, would appear to be a congeries [a collection or heap] of discordant opinions, whose very names and titles are almost innumerable. Yet in fact there were but two great parties — the orthodox Christian on the one hand, and the heretical on the other; and these latter, amidst their infinite varieties, are all reduced to two — the Gnostics, who corrupted the Gospel by an admixture of Greek philosophy or Persian magianism, or both; and the Arians, who lost themselves in speculations upon the Divine nature, and especially the two natures of Christ. All the controversies of the Reformation hinge again upon the one question of Sacramental Grace. And in our own times, apart from individual quarrels, eccentricities and errors, there are but three important differences in matters of doctrine through the whole of Christendom, namely, the Sacramental System of the Greek and Roman Churches, the Evangelical doctrines of Protestants, and the Rationalist of Neologian Creed …"

We really need to look into this matter about the " Gnostics." We find this in the same book on pages 210-216: " SIMON MAGUS is the generally reputed founder of the Gnostics; but Gnosticism was nothing else than the philosophical system of the times, leavened with a slight infusion of Judaism, and a still slighter portion of Christianity. It exhibited itself in its early days at Alexandria, whence it spread through Eastern Christendom. Alexandria was at that time the great seat of philosophy. It contained a vast number of Jews; and, being the great emporium of trade, it was of course much frequented by the early Christians … Amongst the intellectual idlers of a thriving city, the Platonic philosophy had superseded the coarse and vulgar forms of the old Egyptian superstition. The Alexandrian Jews were infected with it; for their language was Greek, and many of them had an extensive acquaintance with heathen literature. On the other hand, the Platonists studied the Jewish Scripture, and saw in them traces of pure and sublime theology … They even asserted that Plato had borrowed from the writings of Moses. Thus a compromise was attempted between the creeds of Moses and of Plato. There was a third element of error in the Persian or Magian doctrines; for Alexandria, open to the teachings of Greece on one side, was equally exposed to the fantastic theories of Orientalism on the other. And thus from these three sources — the philosophy of Plato, the religion of Moses, and the Magian superstition — a new system was created; this was Gnosticism … it did not arise within the Christian Church, but it very soon infected the pure stream of Gospel truth … It was unquestionably the most formidable opponent with which the early Church had to contend … The Gnostics practiced magic, which they learned from the East … Christianity no sooner appeared than the Gnostics incorporated it into their system, but so as not merely to corrupt, but to subvert it … but they [the Gnostics] taught also that the body of Jesus was a phantom, and that Christ was neither born, nor suffered upon the cross … Thus the doctrine of the atonement and of faith in the death of Christ found no place whatever in their system … From St. Paul's first Epistle to the Corinthians, it is evident that Gnosticism had already shown itself in Greece. He repeatedly used the term, gnosis, in a peculiar sense, as arrogated by a certain party, e.g., 1 Cor. 8:1 … The Gnostics denied that there was, in any sense, a resurrection of the body … Whatever the Christians said of a resurrection, they interpreted figuratively; according to them, the Gnostic rose from death to life when he was initiated in their mysteries and made perfect in their knowledge … Simon Magus was probably the first of the Gnostics who engrafted the name of Christ into their system; he and his followers maintained that the body of Jesus was a phantom … but they utterly denied the doctrine of his atonement. In fact, when a Christian adopted the Gnostic views, he ceased to be a Christian, for he renounced his faith in a Redeemer and his hope of a resurrection. In the first century the Church of Christ, with one voice, agreed in this view of the Gnostic system: namely, that Gnostics were not Christians … The Greek philosophy, and particularly the writings of Plato, were the fashionable study,

and therefore, we may venture to say, were
embraced by great numbers by whom they were imperfectly understood. And yet something more certain, more religious, was wanted. This the Jew supplied, and Gnosticism was formed … Gnosticism was an attempt (so far as it assumed the Christian garb) to effect a compromise between the gospel and heathenism as refined by philosophy and leavened with Judaism … From its expiring ashes Mohammed kindled a new and fiercer flame. Gnosticism, with its magic, its angelic powers, its mystical dogmas, its affected contempt of the body and of death, and its real licentiousness, was absorbed into the system of the impostor, or fanatic, of Mecca."
Jeffrey A. Weakley, along with several other anti-seedliners, accused us Two Seedliners of practicing Talmudic Judaism. Now, I ask, who's really practicing the religion of " Judaism "? Again, on page 488 of the same book we read this: " Anti- Trinitarians … Cerinthus was doubtless contemporary with St. John, although he may have been alive after the death of that apostle. He was a Jew, who had studied philosophy at Alexandria, but he spent the greater part of his life in Asia Minor. His system was probably a mixture of Judaism, Gnosticism and Christianity. Irenæus makes him a complete Gnostic, saying of him. 'He taught that the world was not made by the supreme God, but a certain power (the demi-urgos) separate from him, and below him, and ignorant of him. Jesus he supposed not to be born of a virgin, but to be the son of Joseph and Mary — born altogether as other men are …'"
Next from this same book we read this on page 500: " New Platonics or Ammonians. — So called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principals of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them … Ammonius supposed that true philosophy derived its origin and its consistence from the Eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other Oriental sages. He maintained that all the different religions which prevailed in the world were, in their original integrity, conformable to this ancient philosophy; but it unfortunately happened, that the symbols and fictions under which, according to the ancient manner, the ancients delivered their precepts and doctrines, were in process of the time erroneously understood, both by priests and people … Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bare some semblance to the Egyptian and Platonic systems …"
We get more on this topic from the Collier's Encyclopedia, © 1981, volume 2, pages 373-375. This time we see a Catholic priest bringing into that church the very same thing which the Protestants continue to this very day. This quotation will be excerpts from their article about " St. Thomas Aquinas ":
" From the earliest days of his teaching it became apparent to his contemporaries that he was laying the foundations of a veritable revolution in theology and philosophy… His meeting at Orvieto with his fellow Dominican, William of Moerbeke, led to William's translation of the writings of Aristotle from Greek originals and to Thomas' series of commentaries, in which there is a careful effort to arrive at Aristotle's essential teachings …
" Summary. Thomas broke sharply from the so-called Augustinian tradition, which was essentially a form of Neo-platonism, albeit a Platonism in which many Aristotelian notions had found a place. His work represents the renewal of Christian thought in the light of a metaphysic and theology whose conceptual systematization was expressed in terms of the principles of Aristotle … Perhaps the most fundamental change made by him was his extension of Aristotle's doctrine of potency and act to the relation between an essence and the act of existing

which actualized it …His philosophical indebtedness to Aristotle should not be minimized. One has only to read his theological works to realize the esteem in which he held the philosopher …"

We find even more in the Encyclopedia Britannica, Ninth Edition, 1894, volume 11, pages 664-665, concerning " Hermeneutics ":

"… He (Hillel) was also the first to formulate definite rules by which the rabbinical development of the law should proceed. These canons of interpretation were seven in number, afterwards increased by Rabbi Ismael to thirteen by the addition of seven new rules and the omission of the sixth, and looked to the construction of Biblical warrant for precepts which it was wished to prove implicit in the law … This regard for it, which was never wholly disowned, ultimately took shape in the improved rabbinical hermeneutics of the Middle Ages. In the writings of such rabbis as Saadias Gaon, Jarchi, Rashi, Kimchi, Maimonides, Abarbanel (a line of expositors extending from the 10th to the 16th century, we find, alongside the traditional rules and explanations, a scientific recognition of the interpreter's duty to give the literal sense as well as a practical application of the principles of grammatical and historical exegesis to the Old Testament … The hermeneutics developed among the Hellenistic Jews had marked characteristics of its own. These interpreters, departing from the exclusiveness of rabbinical devotion to the Old Testament revelation, and from the pure Hebraism of native Jews, brought to the study of the sacred books a range of ideas derived from Hellenic culture. They had to devise a hermeneutical procedure which would harmonize their new ethnic learning with the traditional estimate of the Jewish Scriptures. To the theosophic Hellenist, and specially to the Alexandrian Jew, acceptance of the plain sense was often an impossibility. A reconciliation was sought by the use of allegorical interpretation. This method was also pursued by the Rabbinical exegetes. It is embraced in the Halachic hermeneutics, and is seen in the distinctions drawn by Palestinian Jews between the body and the soul of text … The coryphæus in this hermeneutical practice was Philo (born perhaps about 20 B.C.), although he had predecessors in Aristobulus (180 B.C.), Josephus, and others. He devoted himself mainly to the exposition of the Pentateuch with the view of explaining the realism and anthropomorphism of the Old Testament in a way to suit the philosophy of the time. Wishful to retain the Alexandrian Jew's regard for Moses as the supremely inspired prophet of God and the oracle of all mysteries along with adherence to the current Platonism and theosophy, he supposed that the Mosaic writings contained a twofold mode of teaching, a popular representation of God and divine things and a spiritual … On the other hand as extraordinary development was given in the rabbinical hermeneutics by the Kabbalists of the Middle Ages, who used the devices of artificial interpretation in order to find an Old Testament basis for their mixed Neo-Platonist, Gnostic and Sabæan culture. The Kabbala ('what has been received ', 'tradition ' …) had its roots in the ancient doctrine of numbers, for which the Jews were probably indebted to the Chaldæans … By the combinations and permutations of letters, the interchange of words of equal numerical value and similar artifices, new meanings were extracted where the proper sense seemed poor, and acceptable meanings found where offence was felt …"

We will now see more on how the " Jewish " Kabbalah fits into this thing from Encyclopedia Britannaca, Ninth Edition, 1894, volume 13, page 822:

" To obtain these heavenly mysteries, which alone make the Torah superior to profane codes, definite hermeneutical rules are employed, of which the following are the most important. (1) The words of several verses in the Hebrew Scriptures which are regarded as containing a recondite [hard to understand] sense are placed over each other, and the letters are formed into new words by reading them vertically. (2) The words of the text are ranged in squares in such a manner as to be read either vertically or boustrophedon [alternately from right to left and from left to right]. (3) The words are joined together and redivided. (4) The initial and final letters of several words are formed into separate words. (5) Every letter of a word is reduced to its numerical value, and the word is

explained by another of the same quantity. (6) Every letter of a word is taken to be the initial or abbreviation of a word. (7) The twenty-two letters of the alphabet are divided into two halves; one half placed above the other; and the two letters which thus become associated are interchanged. By this permutation [modification], Aleph, the first letter of the alphabet becomes Lamed, the twelfth letter; Beth becomes Mem, and so on. This cipher alphabet is called Albam, from the first interchangeable pairs. (8) The commutation [back and forth] of the twenty-two letters is effected by the last letter of the alphabet taking the place of the first, the last but one [next to last] the place of the second, and so forth. This cipher is called Atbash. These hermeneutical canons are much older than the Kabbalah. They obtained in the synagogues from time immemorial, and were used by the Christian fathers in the interpretation of Scripture. Thus Canon V., according to which a word is reduced to its numerical value and interpreted by another word of the same value is recognized in the New Testament …"

I don't know whether or not you fully fathom the significance of what you have just read, for if this is true about " Jewish" hermeneutics and the Kabbalah, they have wrongly interpreted, or even changed some of the meanings of the Hebrew Scriptures with their Chaldean hocus-pocus. Not only that, but some of the early Church fathers followed this system of interpretation to a some degree. Is it any wonder, then, that we have occasional difficult and questionable Bible passages to deal with? With some passages, we then have to wonder whether what we are reading is " Yahweh breathed " or is some " lying divination " by a " false scribe ", Ezekiel 13:6; Jeremiah 14:14; Zechariah 10:2. We are instructed in Scripture to verify everything with witnesses, so when we encounter a difficult passage, we need to consider the CONTEXT in which it is written. When we consider what we know today as so-called " Christianity ", learning that it is an admixture of Aristotelian logic, " Jewish " hermeneutics, Greek philosophy, Persian magianism, Judaism, Platoism, Gnosticism, Eastern Mysticism, Spinozism, Maimonides-ism and Kabbalism, what should we make of all of this? Do you now comprehend why we must do as our Messiah taught, and start all over again from the beginning? The Scriptures truly describe our " righteousness as filthy rags ", Isaiah 64:6.

Matthew 6:22-23 says: " 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

This is comparable to a person who, learning the true Identity Message, keeps one eye looking back to the Aristotelian philosophized, Gnosticized, Judaized, Kabbalahized, and Eastern mysticized corrupted form of " Christianity." We cannot live in both of these worlds at the same time, for a mind that is divided (afflicted with double vision) is in total darkness. The Bible tells us further, James 1:8: " A double minded man is unstable in all his ways." It is not speaking of the physical eye, but the eye of the mind. Just because your preacher may be blinded by his seminary training, that is no reason you need to be blinded also! Not only is our eye to be single, but if we have two eyes (eyes of the mind; one seeing true light and one seeing evil wisdom), we are to pluck out the one seeing evil, Matthew 5:29:

" And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna." [Heb. Gehenna, as opposed to Abyss, " pit.". Also, see Matt. 18:8-9; Mark 9:43-47; Zech. 11:17.]

The result of having two eyes is to have two masters, and being a slave to both. In that way, a man will not amount to much for either. Men might work for two employers, but no slave can be the property of two owners; one is either in Yahweh's employ or in Satan's. If the mind's eye be full of Greek philosophy, Persian magianism, Judaism, Platonism, Gnosticism, Eastern Mysticism, Spinozism, Maimonides-ism and Kabbalism like those who are taught in seminaries, what good are they to the Almighty? I am fully persuaded that this " one seed " only teaching is coming from students trained in seminaries or by people under their influence. Manly P. Hall in

his An Encyclopedic Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy page CXIV, shows that Hermeticism is considered synonymous with Qabbalism and that the tenets of Hermeticism are interwoven with Qabbalism:

“ The theories of Qabbalism are inextricably interwoven with the tenets of alchemy, Hermeticism, Rosicrucianism and Freemasonry. The words Qabbalism and Hermeticism are now considered as synonymous terms covering all the arcana and esotericism of antiquity. The simple Qabbalism of the first centuries of the Christian Era gradually evolved into an elaborate theological system, which became so involved that it was next to impossible to comprehend its dogma.” (With all this, one can now better understand 1 Corinthians 1:19-31 and Romans 1:21.)

We need to understand again that we are at the very zenith of a 7,000 plus year- old WAR. Because of a misinterpretation of Genesis 3:15, many wrongly apply this passage to a war between the “ spirit ” against the “ flesh.” While it is true there is a personal struggle between the spirit (carnal mind) and the flesh, this Scripture does not refer to that type of conflict. The WAR in Genesis 3:15 is a “ hate ” WAR. It is totally preposterous, therefore, to try to apply Genesis 3:15 to Ephesians 2:15 or Romans 8. The “ enmity ” in Ephesians refers to something quite different! Actually, Genesis 3:15 speaks about two “ hate groups ” (a good “ hate ” group and a bad “ hate ” group). You probably have been told that only bad people “ hate ”, and that simply is not true. These two “ hate groups ” are at WAR with each other, and this WAR is not going to be over until one or the other is totally crushed, and you can mark that one down for posterity; our posterity.

“ ONE SEEDLINE ” AN ANTICHRIST DOCTRINE

This is a very serious charge, yet it is true, as you will shortly see. Maybe it would be well if the term “ one seedline ” were defined. It also might be called “ non-seedline ” or “ anti-seedline ” depending to what extreme it might be taken. If it is taken to the extreme of reducing the “ two seeds ” of Genesis 3:15 to be the “ flesh ” and “ spirit ”, as Ted R. Weiland did, then it would have to be defined as “ anti-seedline.” When this extreme position is taken, then even the “ seed ” of the Messiah is denied! Truthfully, this stance would have to be defined as “ anti-seedline ”, making their position not only “ anti-seedline ”, but also “ antichrist.” I will now demonstrate why this is so.

When I first started researching Two Seedline, and realizing how serious were the ramifications — also observing those who rejected this teaching — it did not occur to me that such a teaching might be “ antichrist.” By delving into the position of the “ one seedliners ”, the thought that it could be “ antichrist ” gradually dawned on me, along with the realization that the subject of the two “ seeds ” of Genesis 3:15 is even more serious than I formerly considered. Let me put it this way: There are certain basic, fundamental tenets to our “ Christian ” faith. These beliefs are as follows: We believe that YHWH created all things, visible and invisible; that He became flesh and dwelt among us, and that He was of one substance being both man and YHWH when He took on that flesh; that He suffered and died in the flesh at the hands of unholy men; that He rose again in the flesh (John 2:19-21); that He ascended into Heaven in the flesh; that from thence He will return in the flesh to judge both the living and the dead. Every one of these tenets is essential and indispensable to the Christian Faith. Consequently, anyone denying these fleshly manifestations of YHWH is “ antichrist ”, 1 John 4:3:

“ And every spirit that confesseth not that Christ (Yahshua) is come in the flesh is not of Yahweh: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

The denial of the TWO “ seeds ” mentioned in Genesis 3:15 is just as wicked, for if there were no “ seed ” of the serpent to bruise the heel of Messiah (betrayal and Crucifixion), we would have no Redemption. If He was not bruised for our iniquities, we have nothing to look forward to except the grave. It is blasphemous to even infer He was not bruised, and yet that is what the one seedliners, i.e. anti-seedliners, insist on doing. It is every bit as blasphemous to say that the Word was not made flesh as it is to imply that He was not bruised, yet the anti-seedliners position boils down to just that. To spurn “ Two Seedline ” is to reject Isaiah 53:5:

“ But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.”

To deny “ Two Seedline ” is to reject the “ bruising ” of our Redeemer, for it was the “ seed ” of the serpent that was to bruise Him. Judas Iscariot was of that “ seedline.” If there was no “ seed of the serpent ” to bruise Him, we have no Redemption! In short, it’s an antichrist religion! And they should be ashamed! Again: If there’s no “ seed ” of the serpent, there was no bruising. If there was no bruising, there’s no Redemption. Therefore, I will repeat again, the one seedliners and anti-seedliners (or whatever you wish to call them) are teaching an “ antichrist ” (anti-Messiah) doctrine by denying “ Two Seedline.” There are those who advocate that we Two Seedliners declare a truce with the one seedliners, i.e. anti-seedliners, for the good of the Identity Message. To that I reply: Should we also make a truce with those who declare YHWH did not come in the flesh?

THREE DOCTRINES STAND OR FALL TOGETHER

While there are several doctrines taught in Genesis 3:15, three of these stand or fall together. These three fundamental doctrines are the Incarnation, the Crucifixion and the Resurrection of our Messiah. They are mutually interdependent. Each one is equal in importance and cannot be separated from the other two. Since both the “ bruising ” (betrayal and Crucifixion) and the “ birth ” of Yahshua (His coming in the flesh) are prophesied in Genesis 3:15, they stand or fall together! We can see from this that the “ bruising ” and Incarnation are of equal importance, and to deny one is to deny the other. Therefore, I repeat, these three tenets in Genesis 3:15 stand or fall together. Without the Incarnation there could be no “ bruising ” — without the “ bruising ” there could be no significance to the Crucifixion or the Resurrection. Remove one element and we have nothing, zip, zero. Therefore, Genesis 3:15 incorporates the Incarnation, Death and Resurrection all in one verse. Why else would YHWH be so careful about preserving Cain and his posterity (Gen. 4:15, 23, 24) if it wasn’t to prevent the Serpent’s seed from being exterminated before the fulfillment of Gen. 3:15? In order for YHWH to keep his promise, the serpent’s seedline had to be preserved as well as the woman’s.

Genesis 3:15 is also somewhat unique inasmuch as it speaks both generally and specifically. It speaks generally of a “ hate ” WAR between two genetic groups of people — it speaks specifically of an individual “ bruiser” (betrayer) from the one group and an individual Redeemer from the other. Among other things, Genesis 3:15 predicts the outcome of this seemingly unending war. While there are many conflicts in this war between the two “ seeds ”, there are two specific significant events; the “ bruising of the heel ” and the “ bruising of the head.” The blow to the heel of our sinless Messiah was only temporary as He rose again. The blow to the head of the serpent and his seed will be fatal and final to all belonging to that genetic line. Resurrection is implied in Genesis 3:15 because the blow to the “ heel ” was not fatal to the Messiah. Again, I repeat, the Incarnation, Crucifixion and the Resurrection cannot be taught separately. We either have ALL THREE or we have NONE. To teach just one or two of these three elements alone is nonsense and heresy. This is, in essence, what the one seedliners, i.e. anti- seedliners, are doing. What it all boils down to is: if one cannot understand the full implications of Genesis 3:15, one cannot comprehend the rest of the Bible. It is obvious, then, that the one seedliners with some of their irrational statements on that verse, do not fathom the implications of that crucial and pivotal passage. With the prophecy that the serpent’s seed (power) would be totally crushed, no wonder they are sensitive to the word “ genocide ” — and create so-called “ hate ” laws. No wonder they cry “ never again.” It would seem that deep within their satanic spirit they are already aware of their final fate.

DEFINITION OF “ ANTICHRIST ”

You can search in almost any Bible commentary and dictionary and the definition for the term “ antichrist ” is pretty much universally given as one who denies that YHWH came in the flesh. If this is a proper definition, then it follows that according to the “ anti-seedliner’s” position, He also was not “ bruised by the seed of the serpent ”

(betrayal and Crucifixion), nor did He rise from the dead after three days. This denial of a literal " seed " of the serpent, propounded by the one seedliners, forces the same conclusion as that defined as " antichrist ", putting them in the same category (that claim being: there never existed a literal " seed " to bruise His heel). In other words, by denying a literal " seed of the serpent " the one seedliners also become guilty of claiming that YHWH did not come in the flesh. While some commentaries point to the Gnostics of that day as being the " antichrists ", other commentaries point to the " Jews." Actually, there were " Jewish " Gnostic groups, so both are probably true. Over the last approximately 2000 years the " Jews " have pretty much fulfilled this definition as being " antichrists." If, then, the one seedliners want to take the same position as the " Jews ", let them be " marked " for what they really are! Since John Wilson and Edward Hine first brought us the Israel Identity message, we must pass through a refining process to clear away some false presuppositions: claiming today's " Jews " as a part of true Israel

being one of them. With the teachings of men like Bertrand L. Comparet, Wesley A. Swift and San Jacinto Capt, the " Jews " instead have been more properly identified as Israel's formidable enemy. I admit that before knowing anything about the Israel Identity Message and the two seedlines of Genesis 3:15, I too, was ignorantly holding this same " antichrist " view herein described as " one seedline ", and didn't know any better, as that's all they ever taught in the churches that I attended until that time!

I should point out here that we owe a debt of deep gratitude to British Israel. While doing so, though, there are some areas in which we cannot agree: (1) We cannot take the position that the great German people are Assyrians as they are truly of the Tribe of Judah. (2) We cannot agree with British Israel that the Cainite " Jews " are under the Covenant of our fathers, and, (3) As British Israel is ignorant of Two Seedline, we cannot agree with that either.

The one thing that I learned when getting into this Israel Identity message is that it was necessary for me to unlearn many things that I thought I knew, and start all over from scratch. This is what a lot of people getting into this Message refuse to do. Paul, after his conversion, had to go to the desert for three years to be reeducated, Galatians 1:17-18. Three years would have been a reasonable amount of time for him to have reviewed all the Scriptures of the Old Testament in a new light. Why should we be any different than Paul? The problem in this Identity movement is there are a lot of people who haven't been to the desert yet (Identity pastors not excepted).

Let us read some commentary to help grasp the implications concerning what is considered " antichrist." There are a lot of opinions along this line, but we will concentrate on the definition of denying that YHWH came in the flesh to dwell among us, and read the other three passages on this as found in 1st John:

1 John 2:18: " Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."

1 John 2:22: " Who is a liar but he that denieth that Yahshua is the Christ? He is antichrist that denieth the Father and the son."

2 John 7: " For many deceivers are entered into the world, who confess not that Yahshua the Christ is come in the flesh. This is a deceiver and an antichrist."

The Zondervan Pictorial Encyclopedia of the Bible, volume 1, page 179, says the following on the subject of Antichrist, under " References in Scripture ":

"... First John 2:22 defines antichrist as one who ' denies that Jesus is the Christ.' Such a one also ' denies the Father and the Son.' According to John's definition, an antichrist is anyone who denies that Jesus is God and Christ. In 1 John 4:3, reference is made to ' the spirit of antichrist ' which again is described as coming in the future and also ' now it is in the world already.' In this passage, also, an antichrist is defined as one who is a denier of the deity of Jesus Christ.

" In 2 John 7, a more specific reference is made to contemporary rejection of Christ by those who deny the reality of the Incarnation: ' For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is

the deceiver and the antichrist.' John is anticipating docetism, the view that Christ merely appeared to be in the flesh and was not actually incarnate. From these four passages it is clear that antichrist, according to John's definition, is a theological concept primarily and relates to rejection of Christ or heretical views concerning His person ..." [Ed. emphasis]

The Interpreter's Dictionary of the Bible, volume A-D, page 142 says this concerning "antichrist ": "... Polycarp, however, is in agreement with the Johannine letters that the Antichrist is the spirit of heresy, that everyone who denies the actual incarnation, is in fact, an antichrist, and that he who denies the resurrection and judgment is the first-born of Satan (Polyc. Phil. 7:1)." [Underlining mine]

From the Dictionary of the New Testament by Hastings, " The Apostolic Church ", volume 3, under the topic " Antichrist " we find some interesting information. While Hastings uses the words " Jewish " for Israelite and Judaism for the beliefs of the Israelites, he has some interesting statements to contribute to our enlightenment on this subject. Interestingly, Hastings connects the subject of " antichrist " with the Temptation in Genesis 3. Thus, there seems to be a close affinity of Two Seedline doctrine with the subject of " antichrist." Reading excerpts now from pages 67-68:

"... Although the word 'Antichrist ' does not occur till we come to the Johannine Epistles, we have many evidences in the pre-Christian Jewish [rather Israelite] literature, canonical and extra-canonical, that there was a widely spread idea of a supreme adversary who should rise up against God, His Kingdom and people, or His Messiah. The strands that went to the composition of the idea were various and strangely interwoven, and much obscurity still hangs over the subject ... Traces of this dragon-myth appear here and there in the Old Testament, e.g. in the story of the Temptation in Genesis 3, where, as in Revelation 12:9; 20:2, the serpent = the dragon; and in the later apocalyptic literature a dragon represents the hostile powers that rise up in opposition to God and His Kingdom (Pss. Sol. ii. 29). But it was characteristic of the forward look of Prophetism and Messianism [prophets and Messiah] that the idea of a conflict between God [YHWH] and the dragon was transferred from cosmogony to eschatology and represented as a culminating episode of the last days (Isaiah 27:1; Daniel 7) ... Side by side with the dragon-myth must be set the Beliar (Belial) conception, a contribution to Jewish [rather Israelite] thought from the side of Persian dualism, with its idea of an adversary in whom is embodied not merely, as in the Babylonian Creation-story, the natural forces of chaos and darkness, but all the hostile powers of moral evil ... And in the interval between the Old Testament and New Testament Beliar is frequently used as a synonym for Satan, and Devil or arch-demon (e.g. Jubilees, 15; cf. 2 Cor. 6:15). The Beliar idea was a much later influence than the dragon-myth, for Babylonian religion offers no real parallel to a belief in the Devil, and Cheyne's suggested derivation of the name from Belili, the goddess of the underworld ... has little to recommend it. But a subsequent fusion of Beliar with the dragon was very natural, and we have a striking illustration of it when in Wisdom 2:24 and elsewhere the serpent of the Temptation is identified with the Devil. Cf. Revelation 12:9; 20:2, where 'the dragon, the old serpent ', is explained to be 'the Devil and Satan ' ... But, so far as the New Testament is concerned, the earlier Antichrist tradition is taken over with important changes, due to the differences between Judaism [correct this time] and Christianity, and especially to the differences in their conception of the Messiah Himself. At the same time it must be noted that nothing like a single consistent presentation of the Antichrist idea is given by the New Testament as a whole. Elements of the conception appear in the Gospels, the Pauline Epistles, the Apocalypse, the Johannine Epistles, but in each group of writings it is treated differently and with more or less divergence from the earlier Jewish [Israelite] forms ... In the Synoptic Gospels it is everywhere apparent that Jesus recognized the existence of the kingdom of evil under the control of a supreme personality, variously called the Devil (Mt 4:1; 13:29, etc.). Satan (Mt 4:10; 12:26; Lk 10:18 etc.), or Beelzebub (Mt 12:24), who sought to interfere with His own Messianic mission (Mt 4:1-11; 16:23),

and whose works He had come to destroy (... He 2:14) ....”

With this quotation on the subject of “ antichrist ” we should be beginning to get a conception of what this whole thing is all about. In order to delve into this matter a little further, let’s consider the term “ Belial.” For this I will quote again from the same volume in Hastings, page 146:

“ BELIAL ... Taking the meaning ‘worthlessness ’, we note that the ordinary use of ‘Belial’ in the OT suits it very well; ‘sons of Belial’ or ‘men of Belial’ means ‘worthless or wicked men ’, according to the common Hebrew idiom which substitutes a genitive for an adjective. The word is, however, twice used in the OT as a quasi-proper name. In Ps 18:4 we read of ‘the cords of death ’, ‘the floods of Belial ’, ‘the cords of Sheol ’, ‘the snares of death ’; here Belial = the under world. Again, in Nah 1:15 we read that Belial shall no more pass through Judah; he is utterly cut off. In this passage Belial almost exactly corresponds to the ‘man of lawlessness, the man of perdition ’ of St. Paul (2 Th 2:3 ...) ... In the Sibylline Oracles ... where the reference to the ‘Augustans ’ ... shows the passage to be a later interpolation, probably of 1st cent. A.D. ... Belial is Antichrist ... There are many forms of this name, chiefly due to the phonetic interchange of the liquids: Belial, Beliar, Beliam, Belian, Beliab, Belias, Berial.”

Conspicuously, “ Belial ” is #1100 in Strong’s, which is from the same root as #1098 meaning “ mixed ”, and therefore as we should know, “ worthless ” (Kenites, Canaanites, Edomites etc.). Check #1100 in Psalm 18:4 and Nahum 1:15. For another definition of “ Belial ” we will use The Revell Bible Dictionary, page 143:

“ Belial ... As a proper noun, a name for Satan. In common use, a Hebrew word for ‘worthless.’ The phrase ‘sons of Belial’ appears several times in the OT (Deut. 13:13; 1 Sam. 2:12; 2 Chr. 13:7). Modern versions usually simply translate this ‘worthless persons ’, since belia’al means ‘worthless ’ or ‘lawless.’ However, the proper name is retained in 2 Cor. 6:15 where Paul asks rhetorically, ‘What harmony is there between Christ and Belial?’ In Jewish literature from the second century on Belial (or Beliar) was a name for Satan. In the 2 Corinthians passage Paul urges Christians not to compromise with the ways, the practices, or the people of Satan.”

Again, in The Revell Bible Dictionary there is a good definition for the word “ antichrist ” on page 73:

“ antichrist An opponent of Christ, or a substitute Christ. The name, coined by John and found only in his letters, is rooted in ancient biblical prophecies concerning an evil person who will appear at history’s end to rally mankind against God.

“ John also speaks of ‘many antichrists ’, and of a spirit of antichrist which is active even before the end times (1 John 2:18; 4:3). These antichristian false teachers can be recognized by their denial of Jesus as God in the flesh. Such persons are ‘deceivers ’ who may masquerade as Christians, but whose true character is revealed by their refusal to affirm the full deity of Jesus Christ.”

I would point out here that to refuse to rightly identify the two “ seeds ” of Genesis 3:15 is to deny the deity of the Messiah. In order to rightly identify our Redeemer, it is necessary to profess Him not only as YHWH in the flesh, but also to identify Him as the One who was “ bruised ” by the serpent’s seed of Genesis 3:15 for our iniquities. If He was not bruised as such, He is not YHWH in the flesh! Further, we must recognize His Resurrection. If He was not bruised (dying in our place), He could not be resurrected. If He didn’t die in our place and resurrect to life again, He is not YHWH in the flesh! The one seedliners deny His bruising. If He suffered and died a literal physical death, then the serpent is also a literal physical seedline. By teaching against Two Seedline, the one seedliners, i.e. anti-seedliners, have made themselves ANTICHRISTS! And that by their own choice!

THE IMPLICATIONS OF THE INCARNATION

I do not believe that the average follower of the Nazarene has ever taken the time to contemplate the implications of the Almighty taking upon Himself a fleshly body. We could ponder why He did this, but that thought is not the before us. The question is, what happens when the Almighty El entwines Himself in a fleshly body that is condemned to die? Yes, when He decided to do that, He knew He was going to die the death of a man. It wasn’t a question, then, of

whether or not He was going to die, but how and when. Once committed, it was a one-way street; there was no turning back. The difference between our Messiah and man is, YHWH had the power to lay down his life and take it back up again, but nevertheless, He was going to die a man's (an Adamite's) physical death. The next important question is, did He die according to Scripture? Scripture says (Genesis 3:15), He would die, or be bruised by the seed of the " serpent." If this is true, the " serpent " had to have literal children! This is the very CORNERSTONE of SCRIPTURE, and if our Redeemer didn't die in that prescribed manner, the whole foundation of our FAITH is for naught!

Conclusion: While it is paramount that we have faith that our Almighty came in the flesh, it is important to the same degree in what manner that flesh died and the fact that it rose to life again! The one seedliners (anti-seedliners) talk a lot about the " Sovereignty of God ", which is all well and good, but if Yahweh did not come in the flesh; be " bruised " and die in the flesh; resurrect to life again in the flesh; ascend to heaven in the flesh, He is not Sovereign. The one seedliners really don't believe He is " Sovereign " for they deny His " bruising " inasmuch as they deny there was a literal seed of the serpent to bruise Him. How can anyone claim that the woman was to have a literal, fleshly seed (Yahshua), but then do a complete about-face and claim that the serpent's seed is only figurative? Now, who's not " consistent "?

Those anti-seedliners will probably try to disclaim any charge of teaching an " antichrist " doctrine! Any further effort on their part to explain away their position will only result in digging themselves into their own quagmire. Without their realizing it, they have earmarked themselves in unequivocal terms as " antichrist anti-seedliners."

The fact that we are in a WAR should again be emphasized. This WAR started in Genesis 3:15 and has continued now for over 7000 years. This WAR is between two " hate groups "; a good hate group and a bad hate group. Some may reply that all " hate " is unchristian, and that simply is not true. On the one side are the literal " children of Satan "; on the other side are the true " children of YHWH." Among the fleshly " children of YHWH " is the Messiah Himself. Therefore, our Redeemer is a member of the good " hate group." Once more, He is not ashamed to be counted as a member, Hebrews 2:11. Hate is only bad when it is focused in the wrong direction. However, if our hate would be properly manifested, it will not affect the innocent. Should we direct our hate where it is needed, some of our problems with our common enemy could be solved. The one seedliners (anti-seedliners) vent their hatred toward the flesh; the Two Seedliners vent their hatred toward the literal, walking, talking, breathing genetic children of Satan. If our " flesh " is the problem, we had better get our " flesh " out of today's satanic banking system! Maybe one should cut off his " fleshly " fingers to avoid paying the IRS any illegal income tax, which in turn supports the murderous abortion of White children making one an accessory after the fact. According to the anti- seedliners (who teach that the flesh is the problem), we should look at those fingers and " hate " them rather than identify the real enemy. Mother of all absurdities!

While speaking of absurdities, I must relate another situation that happened while researching the subject of Two Seedline. About five years ago I was writing several small articles on this subject having become aware that there were several distracting critics speaking in opposition to it. Because of the seriousness of the matter, I put these several small papers together entitling them Research Papers Proving Two Seedline Seduction Of Eve. At that time I had purchased a laptop computer, which I took to work with me and worked on this project in-between customers. Because I was continually being interrupted by phone calls and my usual duties, I made several typos. Sometimes, after tending to business for a couple of hours, it was difficult to find the place where I had left off and then continue running references, making notes and typing again. No sooner would I get organized than I was interrupted again. It was not unusual for me to be interrupted this way 35 to 45 times in a ten hour day. Nevertheless, I managed to put these small documents together with some semblance of order. Later, Ted R.

Weiland obtained a copy of these writings and attempted to make a fool of me. I will now relate one of those instances, and you can evaluate the situation for yourself and determine who is really imprudently ill-advised on this topic.

On page 4 of my Research Papers Proving Two Seedline Seduction Of Eve, I said the following in part: " It is absurd, then, to say the woman doesn't have any seed. The woman, then, contributes just as much genetic makeup to the offspring as the man! The question at this point is: if the serpent has seed, or ' children '; who fathered and mothered them? For this, it is critical that we go first to Genesis 3:13 which says: ' And Yahweh said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.' You will notice that Eve told Yahweh, ' The serpent beguiled me.' Let's see what this word ' beguiled ' means in the Strong's Concordance in Hebrew. It is #5377; ' nâshâ, naw-shaw';a primitive root; to lead astray, i.e. (mentally) to delude, or (morally) to seduce: beguile, deceive, X greatly, X utterly. ' Here the word beguile can mean seduce, which in turn means, to induce (a woman) to surrender her chastity ... entice to unlawful sexual intercourse. It can also mean to be mentally seduced, (and I claim one is mentally seduced before the physical act). We have to be wise enough to know the difference. Now that we have covered the word beguiled, let's now take up the word eat. Eat in the Strong's Concordance is #398, and means: 'akal, 'aw-kal; a primitive root; to eat (literally or figuratively): -X at all, burn up, consume, devour (er, up), dine, eat (-er, up), feed (with), food, X freely, X in... wise (-deed, plenty), (lay) meat, X quite ' [X = Hebrew idiom]. In this particular verse eat could mean what it says, but it is better rendered lay. Now that we have consulted with the Strong's Concordance as to the meanings of these two words, let's try to determine what Eve really said: ' The serpent seduced me, and I did lay.' At this point you might say that we are stretching the Hebrew meaning of the word eat."

The part that Weiland quoted from my work was that part I had taken from the Strong's Exhaustive Concordance of the Bible on the Hebrew word #398, akal, plus the sentence before it and the last two sentences after it. Then Weiland commented as follows on pages 24-25:

" The seedliners indeed stretch the Hebrew meaning of the word 'eat.' Any linguist would maintain that the Hebrew word 'akal' translated 'eat ' has been distorted to say something it does not mean. The word 'lay ' is not part of Strong's definition for the Hebrew word 'akal.' The definition is only that word, or group of words, that precede the colon. In the preface to his Hebrew and Chaldee Dictionary, Mr. Strong explained that what follows the colon are renderings by the translators of the King James Bible: '6. Finally (after the punctuation-mark:-) are given all the different renderings of the word in the Authorized English Version, arranged in the alphabetical order of the leading terms ....' Mr. Strong also explains his use of parentheses around the word 'Lay ': '( ) (parentheses) ... denotes a word or syllable sometimes given in connection with the principal word to which it is annexed.' This is demonstrated in the following passage from Hosea: 'I [Yahweh] drew them with cords of a man, with bands of love: and I was to them [the house of Israel] as they that take off the yoke on their jaws, and I laid meat unto them. (Hosea 11:4) ' In other words, the word 'lay ' as used by James Strong is not in any sense a definition or replacement for the word 'eat ' and cannot be used in the fashion dictated by the previous seedliner [myself].' Concerning the word 'beguiled ' in Genesis 3:13, one seedliner [Nord Davis] speculated: 'When Eve was cross-examined [by Yahweh], she is quoted as admitting: 'Nachash beguiled (Strong's word #5377, nasha, sexually seduced) me and I did eat, Genesis 3:13.' For this seedline author [Nord Davis] to insert the word 'sexually ' into Strong's definition borders on dishonesty. Strong's Concordance does not say 'sexually ' seduced."

Since Nord Davis is dead and cannot defend himself, I am compelled to give an answer for him: Nord might instruct Mr. Weiland to check out the Gesenius' Hebrew- Chaldee Lexicon to the Old Testament, for it does say " sexual pleasures " for the Hebrew word #398, akal! There are four meanings for the word akal, and number three says this, page 43: " (3) to enjoy anything, as good fortune, Job 21:25; the fruit of

good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17 ... 5:20).” This meaning can also be verified from Wilson’s Old Testament Word Studies under the topic “ eat ”, page 141. Also, George M. Lamsa, in his Idioms In The Bible Explained, points this out concerning Proverbs 9:17 as “ stolen love ” and “ making love to another woman in secret appears pleasant.” This is the same word that Eve used when she said, Genesis 3:13: “... The serpent beguiled me, and I did akal.” Now, who really is the one “ bordering on dishonesty ”? Such spurious nit-picking arguments about “ punctuation marks ”, “ colons ” and “ parentheses ” have little or no bearing in this case. Remember, the statement made about “ any linguists ” above?: “ Any linguist would maintain that the Hebrew word ‘akal’ translated ‘eat ’ has been distorted to say something it does not mean.” Well, is Gesenius a qualified “ linguist ” or no? From this we can conclude one of two things: either Weiland doesn’t have a Gesenius’ Lexicon or he has refused to use it! Actually, Weiland’s explanation of the components of Strong’s definition is correct. His real fault lies in his disdain for idioms. Just like he dismisses the entire Talmud, which contain many of the tenets of Israel Identity, he wants to dismiss all valid idioms in Hebrew. Weiland should also check Strong’s at the front of the “ Hebrew And Chaldee Dictionary ” under “ Signs Employed ” concerning idioms, especially under “ X ”. Inasmuch as Weiland frowns on idioms (like in Genesis 49:9, 17, 21, 22, 27), by his own standards, we should start searching for the “ lost tribes ” at the Bronx Zoo!

Not only is Mr. Ted R. Weiland taking these things totally out-of-context, but he makes some of the most blasphemous statements against the Almighty I have ever witnessed in his book Eve, Did She Or Didn’t She?, on pages 4 and 5. Here are some excerpts of his remarks attempting to put his own outlandish contrived words into the Two Seedliner’s mouths: “ Yahweh, Himself, is a sexual deviant ” ... “ Yahweh had sexual relations with women and fathered children ” ... “ Yahweh is a liar” ... “ The Bible is untrustworthy ” ... “ Adam was a sodomite ...” ... “ Both Adam and Eve were abominations in the eyes of Yahweh ” ... “ Adam and Eve were permitted by Yahweh to have sexual relations with several partners ... or people of other races ” ... “ Yahweh was the originator of and even promoted spouse swapping for both heterosexual and homosexual purposes ” ... “ Yahshua carried the genes of someone of another race ” ... “ All Israelites are the seed of Satan ” ... “ Satan could have and possibly did have sex with some of the Corinthian Christians, both men and women alike ” ... “ Yahshua the Christ had and has sexual relations with His followers.”

Now Weiland makes the claim that we Two Seedliners imply these things just quoted. For the life-of-me, I have never read or heard any of the Two Seedliners make any such suggestions. Therefore, those statements belong to Weiland and Weiland alone, and he must bear the responsibility for them. They are his invention and he owns them by copyright, Library of Congress, #00-090494. Weiland, by making these remarks, implies that I personally am making such assertions, for he quotes me several times in that book (and mostly out-of-context).

Weiland not only quoted me, but also many other prominent Two Seedliners. He tries to make it appear he is not pointing his finger and naming names. He does that by placing a number at the end of each quotation and then lists them at the back of his book. Let’s take a look at some of the people, other than myself, who he accuses of such blasphemy on pages 105-115: Dan Gayman, Gladys M. Demaree, Bertrand L. Comparet, Jarah B. Crawford, Nord W. Davis, B. J. Dryburgh, Dewy Tucker, James E. Wise, Scott Stinson, Norman Moody Rogers and Arnold Murray. How dare Weiland try to put blasphemous words like those into our mouths! Not only that, but some of these people are dead and cannot defend themselves, and if they said such blasphemous things, why doesn’t Weiland quote book, chapter and verse? He doesn’t because he can’t!

IN HIS BLINDNESS, WEILAND STUMBLES ACROSS SOME VALUABLE INFORMATION FAVORING TWO SEEDLINE

Despite Weiland’s dogged, determined pursuit to destroy the Two Seedline Truth, he accidentally happens on some valuable evidence which helps

substantiate Eve's sexual encounter with Satan, though he ridicules it as being " Babylonian- influenced." But, before I use this secondhand quote from Weiland's Eve, Did She Or Didn't She? concerning that informative data, you will need some background regarding it. According to Weiland's source notes, it was written by a Scott Stinson in an article entitled " The Serpent and Eve." In that article, Stinson speaks of the contents of various Targumim. For a very brief explanation of what a Targum is, I will quote from the New Concise Bible Dictionary, Editor Derek Williams, pages 541-542:

" TARGUM. An Aramaic translation or paraphrase of some part of the OT. Targums exist for all OT books except Ezra, Nehemiah and Daniel. They came into being as the synagogue evolved after the Exile, when Aramaic began to replace Hebrew as the Jews' language. It therefore became customary for a reading of the Hebrew Scriptures in the synagogue service to be followed by an oral rendering into Aramaic. As time passed, these renderings became more fixed and traditional, and were committed to writing probably from the 2nd cent. BC. " Even the most literal targums brought place-names up to date, smoothed over textual difficulties and clarified obscure passages. Some of the paraphrase targums expand the text considerably, substantially altering the text and inserting additional material ('midrash '). Their value today is that they offer major evidence for the vernacular speech of ancient Palestine, and hence for the study of NT language and background. They also offer an important witness to the OT text." Among these targumim are the Targum of Onkelos and the Pseudo-Jonathan Targum, among others. Weiland is definitely of the opinion that those targumim were and are " Babylonian-influenced." I would rather believe they were not, for it wasn't until after they came back from the Babylonian exile that the targumim came into being. They were borne out of necessity; not some Babylonian religious system! As the books of Daniel, Ezra and Nehemiah were not entirely written in Hebrew, there wasn't a need for Aramaic targums for them. When the exiles returned speaking Aramaic, it then became necessary to have a translation from the Hebrew into Aramaic. With the Scriptures being read publicly, both in their former Hebrew and in the Aramaic, any variation in the text would have been censured and reprimanded, for they had very stringent rules on how this was done. Scott Stinson points out that the targums and the Hebrew, as we know it today, do not agree on the Temptation story. Now, quoting Scott Stinson indirectly from Weiland's book, page 96:

" This [seedline] interpretation is confirmed in the ancient literature of Israel, especially the commentaries on the Hebrew Bible written in Aramaic and commonly known as Targums. These commentaries were written after the [house of Judah's] return from Babylon ... One text gives this interpretation of Genesis 4:1: 'And Adam knew his wife Eve, who was pregnant by the Angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like earthly beings, and she said, I have acquired a man, the Angel of the Lord ' (Targum of Jonathan to Genesis 4:1). Another ancient commentary gives a similar interpretation of the same passage: 'And Adam knew his wife Eve, who had desired the Angel; and she conceived, and bare Cain and she said, I have acquired a man, the angel of the Lord ...' (Palestinian Targum to Genesis 4:1). In another Rabbinic work we find a similar interpretation ..: 'And she saw that his likeness was not of earthly beings, but of the heavenly beings, and she prophesied and said: I have gotten a man from the Lord.' (Pirke de Rabbi Eliezer, 21). One Rabbinic source states: 'Eve bore Cain from the filth of the serpent, and therefore from him were descended all the wicked generations, and from his side is the abode of spirits and demons ' (Ahare Moth 76b). A similar explanation for the evil deeds of Cain's lineage is found elsewhere. We read: 'For two beings had intercourse with Eve, and she conceived from both and bore two children. Each followed one of the male parents, to this side and one to the other, and similarly their characters. On the side of Cain are all the haunts of the evil species, from which come evil spirits and demons.' (Bereshith 36b)."

The real " Babylonian-influenced works " to which Ted R. Weiland refers is

rather the Cabalistic numerology system by which the priesthood of that day till this attach an occult secret meaning to every letter, word, phrase and sentence of the Old Testament. Reading targums in public is hardly " secret." Evidently, Weiland is unaware that the Aramaic targums affected greatly the Greek Septuagint version of the Old Testament, which is also considered a targum. Obviously, Weiland is also oblivious to the fact that most of the Old Testament quotations found in the New Testament are taken mostly from the Septuagint. By Weiland's own premise, we are going to have to throw out all these Old Testament quotations in our New Testament because they are from Aramaic targums which are supposedly " Babylonian-influenced "! Not only that, but when our Savior Himself quoted from the Old Testament, as recorded in Luke 4:17-21, He may have read from a targum. If He had read directly from the Hebrew, the people would have demanded an interpreter. What Ted R. Weiland, along with several other one seedliners, attempt to do is condemn everything written in the Talmud, the Cabala, the Zohar, the targums and other " Jewish " literature as being 100% false, and that we must take a 180° stand in opposition to any such information! If we were to take such a position, we would have to condemn as well most of the tenets of the Christian Israel Messaage, for hundreds of references in the Talmud are parallel to Identity beliefs. Therefore, I believe that Scott Stinson presented some credible, relevant evidence concerning Genesis 4:1. If his research evidence is correct, then, someone has altered the meaning of Genesis 4:1. I will develop, expand, and elaborate more about the subject of these targums in a separate Special Notice.

While the one seedliners (anti-seedliners) rant and rave about Two Seedline doctrine being " Babylonian-influenced ", there is a reference on page 8 of The Wycliff Bible Commentary concerning Genesis 3:14-15, for which they cannot make that claim:

" 14. Cursed (’arûr) art thou. The Lord singled out the originator and instigator of the temptation for special condemnnation and degradation. From that moment he must crawl in the dust and even feed on it. He would slither his way along in disgrace, and hatred would be directed against him from all directions. Man would always regard him as a symbol of the degradation of the one who had slandered God (cf. Isa 65:25). He was to represent not merely the serpent race, but the power of the evil kingdom. As long as life continued, men would hate him and seek to destroy him. 15. I will put enmity. The word ’êbâ denotes the blood-feud that runs deepest in the heart of man (cf. Num 35:19,20; Ezk 25:15-17; 35:5,6). Thou shalt bruise (shûp). A prophecy of continuing struggle between the descendants of woman and of the serpent to destroy each other. The verb shûp is rare (cf. Job 9:17; Ps 139:11). It is the same in both clauses. When translated crush, it seems appropriate to the reference concerning the head of the serpent, but not quite so accurate in describing the attack of the serpent on man's heel. It is also rendered lie in wait for, aim at or (LXX) watch for. The Vulgate renders it conteret, " bruise " in the first instance and insidiaberis, " lie in wait," in the other clause. Thus, we have in this famous passage, called the protevangelium, 'first gospel,' the announcement of a prolonged struggle, perpetual antagonism, wounds on both sides, and eventual victory for the seed of woman. God's promise that the head of the serpent was to be crushed pointed forward to the coming of Messiah and guaranteed victory. This assurance fell upon the ears of God's earliest creatures as a blessed hope of redemption." [Ed. underlining]

This passage spells it all out except naming the counterfeit Judahites (" Jews ") as the " serpent race " and Eve's seed as the Anglo-Saxon descendants of the Israelites. Truly, the one seedline position is built on error, and therefore to maintain it, it becomes an endless necessity to build on top of it, with one error after another.

THE AGENDA OF THE SERPENT'S SEED

According to some one seedliners (anti-seedliners), the only seed of Genesis 3:15 is exclusively, and only, " Jesus Christ." For the rest of them who assign the seeds of that verse to the so-called " seeds of the spirit and the seeds of the flesh ", they deny the Messiah Himself! Not only are there children (seed) of the serpent of this " First Gospel ", but his seed has an agenda. I have a prisoner on my

mailing list who is taking a college course in Business Administration, and he sent me a copy of a page from one of his textbooks on that subject called Your Future in Business Begins Now, chapter 1, page 11. As you read it you will begin to see just how serious this WAR of TWO SEEDLINES is, which the one seedliners (anti-seedliners) challenge:

" The United States is undergoing a new demographic transition: it is becoming a society composed of people from multiple cultures. Over the next decades, the United States will shift further away from a society dominated by whites and rooted in Western culture toward a society characterized by three large racial and ethnic minorities: African Americans, U.S. Hispanics, and Asian Americans. All three minorities will grow in size and in share of the population, while the white majority declines as a percentage of the total. Native Americans and people with roots in Australia, the Middle East, the former Soviet Union, and other parts of the world will further enrich the fabric of the U. S. society.

" The labor force of the past was dominated by white men who are now retiring. They will be replaced by a multicultural labor force who are beginning their careers in entry-level jobs in 2000. The proportion of workers who are non-Hispanic whites will decrease from 77 percent in 1997 to 74 percent in 2005. A diverse is a healthy workforce. Diversity leads to new ideas, new ways of doing things, and greater income equality among ethnic groups.

" Multiculturalism exists when all major ethnic groups in an area — such as a city, county, or census tract — are roughly equally represented. Because of the current demographic transition, the trend in the United States is toward greater multiculturalism, although the degree varies in different parts of the country.

" Four of New York City's five boroughs are among the 10 most ethnically diverse counties in the country. People of various ancestries have long been attracted to San Francisco county, and not surprisingly, it is the most diverse in the nation. The proportions of major ethnic groups are closer to being equal there than anywhere else. The least multicultural region is a broad swath stretching from northern New England through the Midwest and into Montana. These counties have few people other than whites. The counties with the very lowest level of diversity are found in the agricultural heartland — in Nebraska and Iowa."

Does this agenda sound like a mere " flesh " problem as the anti-seedliners claim? How foolish an assumption! By denying Two Seedline doctrine, as the one seedliners (anti-seedliners) do, they actually help promote that agenda of the seed (children) of the serpent. Although the enemy is crying now for " equality ", in the end, he will demand total annihilation of the Whites. Once he has brought about admixture to the Whites, in essence, he has, in effect, annihilated them. Therefore, there is only one solution to the problem, and that is the total separation of the Whites from the other races. And unless that is brought about in the near future, we do not have a destiny. Possibly, with an understanding of Two Seedline doctrine, we might forestall, completely halt and reverse that forthcoming disaster to our race. If we ever come out of this dilemma, it will be no thanks to those who are fighting the Two Seedline message!

The main warning of these Special Notices is to reassert we are at WAR. This WAR has been going on now for over 7000 years. The reason I must continue to remind you of this fact is because there are some who not only deny that this WAR exists, but deny who the primary players are supplying all of the funds, and those directing it. This WAR started in Genesis 3:15 and the opponents are the " seed " (children) of the serpent and the " seed " (children) of the woman. This is a WAR with no holds barred by either side. This is not a WAR where one is to pray for the enemy or try to convert him to " Christianity "! Had many of the " Jews " not been " the seed of the serpent " it wouldn't have been necessary for our Messiah to have spoken in parables. We are told unequivocally in Matthew 13:10-15 that He spoke in parables to them in order to prevent them from becoming converts. Shortly after this parable, He likened the " Jews " to " tares " and labeled them " the children of the wicked one." In Matthew 13:38 the terms " seed" and " children " are used interchangeably as it says " seed are ... children." If one will check the word " children ", #5207, in the NT Word Study

(on Greek) by Spiros Zodhiates, page 1404, one will find that it means " (A) A male offspring ... (B) In a wider sense it means a descendant, pl. descendants, posterity ..." It might have been speaking figuratively had not the word " seed " been used interchangeably with " children." In their quest to deny Two Seedline, the anti-seedliners deny this Greek meaning. Further, the word " wicked ", #4190, in that same verse, according to Zodhiates, page 1198, is used with the definite article " ho ", and means: "... the evil one, Satan ..." By denying these Greek meanings, the anti-seedliners deny the very words of Messiah Himself!

Additionally, the word " wicked ", #4190, is used with the definite article " ho " in Matt. 13:19; Eph. 6:16; 1 John 1:13, 14; 3:12; 5:18, and means " Satan " there also. Thus, in 1 John 3:12 where it says: " Not as Cain, who was of that wicked one ...", it means exactly what it says, " Satan." The book Synonyms of the New Testament by Richard Trench confirms what Zodhiates says about the word " wicked " (Greek #4190) on page 330: " Satan is emphatically ho poneros as the first author of all the mischief in the world." In his Greek-English NT Lexicon, George Ricker Berry, page 82 describes ho poneros as "... the wicked one. i.e., Satan ..." W. E. Vine in his An Expository Dictionary of NT Words under " wicked " on Matthew 13:38 states: "... and in the following [verse just cited] , where Satan is mentioned as ' the (or that) evil one ' ..."

(Don't waste your time with Strong's on this one.) Another way to verify the " wicked " of Matthew 13:38 is speaking of Satan, is to go to Matthew 13:19 where the same Greek word #4190 is used saying: "... then cometh the wicked one ..." Then compare the parallel passage in Luke 8:12 which says: "... then cometh the devil ..." The conclusion then must be: the " seed " or " children " in Matthew 13:38 planted by the " wicked " one are the genetic offspring of Satan! This parenting of the tares is also spelled out in the Aramaic targums. (I might add, if you listen to the anti-seedliners, they will argue the " wheat and tares " of Matthew 13 are just figurative or spiritual; the same position as the so-called " Jew-deo-unchristian " churches!)

ARAMAIC TARGUMS AND THEIR CONTEXT WITH GENESIS 4:1

As I promised in Special Notice #14, I will deal with the Aramaic Targums in greater detail. After years of research on the subject of Two Seedline doctrine, the Aramaic Targums seem to hold the missing ingredient to pull this passage into perspective. Ted R. Weiland, in his booklet Eve, Did She Or Didn't She? had all this information in front of him, but he rejected it, claiming it was " Babylonian-influenced." (page 96) This is one of the favorite ploys of the one seedliners (anti-seedliners) in their quest to reject one of the foundational truths of Scripture. Being there is evidence the " Jewish " Masoretic scribes manipulated the Hebrew text by hermeneutics with their Babylonian-cabalistic-mystical thought-system, we are left with the Aramaic Targums as an alternative witness. I will now use a very concise article about targums from the Collier's Encyclopedia, 1980 edition, volume 4, page 127 under the topic " Bible ". Like many of the references I use, this quotation is informative, but I do not endorse it 100%:

" The Aramaic Targums. During the middle of the first millennium B.C., a Syrian language called Aramaic gradually became the dominant commercial and popular tongue throughout the Middle East. As the Jews adopted this language, they forgot their Hebrew and could understand less and less of the scriptures read to them in the synagogue. Eventually, a translator was needed to render the text into Aramaic as it was read out in Hebrew. The translator was known as a torgeman and his translation as a targum.

" In time the Aramaic targum became standardized, and finally it was written down. The earliest written targum we have is a manuscript of the Book of Job discovered among the Dead Sea Scrolls at Qumran. It was written about the first century B.C., but most of the other surviving targums were composed later, among the Aramaic-speaking Jews of Babylon. The Aramaic targums generally paraphrase rather than translate literally. They bring in much explanatory material and homily [sermonizing] reflecting the thought of the time. Many Hebrew Bibles of today still carry the Aramaic targum side by side with the Hebrew text.

“ The Septuagint, or Greek Version. The Greek version of the Old Testament began as a targum for Jews living in Greek-speaking areas of the Middle East. There were probably isolated Greek translations of the Hebrew scriptures in circulation before the third century B.C. According to tradition, dissatisfaction developed with the unofficial nature of these translations, and an official version was prepared by a committee of 70 or 72 eminent scholars for the library of King Ptolemy Philadelphus (285-247 B.C.) in Alexandria. This translation came to be known as the ‘ Version of the Seventy ’ — in Latin, the Septuagint. More probably, the Septuagint represents a revised collation of the informal oral synagogue translations into the Greek.

“ Jews at first welcomed the Septuagint. With the rise of Christianity, however, it became primarily associated with the Christian Church. The Jews repudiated it and prepared other Greek translations. Most of the quotations of the Old Testament that appear in the New Testament have been made from the Septuagint ... [underlining mine]

“ THE HEBREW TEXT AND TEXTUAL CRITICISM:

“ All original manuscripts of the Old Testament are at present lost. We possess only late copies in Hebrew or in various ancient versions. The Hebrew texts are the product of generations of scribes and are sometimes quite altered and corrupted. Since many errors have crept into the manuscripts, the task of Old Testament textual criticism is to recover, as nearly as possible, the words that were written in the earliest stage of literary preservation.

“ Texts of the Sopherim [scribes]. For several centuries the text of the Old Testament books seems to have remained relatively fluid. The scribes of the early period (c. 500 B.C. to A.D. 100), known as the Early Sopherim, altered the text in many ways, through mistakes of hearing, reading, or writing. Words were misspelled; divisions between words were wrongly made; words, lines, or entire passages were omitted, repeated, or transposed; obscure and offensive words were ‘ corrected ’; editorial introductions and conclusions were added; double readings were recorded; and marginal notes were later mistaken for parts of the original text and inserted in the wrong spots. All these factors led to highly varied texts ...” [underlining mine]

From this, we can see that the Septuagint was considered a targum. Today, many swear by the KJV targum or the RSV targum. “ Targum ” simply means a translation. Also, we gather that most of the Old Testament quotations found in the New Testament were taken from the Septuagint targum. By his own personally invented criteria, if targums are “ Babylonian-influenced ”, as Ted R. Weiland claims, we are going to have to refute all these Old Testament quotations found in the New Testament of our present Bibles. Many today make the claim that some of our Bibles are “ God- breathed ” and without error. This is entirely true of the original manuscripts, but can hardly apply to later corrupted translations or copies. Can we claim that our translations (targums) are fully “ God-breathed ”?

COULD MESSIAH HAVE QUOTED FROM A TARGUM?

From the Collier’s Encyclopedia comment above, it might appear that targums were not committed to writing until the “Jews ” returned to Babylon, after the destruction of Jerusalem by Titus. Notice that Collier’s says: “ surviving targums.” We will now make a case that our Savior, when He quoted Isaiah 61:1 found in Luke 4:16-23 was in all likelihood reading from a targum. This passage says:

“ 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written. 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This

day is this scripture fulfilled in your ears."

If one will consult various commentaries like Jamieson, Fausset & Brown's Commentary On The Whole Bible or Matthew Poole's A Commentary On The Holy Bible it will indicate that this passage is taken from the Septuagint. If you will read that passage again, you will notice that everyone in that synagogue without exception, understood every word the Redeemer was saying. So, whatever the language might have been, we are informed in Matthew 26:73 that there was a noticeable difference in accent between Jerusalem and Galilee.

George M. Lamsa's Gospel Light, introduction, page xxvi: "... The Old Testament translation known as the Septuagint, was made into Greek by Jews for Jews who understood neither Aramaic nor Hebrew. This Greek text of the Scriptures was not used in Palestine where it would not have been understood and where the original texts are in common use. It is worth mentioning that the Greek Septuagint was not accepted or used by Eastern Christians. This is so today. The Eastern Version of the Old Testament is the authorized text of Nestorians, Chaldean Roman Catholics, Jacobites and other Christian groups and in its antiquity and originality are strongly supported by all of them regardless of the theological differences. The Septuagint was rejected partly because it contained the books of the Apocrypha which were not included in the Jewish Canon. This question was debated at the Jewish Council of Jamnia in 90 A.D. and settled in favor of the Palestinian decision. It was only after St. Jerome made the Latin Vulgate in the fourth century A.D. that the Apocrypha was accepted as canonical by the Roman Catholic Church."

We must take into account that Lamsa is biased somewhat toward the Aramaic, as that was the language of his native origin. It would appear the Almighty used the language barrier between the Aramaic and Greek to separate the Gospel message away from the non-Israelite " Jews " toward the " lost sheep of the House of Israel." The " Jews " continue to this very day to use Aramaic targums, while Greek was used as a vehicle to spread the Gospel to the true Israelite peoples. But, that is no reason we should reject Aramaic targums as a viable witness. Also, just because the " Jews " rejected the books of the Apocrypha, is no reason we should reject them too. It is obvious, if we should take time to study them, why they would reject them. I could point out several passages, but that is not the topic before us.

STRINGENT RULES FOR TARGUMS

The Encyclopedia Britannica, Ninth Edition (1894), volume 23, page 68: " Former Use of the Targum in Public.— The following rules had to be observed in reading of the Scriptures at the synagogal service: I. As regards the Law (Pentateuch). (1) The private person called to the Law (which chiefly contains halakhic matter) read one verse of it, which the official methurgeman or turgeman (translator) immediately paraphrased; (2) whilst the reader of the law was not allowed to take his eye off the written scroll, the methurgeman was forbidden, not merely to read out of a written Targum, but even to look into the sacred text: (3) each of these had to wait till the other had quite finished the reading and translation respectively; (4) one was not allowed to raise his voice in a louder key than the other; (5) a certain number of passages, although allowed to be read, were not allowed to be translated; these were: (a) such as might reflect unfavorably on a father of a tribe, or on an eminent teacher ... (b) such as might encourage the ignorant to think that there was some truth in idolatry; (c) such as might offend decency ...; (d) such as were fixed by the Lord Himself to be read in Hebrew only (as sacerdotal benediction, Num. 6:24-26); (6) the translator was neither allowed to give a literal translation nor to add anything that had no foundation in the Divine word; he had to give the spirit of the letter.

" II. As regards the Prophets. (1) The person called to read the Prophets (which chiefly contain agadic matter) might read three verses, of which the translator, who might be the reader himself, sought to render the meaning to the best of his ability; (2) the translator was allowed both to read out of a Targum volume and to look also into the book containing the prophetic texts; (3) if the reader and the translator were two different persons they observed the third rule given above for the case of reading the Law; (4) here also certain passages were not allowed

to be translated: (a) such as reflected on great men of the Israelite nation; (b) such as offend decency; (5) any one sufficiently intelligent might read, and of course paraphrase the portion from the Prophets ...”

This brings us to a very crucial and vitally important cornerstone of all Scripture. The following passages from Aramaic targums were cited by a Scott Stinson in an article entitled “ The Serpent and Eve ” in The Vision, July 1998, vol. 2, #8, pages 28- 29:

Targum of Jonathan to Genesis 4:1: “ And Adam knew his wife Eve, who was pregnant by the Angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like earthly beings, and she said, I have acquired a man, the Angel of the Lord.”

Palestinian Targum to Genesis 4:1: “ And Adam knew his wife Eve, who had desired the Angel; and she conceived, and bare Cain; and she said, I have acquired a man, the angel of the Lord ...”

In another Rabbinic work: Pirke de Rabbi Eliezer, 21: “ And she saw that his likeness was not of earthly beings, but of the heavenly beings, and she prophesied and said: I have gotten a man from the Lord.”

It would appear from those references that the problem with Genesis 4:1 is an omission of some of the words of the Hebrew text. I will now quote Genesis 4:1 from the King James Version and I will add the potentially needed words in italics from the Targum of Jonathan so it will make some sense: “ And Adam knew his wife Eve, who was pregnant by Sammael, and she conceived and bare Cain, and he was like the heavenly beings, and not like earthly beings, and she said, I have gotten a man from the angel of the Lord.”

Once we become aware there is a discrepancy both in the Massoretic and Septuagint texts as opposed to the Aramaic targums on Genesis 4:1, certain comments by various Biblical scholars start to make sense. Many of the best Hebrew scholars confirm there is a problem with Genesis 4:1! The Interpreter’s Bible, a twelve volume collaborative work of 36 “ consulting editors ” plus 124 other “ contributors ” makes the following observation on this verse, vol. 1, page 517:

“ Cain seems originally to have been the ancestor of the Kenites ... The meaning of the name is ‘metalworker ’ or ‘smith ’; here, however, it is represented as a derivation of a word meaning ‘acquire ’, ‘get ’ — one of the popular etymologies frequent in Genesis — hence the mother’s words I have gotten a man. « From the Lord (KJV) is a rendering, following the LXX and Vulg., of ’eth Yahweh, which is literally, ‘with Yahweh ’, and so unintelligible here (the help of [RSV] is not in the Hebrew). It seems probable that ’eth should be ’oth — so, ‘the mark of Yahweh ’ — and that the words are a gloss ...” [emphasis mine]

Another scholar: Clarke’s Commentary, volume 1, page 58, suggests a contextual problem with Genesis 4:1 as opposed to 1 John 3:12, and being aware the meaning of the Greek word “ wicked ” in this instance means “ Satan ” says the following:

“ ... Unless she had been under Divine inspiration she could not have called her son (even supposing him to be the promised seed) Jehovah; and that she was not under such an influence her mistake sufficiently proves, for Cain, so far [remote] from being the Messiah, was of the wicked one; I John 3:12 ...”

To show you that Aramaic was one of the languages spoken for that geographic area at the time of our Messiah, I will now quote from The World Book Encyclopedia, © 1981, volume 1, page 551: “ ARAMAIC ..., is an ancient Semitic language that was spoken throughout the Near East from about 700 B.C. to A. D. 700. Jesus spoke an Aramaic dialect. It was the popular tongue of Palestine at the time He lived. The books of Ezra and Daniel were written partly in the western dialect of Aramaic. Arabic finally took the place of Aramaic, except in a few isolated villages.”

Let’s now observe from Nelson’s Illustrated Bible Dictionary, page 167, how some scholars believe some passages in the New Testament are influenced by targums:

“ Some New Testament writers indicate knowledge of targumic interpretations in their quotations from the Old Testament. For example, ‘Vengeance is mine, I will repay ’ (Rom. 12:19; Heb. 10:30) is a quotation from Deuteronomy 32:35; but it conforms neither to the Hebrew text nor to the Greek text of the Septuagint. This particular phrase comes from the Targum. Again, the words of Ephesians 4:8, ‘When He ascended on high, He

led captivity captive, and gave gifts to men,' are taken from Psalm 68:18. But the Hebrew and Septuagint texts speak of the receiving of gifts. Only the Targum on this text mentions the giving of gifts." If there were no targums in written form at that time, how could the New Testament writers have quoted from them?

Perhaps one of the more striking observations is made in a book entitled Introduction To The Old Testament by R. K. Harrison, pages 225 and 231. Here are two excerpts: " Quite aside from other considerations, there are numerous traces in the LXX of the influence of the Aramaic targums, making the problem of the agreements between the Samaritan Pentateuch and the LXX one of considerable complexity ... it can be shown that many of the quotations in the New Testament writings were derived originally from an Aramaic source or sources, or perhaps even from oral translations, from memory, or from private translations ..." With this evidence, we can see that the Septuagint was affected by Aramaic targums — the very same targums which Ted R. Weiland claims are " Babylonian- influenced." If, then, the Aramaic targums are unreliable, then, too, is the Septuagint. Further, if the Septuagint is unreliable, so, too, are our present-day translations of the New Testament where they cite the Old Testament! In addition to this, there is a footnote at the end of chapter 42 of Job in the Septuagint which says this in part: " This is translated out of a book in the Syrian language ..." [Some designate Aramaic as Syrian.] If this is true, according to Weiland's criteria, that makes the book of Job also " Babylonian-influenced." As a targum of Job written in Aramaic was found among the Dead Sea Scrolls, is confirmation the footnote at the end of Job in the Septuagint is probably correct, although we must reject the statement from the same footnote implying that Job was an Edomite who took an Arabian woman.

THE NEED FOR A PARAPHRASE (TARGUM)

When written material is translated from one language into another, some things cannot be expressed well in the secondary vocabulary. Thus, for a comprehensive understanding of the original language, sometimes, an extensive paraphrase is required in the latter. This is particularly true when translating from Hebrew. In other words, without a paraphrase, much of the original meaning of the primary thought would be hopelessly lost. Therefore, it would have been impossible to translate the Hebrew into the Aramaic without paraphrasing to some degree. To have translated on a literal word for word basis would have left much of the meaning of the text wanting.

There is much more that could be presented concerning the Aramaic language in the Bible, but this will have to suffice for now. The subject is referred to as early as Genesis 31:46-47, where Jacob used a different name for a rock pile than Laban. Most think that Laban spoke in Aramaic and that Jacob spoke in Canaanite. As Laban had gone into paganism, I would rather believe he was the one that spoke in Canaanite and Jacob spoke in Aramaic. (I will cite evidence concerning this later.)

With this, I would conclude that it is preposterous to repudiate all evidence found in the Aramaic targums as being " Babylonian-influenced." Where is the old admonition that we should " study to show ourselves approved "?

Once more, I will reiterate We are at WAR, and I am not referring to the war between the " spirit and the flesh " as the anti-seedliners do. Yes, there is a war between the spirit and the flesh, and I wouldn't discredit it in the least, but the WAR I am speaking of is an entirely different conflict. The WAR I'm addressing is the WAR between the " seed of the serpent " and the " seed of the woman. " How can anyone deny there are two seeds mentioned in Genesis 3:15? But deny it they do! They use some of the most fantastic arguments in an attempt to disprove that fact. Most anti- seedliners trace the bad fig " Jews " back to Esau, with which I do not disagree. But, if one will notice the various wives whom Esau married, one will discover they were mainly from the ten Canaanite nations of which the Kenites were a part (Genesis 15:19). If one will check the Strong's number for Kenite, one will see that it is #7017 and 7014. Then checking those numbers, they will be found to mean Cain, the one who murdered Abel. Now whether you believe that Satan or Adam was Cain's father, Scripture definitely proves that

Esau's children had Cain's blood flowing in their veins. This fact is confirmed by Messiah Himself, (Matthew 23:35). The very nature of Cain displayed itself in Doeg the Edomite killing 85 of Yahweh's priests of the " linen ephod " at king Saul's command, 1 Samuel 22:17-18. This leaves the whole matter dependent on Genesis 4:1 for which both the Massoretic and Septuagint texts are ambiguously obscure. Thankfully, we have a witness which is much clearer than the usual, accepted rendering of that verse, and which is contextually in agreement with the rest of Scripture. Let's take a look at it:

Targum of Jonathan on Genesis 4:1: " And Adam knew his wife Eve, who was pregnant by the Angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like earthly beings, and she said, I have acquired a man, the Angel of the Lord."

Whether or not we agree with this rendering depends on how badly we want to correlate this passage to correspond with, and measure up to the rest of THE WORD. If the anti-seedliners don't accept this rendering, one would think they would at least recognize that the " Jews " are the descendants of Cain! They simply don't believe their Bible. They, therefore, demand that the Almighty accept their personally contrived dogmas and opinions on Scripture. One such passage of Scripture the anti-seedliners take vehement exception to as proving Two Seedline doctrine is Matthew 13:24-30, 37-43 about the " wheat and the tares." While Stephen E. Jones and Jeffrey A. Weakley avoid comment on this topic, Lt. Col. Jack Mohr and Ted R. Weiland jump right in where angels fear to tread.

Before examining Matthew 13:24-30, 37-43, it would be advisable to read it: " 24 Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn ... 37 He answered and said unto them, He that soweth the good seed is the Son of Man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

It's simply fantastic the various interpretations the antiseedliners put on this passage, most of which they have brought with them out of Jew-deo-unchristian churches and seminaries. Lt. Col. Jack Mohr, a vehement anti-seedliner, comments thus in his Seed of Satan, Literal or Figurative?, page 15, concerning the words " tares " and " children " on this segment of Scripture in Matthew 13: " Apparently the disciples were intrigued by this parable, but could not understand its meaning. So Jesus explained it to them and told them that the ' tares ' (#2215 — ' zizanion ', a false grain called ' darnel ', which looks like wheat), were the ' children of the wicked one.' The word ' children ' in Greek is (#5207 — ' huios ' and means ' immediate, remote or figurative kinship.' So if the word can refer to ' figurative kinship ', why are the SEEDLINERS so adamant in stating it means ' literal kinship?'"

Had Lt. Col. Jack Mohr checked with the Thayer Greek-English Lexicon; The Complete Word Study Dictionary NT by Spiros Zodhiates; or An Expository Dictionary of NT Words by W. E. Vine, instead of the limited definition found in Strong's, he would have found the primary meaning for the word " children

” #5207, means: “ (A) A male offspring ... (B) In a wider sense a descendant, pl. descendants, posterity.” (This definition is from Zodhiates, and the others agree.) There is a secondary figurative sense which can apply and I will give you an example: The disciples were called “ sons of thunder.” Had Mohr read Strong’s more carefully, he would have noticed that it mentioned “ immediate kinship ” first. One’s immediate kinship would be one’s own son. Strong’s gave Mohr three choices, and he rejected the first two and implied that “ figurative kinship ” was the only one mentioned. Such a maneuver is hardly honest! It is apparent, Mohr already had his mind made up what he thought it should be. Secondly, Mohr forgets that Messiah Himself said “ seed are ... children.” Therefore, “ seed ” and “ children ” cannot be separated. Consequently, it is highly essential to find out what the word “ seed ” means. The Greek word for “ seed ” is #4690, and is sperma. This is where we get the English word “ sperm.” According to Zodhiates, page 1304, “ sperma ... Also figuratively used of living beings as the seed of man; i.e., of posterity or descendants.” In this case “ figuratively ” means comparing man’s seed to agricultural seed, and that is exactly what this parable is doing in comparing Satan’s offspring to tares (darnel).

Thirdly, we must check out the one responsible for planting the darnel-like genetic people. In the parable of the wheat and tares the word “ wicked ” is #4190, and is used with the definite article “ ho ” in Matt. 13:19; Eph. 6:16; 1 John 1:13, 14; 3:12; 5:18, and means “ Satan.” Thus in 1 John 3:12 where it says: “ Not as Cain, who was of that wicked one ...”, it means exactly what it says, “ Satan ”. Further, the word “ wicked ”, #4190, in that same verse, according to Zodhiates, page 1198, is used with the definite article “ ho ”, and means: “... the evil one, Satan ...” The book Synonyms of the New Testament by Richard Trench confirms what Zodhiates says about the word “ wicked ” (Greek #4190) on page 330: “ Satan is emphatically ho poneros as the first author of all the mischief in the world.” In his Greek-English NT Lexicon, George Ricker Berry, page 82 describes ho poneros as “... the wicked one. i.e., Satan ...” W. E. Vine in his An Expository Dictionary of NT Words under “ wicked ” on Matthew 13:38 states: “... and in the following [verse just cited], where Satan is mentioned as ‘the (or that) evil one ’ ...” (Don’t waste your time with Strong’s on this one.) Another way to verify the “ wicked ” of Matthew 13:38 is speaking of Satan is to go to Matthew 13:19 where the same Greek word #4190 is used saying: “... then cometh the wicked one ...” Then compare the parallel passage in Luke 8:12 which says: “... then cometh the devil ...” Conclusion: the “ seed ” or “ children ” in Matthew 13:38 planted by the “ wicked ” one are the genetic offspring of Satan!

In his attempt to spiritualize and take a figurative view of the “ tares ” in Matthew 13, Ted R. Weiland in his Eve, Did She Or Didn’t She? in a rebuff of a quotation by James E Wise, makes this statement: “ Furthermore, if the seedliners’ interpretation of the wheat and tares parable is accurate, and if the tares in Matthew 13 represent all the seed line of Satan through Cain, then there is no alternative but to accept that the wheat represents all the physical seed line of Eve through Seth. The wheat in this parable depicts the sons of the kingdom, and by this interpretation, the wheat would automatically be sons of the kingdom by their heritage, that is, they would be saved by their race or lineage. If this is true, then Yahshua’s death, burial and resurrection were wholly unnecessary. Of course, this hypothesis flies in the face of the entire Bible ...”

Well, what do you know, except for the last two sentences, Weiland got something right! After all, Hebrews 12:8 says we are either “ sons ” or “ bastards ”, and there isn’t anything in-between. And all this bull manure about being “ born again ”,

(John 3:3), is totally an incorrect translation and interpretation. That verse is not saying “ born again ” but “ born from above.” Actually if one will check that verse out, it is saying one must be “ born of the correct race.” To show you this, we will investigate the meaning of the word “ born ” as used in John 3:3 which has the Strong’s number 1080 in the Greek. For this we will go to The Complete Word Study Dictionary NT by Spiros Zodhiates, page 364. Zodhiates tells us this word means “ generation, kind, offspring ” ... and the primary definition is: “ Spoken of men, to beget ” ... “ Spoken of

women, to bear, bring forth " ... " To be begotten " ... " To be born as used generally ..." In other words, when an Adamic White person is born in the flesh, he is also born of the Spirit. Other races are not " born " of that Spirit, nor can they ever be. Zodhiates points out that " born " as used here (#1080) gennao, is from #1085, genos, which in turn means " offspring, posterity ... family, lineage, stock ..." You can also check this with Strong's, but you must follow-through to #1085 to get the entire meaning. If you should check only the word #1080, gennao, you will not understand the full implications, for it is speaking of race. John 3:31 makes it clear there are " heavenly " people from above and people " that are of the earth ... earthly ..." Our Redeemer told the Jews, John 8:23: " Ye are from beneath; I am from above: ye are of this world, I am not of this world." Thus, like us, He was also born from above; i.e., of the White race.

I don't want to leave the impression that we should not be converted though. It's not a matter, as the Babylonian prostitute preachers imply, that one should " accept the Lord Jesus Christ as our personal Savior." It's not a question of whether we accept Yahshua, but whether on not He accepts us. Inasmuch as He died two thousand years ago for our Redemption, He has already accepted us. To be truly converted, we must accept His Redemption, which brings about communion! Conversion does not consist of being " regenerated by the Spirit ", but of being " turned around " (an about-face). Where in the past we were " sinners " (breakers of Yahweh's Law), we do a 180 and start, to the best of our ability, to keep His Laws.

I know that many who are reading this have experienced conversion. Whatever kind of prayer we made at that time, it was necessary for the Spirit to intercede on our behalf, (Romans 8:26). It's only conjecture what kind of " groanings " the Spirit might have " uttered ", but perhaps it might have gone something like this: " Here is an Israelite under the Covenant of Abraham who has come to the realization that he/she is a Lawbreaker and wishes to plead the blood of Redemption on his/her behalf. He/she promises hereafter, based upon the light of the written Word, do his/her best to reject the leaven of the Pharisees, and to return to the faith of the Patriarchs." Don't worry about the exact words you might have prayed at your conversion, for the Spirit interceded and presented them before the Throne in an appropriate manner! Also, don't distress yourself about all the members of your family kin who were never converted. If they were not converted in this life, they will be in the next, for it is written: "... every [Adamic] knee shall bow to me, and every [Adamic] tongue shall confess to God ", (Romans 14:11). Some of us Adamite-Israelites send our sins ahead to the Judgment, while for other Adamite-Israelites, their sins will follow them to the Judgment, (1 Timothy 5:24). And that is no sign the latter are going to be assigned to a burning hell. They will be in the kingdom too. But aren't you glad you settled the account ahead of time?

To show you Ted. R. Weiland is still holding the position on the parable of the wheat and the tares which he learned at his Christian Leadership College in Denver, Colorado, I will quote a ludicrous statement he made in his Eve, Did She Or Didn't She?, page 72: " Instead, this parable [of the wheat and the tares] is simply contrasting righteous Israelites with wicked Israelites ..."

To believe such a thing, Weiland is implying that agriculturally wheat has the same genetics as darnel. If, as he contends, the only difference between wheat and darnel are " righteous " and " wicked " Israelites, in essence he is claiming wheat and darnel are genetically identical. It would seem, with this conclusion, that Messiah is somewhat incompetent in presenting His teachings by way of parables. Or rather, could it be that Weiland is the one who is incompetent in understanding them?!?! The truth is, the wheat and tares are NOT genetically identical, and neither are the seed of the serpent and the seed of the woman whom the wheat and tares represent. They may have had the same mother, but they surely had different fathers! By such spurious teachings as this, Weiland is doing more damage to Israel Identity than he is doing good! [which might be intentional]

Jack Mohr gets his two cents worth in by saying in his Seed of Satan, Literal or Figurative?, page 15: " In no way does this Parable [of the wheat and the

tares] point to specific people by race, who are literal descendants of Satan, coming from his union with Mother Eve." Moreover, on pages 15-16, Mohr has his own convoluted idea of what he thinks the parable of the wheat and tares is all about: " The 'tares ', those who disobey God's law and refuse to be reconciled to Him, will be gathered at this time by the reapers, who will be 'angels ', not 'white Israelites, bent on vengeance ' ... This is one of the biggest problems with the SEEDLINE people. They are more concerned with 'pulling up the tares ', whom they say are the Jewish people, then [sic. probably than] in getting their own house in order and their own Israelite people in a right relationship with God, so that He can do the 'rooting out work.' As a result, we find the SEEDLINERS doing exactly what Jesus warned them not to do, 'rooting up the wheat along with the tares ' ... I can assure you from the Word of God, that when the 'rooting up ' process takes place, there are going to be 'white Israelites ' among the 'tares ' who will be rooted up along with God's other enemies '."

I have two questions: Where in the Bible does Mohr get his evidence to substantiate these claims? Where is his verification this parable of the wheat and the tares is not racial in nature? As already documented in this Special Notice both the words #4690, " seed " and #5207, " children ", mean " kinship " and " posterity." How much more racial can it be?!?! Furthermore, if one will read some of Jack Mohr's other publications, one will find that he has a very peculiar position on race and talks out of both sides of his mouth on that subject. Remember, Scripture says: " A double minded man is unstable in all his ways ", (James 1:8).

Further evidence concerning the meaning of the term " seed " is found in The Zondervan Pictorial Encyclopedia of the Bible, volume Q-Z, pages 328-329: " SEED ... is used to indicate both agricultural and human seed, the latter both in a narrow physical sense and as a description of the descendants of a common ancestor ... the Israelite was commanded not to mix his seed in any field or vineyard, but to plant only one crop (Lev. 19:19; Deut. 22:9), a stricture [critical remark] parallel to that regarding the mixture of human seed by intermarriage with other nations." In the parable of the wheat and the tares, the common ancestor to the " wheat " is Seth, the son of Adam. The common ancestor of the tares is Cain, the son of Satan through Eve.

While many commentaries address the topic of " tares ", a very good description for the term is given by The Westminster Dictionary Of The Bible by Henry Gehman, page 591: " Tares. The rendering of Gr. zizanion in Matt. 13:25-27, 29, 30; R.V. marg. darnel. The tare (Vicia sativa), a vetch, with pinnate and purple-blue or red papillionaceous flowers, would be easily distinguished from the wheat. The Gr. word zizanion, which is probably of Semitic origin, corresponds to Arab. zuwan., which denotes Lolium, and to Talmudic zonin. The bearded darnel (Lolium temulentum) is a poisonous grass almost indistinguishable from wheat while the 2 are only in blade, but which can be separated without difficulty when they come into ear (cf. vs. 29, 30)."

The poison from the " tares " is caused by a fungus. " The darnel is host to an ergot-like smut fungus which infects the seeds. The fungus is a serious poison if eaten by animals or man." (Pictorial Bible Dictionary by Merrill C. Tinney, page 668.).

From this description, we can easily apply the term " tares " to the " Jews." You will notice that when the darnel comes into flower the colors are " purple-blue or red." Because the " Jews " represent a few members of the Tribe of Judah who didn't keep their bloodline pure, they would naturally appear as a counterfeit royal-blue, which in turn, serves to identify them with the tares. But the color red is even more significant, as it can represent Communism, for which the " Jews " are the inventors. Not only that, but it is the color of Esau from whom they also descend. It is also the color of the " red dragon " of Revelation 12:3 which represents Herod, the " Jewish " Edomite-racial proselyte who attempted to murder the Emmanuel-child shortly after His birth. (For Herod's father's and mother's lineage, check Josephus' Wars 1:6:2; 1:12:3; Antiq. 14:1:3; 14:8:1; 14:7:3; 14:12:1.) Furthermore, the poison from the darnel seed would be representative of the poison; " leaven of the Pharisees" which churchianity today is so infected with. Who says the " tares " don't represent the " Jewish " people?!?!

Della Stanley in her book Adam's Tree, (1975) pages 170-173, puts it very nicely about the parable of the wheat and the tares at the end of chapter 34 and the beginning of chapter 35, entitled " Pharisees and Scribes — a Generation of Vipers ." I will quote excerpts from these few pages as a critical review in order to counter the anti- seedliners' arguments:

"... Jesus gave the people another parable concerning wheat and tares. He compared the kingdom of heaven to a man that sowed productive seed in his field. But while his men or servants slept, an enemy came and sowed tares among the wheat. When the plants came up and brought forth fruit, the tares came up also. The servants wanted to go and gather out the tares, but the man said wait until harvest time. Then he instructed the reapers to gather the tares first, and bind them in bundles to burn them; and gather the wheat into his barn. (Matthew 13:24-30) ...

" ... When Cain killed Able he was cursed and banished from the presence of God, and the curse was never lifted. And at this time the seed of man was divided into two groups: the descendants of Seth that replaced Abel which were the children of God; and the descendants of Cain which became the children of the devil.

" Generations later, Canaan, the son of Ham, was cursed. And the curse was never lifted, therefore his descendants became the children of the devil [by admixture with Kenites, Gen. 15:19].

" Nimrod was another descendant of Ham; and he built cities, among them Babylon. When the Israelites under Joshua pushed a portion of the Canaanites out of the land of Canaan, they dispersed and some went to Babylon. Later still, there were the Shelanites, descendants of Shelah the son of Judah of the house of Jacob, whose mother was a Canaanite ... neither were they allowed to rule through the house of Judah.

" The people that returned to Jerusalem from the sixth century B.C. captivity were not of the house of Israel, but were a remnant of the house of Judah. But it was the royal house of Zedekiah and his followers that God said, 'I will deliver them to be removed into all kingdoms of the earth for their hurt, to be a proverb, a reproach, a taunt, and a curse ...' it was mostly the members of Zedekiah's house and his followers that intermarried with the cursed descendants of Canaan [which had also mixed with the Kenites, the descendants of Cain].

" After the return of the Jews to Jerusalem, there emerged a number of sects called the Pharisees, the Sadducees, the Herodians, and the Scribes ... John the Baptist called these people a generation [race] of vipers. Jesus called them hypocrites and children of the devil; and cautioned His disciples to beware of their doctrine. He speaks of Satan and his kingdom in Luke 11:18 ... And everywhere He went the Scribes and Pharisees followed and opposed everything that He did.

" There was quite a division among the Jews for the sayings of Jesus. Some believed and some did not. They came to Him and said, 'How long dost thou make us to doubt? It thou be the Christ, tell us plainly.' Jesus replied, 'I have told you, but you believe not ... because ye are not of my sheep. My sheep hear my voice ... and follow me. And I give them eternal life ... and I and my Father are one ' (John 10:24-30) And the Jews took up stones to stone him ... But Jesus said, 'If God were your Father, then ye would love me: for I came from God ... ye are of your father the devil, and the lust of your father ye will do ...'" [Comments in brackets mine.]

What Della Stanley failed to explain was: Of the two factions (one favoring diplomacy with Babylon; the other with Egypt), the house of Zedekiah favored the latter. After Nebuchadnezzar captured Zedekiah, and killing his seventy sons and gouging out his eyes, the remainder of his surviving household forced Jeremiah to accompany them to Egypt for which he had forewarned them against. After Jeremiah sailed to Britain with Tea Tephi, the remainder fell under the judgment of a third dying by the sword, a third by pestilence, and a third being captured and taken to Babylon. Actually, one small group ended up in Elephantine in Egypt where they built a temple after the fashion of Solomon's Temple (check Elephantine Papyri), and intermixing with African Cushite types (i.e., Sammy Davis Jr.) they became half-breed Falasha (black) " Jews." You can't find a more rotten " bad fig " than that! How foolish then is Ted R.

Weiland's remark, already quoted from his Eve Did She Or Didn't She?, page 72, but this time I will finish it: " Instead, this parable [of the wheat and the tares] is simply contrasting righteous Israelites with wicked Israelites, much the same as the good and evil figs of Jeremiah 24." You can see from this, Weiland hasn't the slightest clue why the house of Zedekiah was considered " naughty figs." While Della Stanley did quite well, she should rather have linked the " bad figs " primarily with Elephantine in Egypt.

Because many incorrectly interpret Genesis 3:15 to mean a personal private war between one's spirit and one's flesh, I wish to cry out, urgently and loudly, to inform them the " enmity " spoken of in that passage is a " hate " WAR to the death between two different walking, talking, breathing genetic family seedlines; and that " hate " was placed there by the Almighty Himself! Since the anti-seedliners willfully and arrogantly refuse to identify our enemy, they categorize themselves with those who " serve HIM not." Their message is an invitation for disaster. Genesis 3:15 says " I will put ", and our Maker never put " enmity " between our spirit and our flesh. Before making such an assertion, they should stop and think what they are accusing HIM of, for that makes HIM responsible for every sin man has committed and continues to commit. Furthermore, if the enemy can get us all wrapped up in ourselves, and convince us that the only war we are fighting is a " spiritual war " between the spirit and the flesh, we won't be of any use to the Almighty or to ourselves.

With this paper we will expand on Special Notice #16, where Ted R. Weiland foolishly tried to make it appear that the only difference between the " wheat and tares " of Matthew 13 were " righteous Israelites " and " wicked Israelites ", remarking in his Eve, Did She Or Didn't She?, page 72: " Instead, this parable [of the wheat and the tares] is simply contrasting righteous Israelites with wicked Israelites, much the same as the good and evil figs of Jeremiah 24." It is evident that Weiland hasn't the slightest clue to why Zedekiah and company were listed among the " naughty figs." We noted there were two factions at Jerusalem: one favoring diplomacy with Babylon; the other with Egypt, the house of Zedekiah advocating the latter. After Nebuchadnezzar captured Zedekiah, killing all his sons and gouging out his eyes, the remainder of that group forced Jeremiah, against his warning, to accompany them to Egypt. Upon Jeremiah sailing to Ireland with Tea Tephi, they fell under the judgment of the sword, famine & pestilence. Had Weiland read and studied Jeremiah 24:8-9 thoroughly, he might have grasped the prophet's true message regarding the " evil figs ", which says: " 8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith Yahweh, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in the land, and them that dwell in the land of Egypt. 9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places wither I shall drive them."

In analyzing this passage, we see Jeremiah's prophecy was directed at four categories: (1) Zedekiah and some of his household, (2) His " princes " (better rendered " rulers ") under him, (3) The residue of Jerusalem, which included Hittites and Amorites, (Ezek. 16:3-4) who had " confusion of face " (Ezra 9:1,7) and were referred to as " wild grapes " (Isa. 5:2), and (4) Them that dwell in Egypt. Weiland and his anti- seedline, antichrist, fellow travelers refuse to address these four categories in their proper context. Zedekiah was 32 years old when Nebuchadnezzar killed all his sons and gouged out his eyes, leaving him only daughters (the tender twigs of Ezek. 17:22). Other than Tea Tephi and her sister, we are not told how many. The " princes " were simply the political and religious leaders under Zedekiah, not necessarily royal family members. After the campaigns of 605 and 597 B.C. by Nebuchadnezzar, and removal of the royal family of Jehoiachin along with 7,000 soldiers of Judah and their best craftsmen, only the poorest quality of people remained in Jerusalem; among them many non-Israelites. Such was the " residue of Jerusalem, 2 Kings 24." Additionally, after Jerusalem was depleted of most of its population, nearby peoples moved into their empty homes as a refuge from Babylon thinking it safe after Zedekiah was appointed king by Nebuchadnezzar.

Even during the kingship of Jehoiakim, after Nebuchadnezzar's first campaign of 605 A.D., there were the Rechabites of Jeremiah 35:11, who moved into Jerusalem; descendants of the Kenites of 1 Chr. 2:55 and Gen. 15:19, or " Cain's bloodline." In Joshua 15:63; Judges 1:19 and 2:2-3 we are told that Judah would not drive out the " inhabitants of the land " (Jebusites and others), and these would remain as thorns and snares among them. Surely, they must have been part of the " residue " making up the " evil figs." Then, we must remember the descendants of Shelah, the son of Judah by Shuah, the Canaanite. In addition, we must recall Solomon's affairs with non-Israel ite wives, 1 Kings 11:1-9. Undoubtedly he had descendants by those wives living in Jerusalem during Jeremiah's time (Neh. 13:26). The idolatry which manifested itself under all of Judah's evil kings originated with Solomon's wives. Therefore, to believe that Jerusalem, as the Weilandites proclaim, was made up of only pureblooded Israelites (" righteous " and " wicked ") is only a Mickey Mouse, childlike, fairyland pipe-dream on the level of Alice in Wonderland or the Wizard of Oz. The fourth category classified as " evil figs " (Jer. 24:8) included " them that dwell in Egypt."

TWO ELEMENTS IN JEREMIAH'S PROPHECY

While both Jeremiah 24:8-10 & 44:7, 12, 14, 26-30 seem to indicate that all the " evil figs " would die by the " sword ", " famine " and " pestilence " at that time; on the other hand, both passages contain a clause that the " evil figs " would be driven into all the " nations " and " kingdoms " of the earth as a " proverb ", " taunt " and a " curse " (Jer. 24:9; 34:17; 44:8). Therefore, it is evident these prophecies have both short and long-term fulfillment's. Matthew Henry's Commentary, volume 4, pages 564-565 comments on Jer. 24:9-10 thus: " Doubtless this prophecy had its accomplishment in the men of that generation; yet, because we read not of any such remarkable difference between those of Jeconiah's captivity and those of Zedekiah's, it is probable that this has a typical reference to the last destruction of the Jews by the Romans, in which those of them that believed were taken care of, but those that continued obstinate in unbelief were driven into all countries for a taunt and a curse, and so they remain to this day." Rather, it was sifting-out of the racially impure.

THE " EVIL FIGS " OF EGYPT

When first researching this topic, I was convinced that the party that forced Jeremiah to accompany them to Tahpanhes, Egypt were those who eventually arrived and established a " Jewish " colony at Elephantine in Egypt. I no longer hold that opinion. Some Bible references such as the Pictorial Bible Dictionary, Merrill C. Tenney general editor, published by the Southwestern Company in 1966, on page 239, also holds that position. Rather, it was mainly the " Jews " who " returned from all nations " to Jerusalem and attempting to go to Egypt, who worshipped the " queen of heaven ", who fell under the curse of the sword, famine and pestilence. The Penguin Pictorial Historical Atlas Of Ancient Egypt says this on page 120, under the topic " The Saite Monarchy ": "... There is evidence of Greek commercial activity at Naukratis as early as c. 615 BC and during the reign of Amasis (570-526 BC) it was officially instated as the centre of Graeco-Egyptian trade (partly, of course, to keep within direct royal control). Other Greek communities settled at Memphis and elsewhere, alongside immigrant Phoenicians and Jews." In his The Bible Is History, page 168, Ian Wilson places some of the " Jewish " immigrants in Egypt contemporary with Judah's evil king Manasseh. I will now present various documentation for this period:

From the EERDMANS Dictionary Of The Bible (2000), page 391, we get the following: " ELEPHANTINE ... PAPYRI, A large number of papyrus documents and fragments, written in Aramaic during the 5th century B.C.E., discovered at Elephantine, an island in the Nile River opposite Aswan (biblical Syene) which became an asylum for Judean refugees after the Babylonian conquest of Jerusalem (cf. Jer. 43-44)." From the Tyndale Bible Dictionary by Elwell and Comfort (2001), under the same topic, pages 419-420: " ELEPHANTINE PAPYRI, Aramaic documents from the fifth century BC discovered at Elephantine, an island in the Nile River. At the time of the documents' writing, Elephantine was a Persian military outpost, manned in

part by a group of Jewish mercenaries with their families. The documents numbering over 100, belong primarily to three archives — two familial [family related] and one communal. The archives contained many complete scrolls that were still tied and sealed at the time of their discovery, along with numerous broken papyri and fragments.

" The manuscripts are of considerable archaeological importance. Several centuries older than most of the Dead Sea Scrolls, they portray the social, political, and religious life of a Jewish community outside Palestine. Several points of contact are made with the books of Ezra and Nehemiah ...

" Ancient Elephantine, Elephantine was located on the southern tip of a small island in the Nile River a few kilometers north of the first cataract, opposite its twin city, ancient Syene (modern Aswan). The Bible probably includes the twin cities of Elephantine and Syene in two occurrences of the phrase ' from Migdol to Syene ' (Ezek. 29:10; 30:6 [RSV]), that is, from Egypt's northern border to its southern border. The city's name was an Aramaic version of an Egyptian name meaning ' city of ivories ' and was translated into Greek as Elephantine. Because of its strategic importance on Egypt's southern boundary with Nubia ... and figured repeatedly in Egypt's military history ...

" Discovery of the Papyri Elephantine came into archaeological prominence with the discoveries of the papyri. The discoveries were made in three stages. The first group to be published (in 1906) had been gathered by purchases from antiquities dealers and was housed in the Cairo Museum. That first publication stimulated German and French excavations at Elephantine in the hope of discovering more papyri. The Berlin Museum was rewarded for its efforts with a second group of papyri, published in 1911. Ironically, a group of papyri discovered in the late 19th century was the last to be studied and published. American scholar C. E. Wilbour purchased papyri in 1893 from some Arab woman at Aswan. In storage until Wilbour's daughter bequeathed them to the Brooklyn Museum, they were finally published in 1953. Since 1912, other excavations have been mounted by the pontifical Biblical Institute of Rome and the Egyptian government, but no further papyri were found ... [or so they say]

" Jewish Colony ... The Elephantine Jews worshipped in their own temple, which was dedicated to the Hebrew God, whom they called Yahu (a variation of Yahweh). Political and religious leaders at Elephantine were in correspondence with officials in Jerusalem and Samaria.

"... One document from Elephantine claims that the Jewish temple there was built during a period of native Egyptian rule before the Persian conquest under Cambyses (reigned 529-522 BC). That would give a date for the construction of the Elephantine temple by the mid-sixth century at the latest.

" Elephantine Judaism In spite of the law of a single sanctuary (Dt. 12:1-11), and in spite of the recent reforms of kings Hezekiah and Josiah in the seventh and eighth centuries BC that centralized worship in Jerusalem, the Elephantine Jews seem to have felt no wrong in having a temple in Egypt. Neither the German, French, Italian, nor Egyptian excavations located the Jewish temple, but the documents record that the temple was oriented toward Jerusalem.

" The Elephantine Jews may have recognized Jerusalem's primacy in religious affairs. When the temple at Elephantine was destroyed by priests of the Khnum temple in 410 BC, an appeal was sent to Johanan the high priest (cf. Neh 12:22; 13:28) and Bagoas the governor of Judah, seeking their permission and influence for its restoration. The appeal produced no response, perhaps because of the Jerusalem leadership's disapproval of the temple in Egypt. A second appeal, sent years later to Bagoas, governor of Judah, and to Delaiah and Shelemiah, sons of Sanballat, governor of Samaria, produced an oral reply, recorded in a memorandum. The reply ordered the temple's rebuilding and the resumption of meal and incense offerings. Permission to reinstitute the burnt offering, however, was not given, perhaps as a concession to Egyptian or Persian religious convictions. A deed for a piece of property, dated 402 BC, mentions the temple of Yahu, implying that it was in fact rebuilt ...

" Moreover, intermarriage with surrounding peoples, forbidden in the OT because it would lead to religious

apostasy (Ex 34:11-16; Dt 7:1-5), had become a common practice at Elephantine. It was a contemporary problem in Israel as well under Ezra and Nehemiah (Ezr 9:1-10:44; Neh 13:23-28). Children of mixed marriages in Elephantine often had Egyptian names ...” [emphasis mine]

If you read this very carefully, you will notice that Elephantine was located near Nubia, an area inhabited by many blacks. Therefore, we should not be surprised that many blacks today are claiming they are “ Jews.” In view of this, let’s return to Weiland’s statement about the “ bad figs ”: “ Instead, this parable [of the wheat and the tares] is simply contrasting righteous Israelites with wicked Israelites, much the same as the good and evil figs of Jeremiah 24.” So much for his credibility!

Another witness to this is the Collier’s Encyclopedia (1980), volume 13, page 575, under the topic “ The Early Jews ”: “... Documents discovered at Elephantine in Upper Egypt have revealed the existence here in the fifth century B.C. of a military colony of half-assimilated Jews in the Persian service, with their own temple, looking, however, to the authorities in Palestine for guidance.” [emphasis mine]

The events which happened in the time of Ezra, Nehemiah and at Elephantine are good examples of what happens under the influence of such false teachers. As I have pointed out before, the anti-seedliners like Weiland and company are contributing as much toward multiculturalism as the “ Jews.” Substituting their kind of “ spiritual hocus-pocus ” for racial discipline opens the door to all kinds of miscegenation. One shouldn’t be surprised, then, by supporting the teachings of the anti-seedliners, if he ends up with a half-breed grandchild. The bottom line is, the anti-seedliners are trying, wittingly or unwittingly, to lead the rest of us down the path of race-mixing similar to that of Elephantine in Egypt.

As the residue of Jerusalem was made up partly from the ten Canaanite nations (later designated seven), we really need to go back and review Genesis 15:19-21 again: “ 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaim, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

In Genesis 15:19-21 are listed ten nations who then race-mixed so much that in Deuteronomy 7:1-2 there were left only seven. The Kenites, Kenizzites and Rephaim were completely absorbed by the other nations of this group from which the “ Jews ” are extracted. The Adam Clarke’s Commentary on the Bible, abridged by Ralph Earle, page 38, has this to say: “ The Kenites. Here are ten nations mentioned, though afterwards reckoned but seven; see Deut. vii. 1; Acts xiii. 19. Probably some of them which existed in Abram’s time had been blended with others before the time of Moses, so that seven only out of the ten then remained ...”

In the Peake’s Commentary on the Bible, page 116 we find this about that mixed group of nations spoken of in Genesis 15:19-21: “ When the Israelites entered Canaan they found there a very mixed population generally designated by the term Amorite or Canaanite.”

We can see from this that the line of Cain was assimilated into all those peoples. Therefore, when any one of the ten (later designated as seven) nations are mentioned, it automatically includes the line of Cain, as in Acts 13:19. Although continuing to be designated as seven nations, as the race-mixing persisted, many more were added to the list, such as the “ Egyptians ” at Ezra 9:1.

AN ODD TWIST TO THE STORY

A most unusual aspect to this story is the fact that the modern-day “ Jews ”, for the most part, were not aware of the Elephantine connection until the beginning of the 20th Century. This can be seen in the seven volume set of books the, History Of The Jews, by Heinrich Graetz. The set I have was copyrighted in the year 1898. The first six volumes are the original set of history books. They then added a seventh volume to bring their history up-to-date; copyrighted 1944. In the index for the first six volumes, no mention is made of the black Falasha Jews of Ethiopia. In the additional volume entitled A Century Of Jewish Life, (an update by Ismar Elbogen) pages 419-420, it says the following: “ Joseph Halévi (1827-1917), the well-known Parisian Semitist, had been sent to Abyssinia by the Alliance Israélite

Universelle in 1868 to study the Falashas. He brought important personal impressions from his travels, but he lost his materials in consequence of the Franco-German War. The contact which had been made was not followed up. The Falashas had for centuries manfully resisted the attempt of Christian missionaries to convert them, and their courage was now strengthened by contact with Jews. The reports of missionaries that there was a community of Jews who believed in Christ was proven false. Halévi never gave up hope for renewed contact, and his pupil, Jacques Faitlovitch, undertook an expedition to the Falashas equipped by Baron Edmond de Rothschild (1904). His report of the loyalty and persistence of the Falashas in their faith was stirring and called for immediate attention to the problem. But the Alliance refused its help. It was Margulies who then aroused the interest of the Jews of Italy and Germany, and later those of the United States to undertake missionary work among the Falashas. Young Falashas were educated in Europe, became teachers in the model schools founded with the assistance of the Italian government in Addis Ababa (Abyssinia), and were enabled to send teachers educated there into the interior of the country." Question: Why don't the anti-seedliners present evidence like this last quotation? The reason is, they are too busy debating their own personal twisted form of Jew-deo-unchristian theology.

Because information concerning the Falasha " Jews " has only come forth within the last century, data concerning them is rather hard to come by. In his book A History Of The Jews by Abram Leon Sachar, we find this on page 250: "... The black Falashas of Abyssinia were another ancient community, historically allied to the Jews, living by pure Mosaism. They were proud of their supposed descent from Menelek, son of the Queen of Sheba by King Solomon." The Falashas couldn't have been practicing pure Mosaism, for Moses wouldn't have allowed a negroid mamzer into the congregation!

In her book, The Story Of The Jew, Elma Ehrlich Levinger (1936) makes the following comment about the Falasha Jews under the heading, " The Wandering Jew " on page 13: " In Abyssinia you would meet the Falashas, black Jews who have almost forgotten their Judaism, who in every way but a few religious rites resemble the dark-skinned, thick-lipped natives among whom they have lived so long." I would complement Elma Ehrlich Levinger on her first chapter heading title, as " The Wandering Jew " fits Cain's descendants perfectly!

Abba Eban, in his book, and also in a television series, Heritage, Civilization and the Jews (1984), all but admitted that the modern-day "Jews " are not Israelites; but then, falsely, claimed lineage to " father Abraham "! At the time Abba Eban was writing his book, many of the Jews were not sympathetic with allowing the Falasha Jews into their ranks. Since then, however, they have recognized them and have allowed them to immigrate into Palestine as full-fledged "Jews."

Another enlightening book discussing the papyri found at Elephantine is the Dictionary Of New Testament Background by Craig A. Evans & Stanley E. Porter, pages 283 and 574: "... At the time of the Babylonian conquest some Jews fled to Egypt (Jer 43:6-7; 44:1; 46:14); Aramaic papyri of the fifth century B.C. give evidence of a Jewish military colony at Elephantine, a colony that included a Jewish temple." Also page 574, under " Jewish History: Persian Period ... Extrabiblical Sources ": " The extrabiblical sources include the papyri left by a Jewish colony in Egypt at Elephantine. This provides valuable original material, especially in the way of legal documents and references to the colony itself, but little of it throws direct light on events in Palestine ... A number of coins were issued in Judah itself and mention the name of the province (Yehud); a few mention Hezekiah the governor, and there is one with the name of Johanan the priest.

" The Jewish military colony lived on the island of Elephantine in southern Egypt. It may have been founded before the fall of Jerusalem in 587 B.C., though its origins are obscure. They worshipped Yahweh but did so in their own local temple. When this was destroyed as a conspiracy of the priesthood of the local Egyptian cult, they wrote to the governor asking permission to rebuild it. They also wrote to ' the high priest and his companions the priests who are in

Jerusalem and to Ostan the brother of Anan and the nobles of the Jews ' and ' to Delaiah and Shemaiah sons of Sanballat governor of Samaria ' (Porten and Yardeni 68-71). Their letter indicates that the high priest, the other priests and the Jerusalem nobility were in charge of the community even though a Persian governor had also been appointed over the province. It also shows, in contrast to the book of Nehemiah, that Sanballat was an important official in the Persian local government. Interestingly, the Jerusalem establishment did not reply, perhaps because they were opposed to the Elephantine temple. The only record of an answer is a memorandum jointly from Bagohi and Delaiah, permitting the temple to be rebuilt and resume some offerings but not those of blood sacrifice (Porten and Yardeni, 76-77)."

Ian Wilson's The Bible Is History, published in 1999, makes the following observations concerning the Elephantine papyri (and I agree to some extent), pages 168-169: "... They came to Egypt to help Pharaoh Psammetichus I (664-610) fight the Nubians to the south ... This far-flung Hebrew colony was not only Yahwist (suggesting that it may have offered its services to Psammetichus quite independently of Manasseh), but also built its own temple of Yahweh on the island. There can be no doubt about this since one of the papyri datable to 407 BC and preserved today in Berlin's State Museum, specifically complains of the very recent destruction of ' the temple of Yahweh the god which is in Elephantine.' Furthermore, today's leading Jewish papyrologist, Bezalel Porten, collating the papyri's various references to this edifice, has determined that this temple had a cedar roof just like its Jerusalem counterpart, that it matched its dimensions very closely and was oriented to Jerusalem ... this ... ancient community of Jews subsequently journeyed to and settled in Ethiopia, as the Falashas ..."

An informative source running 13 pages on Elephantine is The Bible And Archaeology by J. A. Thompson. On page 224 the English translation of the Elephantine papyri says: " Our fathers built this temple in the fortress of Elephantine, back in the days of the kingdom of Egypt, and when Cambyses came to Egypt he found it built ..." Evidently, the temple at Elephantine must have been built somewhere between 590 and 525 B.C. I'm also persuaded that the Almighty stirred up Cyrus, king of Persia, to proclaim only the rebuilding of the Temple at Jerusalem, not Elephantine, 2 Chr. 36:22; Ezra 1:1, (making those at Elephantine " evil figs "). The object of this presentation is to demonstrate there is more to Jeremiah 24 than what Ted. R. Weiland claims.

It is of the utmost importance that it once more be loudly proclaimed that WE ARE AT WAR. We have been since the account in Genesis 3; with verse 15 identifying the conflicting parties as the " children of the serpent " and the " children of the woman." While we are at the very zenith of that battle, the anti-seedliners are actually aiding and abetting the enemy on the opposing side, and use some of the most outlandishly unrealistic arguments for their treasonous conduct. With this Special Notice, we will scrutinize their hypothesis concerning " telegony ", which is a superstitious belief that goes back hundreds of years. Before we get involved in this discussion, it would be helpful to see how the 1996 Webster's New Unabridged Dictionary defines it. While sometimes it is advisable to refer to an older dictionary, in this case, with the many advances in the knowledge of anatomy, a newer one would be more advantageous.

" telegony ... n. a former belief that a sire can influence the characteristics of the progeny of the female parent and subsequent mates. [1890-95; TELE- + GONY] ..."

The Reader's Digest Great Encyclopedic Dictionary (1986): " telegony ... n. Biol. The alleged influence of a previous sire on the progeny of the same mother from subsequent impregnation by other males. [<TELE- + GONY] ..."

In his 1978 book The Babylonian Connection, Stephen E. Jones used " telegony ", along with many other spurious arguments, in an ambiguous attempt to discredit Two Seedline doctrine; thus, exercising his skills as a master of deception. At the time he was able to get by with that false premise, as it was just prior to the general awareness of startling, new technology coming on the scene. On December 3, 1967 Dr. Christiaan Neethling Barnard

of South Africa pioneered the first heart replacement. By 1968, nearly 100 heart transplants had been performed throughout the world. Some years later, the general public became aware of the need for anti-rejection drugs when a recipient receives an organ transplant. This factor of " immunity " alone will destroy the " telegony " hypothesis, but there is much more evidence to show Stephen E. Jones' conclusions on this to be flawed. Let's take a look at his primary conclusion on page 85:

" The reason for including telegony in this discussion has been to relate it to the sexual interpretation of Genesis 3. Those who teach that Eve's act was to have had sexual relations with, and to have been impregnated by, a negro, Satan, or anyone other than Adam, cast doubt on the purity of Abel, or Seth, and indeed upon Eve herself. And thus we may even doubt the racial purity of the entire white race, including Jesus Christ Himself ..."

Had one followed Jones' scheming line of reasoning up to this point, one would have fallen disastrously headlong into his mental entrapment. Once he concocted his false premise he was able to " establish " a perilous, erroneous, misleading conclusion. Like pretzels and Swiss cheese, Jones' thesis is twisted and full of holes. In order to impress his readers and make himself appear an expert on the subject of " telegony ", Jones quoted from various publications predating the modern discovery of DNA and the intricate world of chromosomes. Nowhere did Jones address the modern-day study of genetics relating to DNA and chromosomes. Anyone having a basic understanding of today's developments in genetics can quickly detect Jones' unmitigated lies.

In his book, pages 77-85, Jones cites Trofim D. Lysenko, Conway Zirkle, Scheinfeld and Herbert L. Cooper, C. L. Redfield, V. A. Zhelnin, and Dr. Austin Flint. In citing these men and their opinions, Jones uses some very biased quotations. I have before me the 11th edition of The Encyclopedia Britannica (1910), which has an unbiased account of " telegony ", vol. 26, pages 509-510 and vol. 13, page 354. This encyclopedia cites nearly the same men, incidences and observations on cattle breeding as Jones does but with many conclusions to the contrary. While cattle breeding wasn't the exact science in the 1800s as it is today, with the knowledge of DNA and chromosomes, nevertheless, they carried on experimental breeding under controlled conditions, proving the theory of " telegony " to be false. Interestingly, many of the ideas about " telegony ", during that period were coming from Charles Darwin, the inventor of the theory of evolution. In this same encyclopedia, vol. 26, page 509, it says this:

" Darwin says, ' It is worth notice that farmers in south Brazil ... are convinced that mares which have once borne mules when subsequently put to horses are extremely liable to produce colts striped like a mule ' (Animals and Plants, vol. i. p. 436). Baron de Parana, on the other hand says, ' I have many relatives and friends who have large establishments for the rearing of mules, where they obtain from 400 to 1000 mules in a year. In all these establishments, after two or three crossings of the mare and ass, the breeders cause the mare to be put to a horse; yet a pure-bred foal has never been produced resembling either an ass or a mule.'

" The prevalence of the belief in telegony at the present day [before 1910] is largely due to a case of supposed infection reported to the Royal Society in 1820 by Lord Morton. A chestnut mare, after having a hybrid by a quagga, produced to a black Arabian horse three foals showing a number of stripes — in one more stripes were present than the quagga hybrid. The more, however, the case so intimately associated with the name of Lord Morton is considered, the less convincing is the evidence it affords in favor of ' infection.' Stripes are frequently seen in high-cast Arab horses, and cross-bred colts out of Arab mares sometimes present far more distinct bars across the legs and other zebra-like markings than characterized the subsequent offspring of Lord Morton's seven-eighths Arabian mare. In the absence of control experiments there is therefore no reason for assuming Lord Morton's chestnut mare would have produced less striped offspring had she been mated with the black Arabian before giving birth to a quagga hybrid. To account for the stripes on the subsequent foals, it is only necessary (now that the principles of cross-

breeding are understood [before 1910]) to assume that in the cross-bred chestnut mare there lay latent the characteristics of the Kattiawar or other Indian breeds, in which stripes commonly occur."

This evidence is entirely opposite to what Jones tried to make it appear about Lord Morton's horses. It is glaringly obvious from this last quotation that Stephen E. Jones has taken the same position as the infamous Charles Darwin. In turn, all of the other anti-seedliners, in reading and believing Jones' book, (like Weiland and company) have followed suit.

Returning to The Encyclopedia Britannica of 1910, 11th edition, on page 510, we read the following under the heading Telegony in Dogs: " Breeders of dogs are, if possible, more thoroughly convinced of the fact of telegony than breeders of horses. Nevertheless, Sir Everett Millais, a recognized authority [before 1910], has boldly asserted that after nearly thirty years' experience, during which he made all sorts of experiments, he had never seen a case of telegony. Recent experiments support Millais's conclusion. Two of the purest breeds at the present day are the Scottish deerhound and the Dalmatian (spotted carriage-dog). A deerhound after having seven pups to a Dalmatian was put to a dog of her own breed. The result was five pups, which have grown into handsome hounds without the remotest suggestion of a previous Dalmatian mate of their dam." [with more incidences cited]

Continuing on page 510: " Experiments with cats, rabbits, mice, with sheep and cattle, with fowls and pigeons, like the experiments with horses and dogs, fail to afford any evidence that offspring inherit any of their characters from previous mates of the dam; i.e. they entirely fail to prove that a female animal is liable to be so influenced by her first mate that, however subsequently mated, the offspring will either in structure or disposition give some hint of the previous mate."

Now that we have substantial testimony offsetting and overriding Stephen E. Jones' fraudulent claims, let's examine the process by which this hypothetical " telegony ", according to his book, is supposed to take place. Jones claims the following quotation is taken from " Applied Trophology." This, in turn, was supposedly translated into English from Russian by a Bennett McCutcheon from Arizona State University. During the period leading up to 1978, when Jones was writing this book, exchange of information with the Soviet Union was rather scarce because of the imposed " Iron Curtain." Thus, Jones was quite safe in presenting alleged documentation from that area, for who could check on its authenticity. After all, how many people are going to try to find a document on the topic of telegony in an inaccessible land written in a foreign language, and then have it translated into English? According to Jones, page 80, this article was marked " Circulation Restricted to Professional Use." Generally, when a document is translated from one language to another, the flow of words are irregular and a bit difficult to read. Strangely, this alleged translation is very smooth and very easy to read. From his description, it is evident this article was never in any book or circulated by any recognized authority. Anyway, this is what that reputed article allegedly said, page 82: " In pregnancy the rapid cell division promotes the release of greater than normal quantities of protomorphogens into the blood from the embryo, and the maternal gonad becomes loaded up with embryo blueprints, as it were, which causes subsequent germ cells of the female to be contaminated with the blueprints of the father, for all embryo protomorphogens are one-half duplicates of the genes of each parent. " It is obvious, these protomorphogens circulating in the maternal blood influence repair and reconstruction to a tremendous extent.

" It will be obvious that this presence of paternal ' blueprints ' in the blood of a female who has had a child by one husband and subsequently remarries, the children of the latter marriage will be carrying characteristics of both male mates."

Then, Jones comments on that quotation by stating: " When this newly-fertilized cell begins to divide itself and grow, they say, there is a subsequent release of some protomorphogens into the blood of the mother ... and thus the paternal genes could have a definite effect upon the mother herself and all subsequent offspring." [emphasis mine]

It's at this point that Jones really blows his argument and exposes his ignorance. It's common knowledge that there is no connection between the mother's blood and the embryo or fetus. The fetus makes it own blood. The only use of the umbilical cord between the mother and fetus is for nourishment and oxygen in one direction and the elimination of waste products in the other. As the mother has an entirely different immune system than the fetus, the mother's immune system would reject and destroy any part of the fetus, or the other way around. All this bull manure on the part of Jones is nothing more than conjecture, yet he finds those who agree and support his finagling! The Collier's Encyclopedia, published in 1980, vol. 2, page 174, under " Anatomy, Human; The Reproductive System " says:

" ... There usually is no continuity between the mother's blood and that of the embryo or fetus." This is common knowledge and is found in many medical related publications. The definition of " continuity " is: (1) state or quality of being continuous, (2) a continuous or connected whole. The definition of " trophology " (trophoblast) from the 1995 Webster's New Universal Unabridged Dictionary is: " ... n. Embryol. the layer of extraembryonic ectoderm that chiefly nourishes the embryo or develops into fetal membranes with nutritive functions." Notice: it's " fetal membranes " and not tissue of the mother. Jones and all those anti-seedliners use some of the most distorted arguments I ever heard!!! Well, let's continue.

Again, Jones uses Darwinian logic on pages 83-84 where he quotes Dr. Austin Flint's Textbook of Human Physiology, when Jones comments: " Dr. Flint then commented on the belief that when a man and a woman have been married to each other for a long period of years, they begin to resemble each other. This phenomenon is called saturation. Dr. Flint asked of telegony: ' May we not have here the explanation of the fact, which has frequently been pointed out, that husband and wife show a tendency to grow like each other, both physically and mentally, the resemblance after a long married life being sometimes very striking?'"

Do you comprehend the inference of what is being said here? Both Flint and Jones are implying that gradually the genetics of the couple are changing until they are alike. Can you understand the implications here? Well, if we understand the mechanics of intercourse, surely, with this hypothesis, only the wife's genetics could change to that of the husband's. Or could it be that the husband is affected genetically by kissing?!?! Surely, Judah, being married to the Canaanite woman Shuah for several years didn't take on her Canaanite features! This convoluted hypothesis suggests that the wife loses the genetics of both her father and mother and gradually changes to that of her husband. Now if that isn't Darwinism, I don't know what is!!! For a moment, let's take a look at what happens at conception. Science knows today that each single cell of the human body has two sets of 23 chromosomes, or a total of 46. I will now quote The World Book Encyclopedia, volume 9, page 192d: " Every human body cell contains two sets of 23 chromosomes. These two sets look very much alike. Each chromosome in one set can be matched with a particular chromosome in the other set. Egg cells and sperm cells have only one set of 23 chromosomes. These cells are formed in a special way, and end up with only half the number of chromosomes found in body cells. As a result, when an egg and a sperm come together, the fertilized egg cell will contain the 46 chromosomes of a normal body cell. Half of the chromosomes come from the mother, and half from the father." We can clearly see that every cell in our bodies contains these same 2 sets of 23 chromosomes. Further, one set is found only in the male sperm and the opposite set found only in the female egg. In essence, both Flint and Stephen E. Jones are intimating that somehow one or both parties of this marriage lose the 23 chromosomes each of their parents contributed to their genetic makeup. Such a thing would only create greater complications, as conception starts with one united cell containing 46 chromosomes (23 from each parent). As these cells divide and redivide they are directed to become various tissue such as muscle, heart, brain, bone etc. In doing this, every cell making up the

body has this same genetic code built into it as was in the original cell (half from the father and half from the mother). Are Jones and Flint trying to suggest there is some kind of device that goes to all the millions of cells and gradually changes their DNA makeup from their original genetic code, and does it in synchronization? I find that idea fantastically unrealistic! Does this device somehow trade the wife's chromosomes she got from her two parents in exchange for the chromosomes of her husband's two parents?!?! Well, this seems to be the impetus of their intent. If what Flint and Jones are implying is true, at what point does a man's wife become his sister?; and at what point in time does that married couple discontinue having normal lawful sexual relations and start to commit unlawful incest? Surely, if a wife takes on the genetic makeup of her husband, she would be genetically equivalent to his sister!

Moreover, eventually by that hypothesis, one or the other of that couple could receive an organ transplant from the other without requiring anti-rejection drugs, which brings us the subject of organ transplants. Before we consider that, let's first look into DNA. Here is what the 1980 Collier's Encyclopedia said 22 years ago in vol. 4, page 180: " The gene theory states that the characteristics of each generation are transmitted to the next by the units of inheritance known as genes. The genes are composed of deoxyribonucleic acid, or DNA. The large complex molecules of DNA are made up of four kinds of subunits, called nucleotides, which are arranged in a double helix. The information in each gene resides in a particular order of these subunits. Since each gene is composed of 10,000 or so nucleotides arranged in some specific sequence, there is a very large number of possible combinations of nucleotides and therefore a large number of different sequences representing different bits of genetic information ...

" The information in each gene is transmitted from one generation to the next by a code, called the genetic code, which involves the linear sequence of the four nucleotide units making up the gene. In each cell generation the gene undergoes replication, so that when the cell divides each of the two daughter cells gets an exact copy of the code. Also in each cell generation one or more transcriptions of the code may be made by which the genic [genetic] information is used to regulate the assembly of a specific enzyme or protein." [emphasis mine]

It is overwhelmingly apparent, the Almighty created us with a well regulated genetic code which can only be violated through miscegenation, and once defiled can never be repaired. Our body cells are controlled by this " genetic code ", not telegony. Ladies, you'll always be the genetic daughter of your father and mother, not your husband. Genesis 1:11 says the " seed is in itself ... after his kind." In other words, our Creator has placed safeguards within us to protect that genetic code. That is why, when one receives an organ transplant, one must forever continue to take anti-rejection drugs to suppress one's immunity. The subject of the " rejection process " is quite complex, but the following from the 1980 Collier's Encyclopedia, vol. 18, page 219, under the topic of " Organ Transplantation " will serve for this discussion:

" ... When the donor and the recipient are identical twins or members of the same inbred line of animals, the procedure is known as isotransplantation ... Transplants performed between two individuals of different species or of the same species but not identical twins are subject to a process known as rejection. Identical twins, being derived from a single ovum, are exactly alike in all their tissues and therefore will accept tissue from each other without rejection ... According to present concepts, the immunological reaction is called forth by the exposure of the recipient to certain substances that are present in or on the living cells of the donor organ but are lacking in the recipient. These substances are called histocompatibility antigens. Histocompatibility antigens are determined by histocompatibility genes in much the same way as an individual's hair color or iris color is determined: Each individual inherits a set of genes, basic units of heredity, and thereby antigens from each of the parents. Upon exposure to the donor's antigens, the recipient responds by recognizing the tissue as foreign." [emphases mine]

This data is sufficient to demonstrate, if any sperm cells survived from a former sire, and somehow found their way into the blood of the mother, they would be recognized as " foreign " and would be rejected by her immune system's response to them. Secondly, if somehow the sperm cells of that sire survived in the blood and managed to find their way to her egg supply, they could in no way alter the genetics of those eggs. The 23 chromosomes of the male are paired to the 23 chromosomes of the female, and are directly opposite each other. Therefore, there is no way the male sperm could modify the 23 chromosomes of the female. Under such a hypothetical condition which Jones and Flint suggest, the chromosomes would be so mis-aligned and confused, if a next pregnancy were to occur, it would only result in a genetically deformed disorderly mass of twisted flesh. We only have to look at Down's syndrome for comparison. For this, we will again use Collier's Encyclopedia, vol. 16, pages 454- 455:

" MONGOLISM, now usually called Down's syndrome, a development disorder characterized by mental retardation as well as by abnormalities of bone growth and other physical malformations ... The disorder is characterized by the presence of physical traits that are normal at an early stage of fetal development. Among these fetal traits are the narrow, slanting eyes which give such cases a superficial resemblance to Asiatic races ... Down's syndrome actually has no racial connotations, but is a pathological condition that may occur in any human race ...

" Causes. Although many factors have been proposed as causes of Down's syndrome, it has now been established that persons with this disorder typically have 47 chromosomes instead of the normal 46. The occurrence of the additional chromosome results from an abnormality in the process of reproductive cell formation. In the normal process of reproduction cell division, one member of each chromosome pair goes to each cell ... In Down's syndrome, the failure of one specific chromosome pair to separate (non-disjunction) results in the occurrence of that particular chromosome in triplicate in the offspring ..." If only one misplaced chromosome can cause that much havoc, consider the complications that would develop under Jones' imagined concept.

For further proof that Stephen E. Jones was using Darwinian theory in his The Babylonian Connection, pages 77-85, endorsing the hypothesis of " telegony ", I will now quote a paragraph from The Etiology of Racism in Europe from website http://www.mfa.gov.tr/grupe/eg/eg17/04.htm saying: " Later, when racist theories took hold of the ' scientific community ', the racial inferiority of the Semites [Jews] was explained by the long-term adverse effects of their religion on the blood. This went so far as to revive telegony which implied that the fetus engendered by a mongrel male in a pure blood female modified the mother in its image in such a way that the latter descendants of the same mother were also condemned to impurity. It is noteworthy that this idea was forwarded by Spencer and found support in many writings of Darwin. Hence the source of Hitlerian laws prohibiting mixed marriages. Another consequence of Darwinian science was the reinforcement of heredity, promoting it to the rank of a universal law, and greatly contributing to racist theories and practice."

While we can agree to a small degree with this last quotation, we must differ somewhat with the last sentence, for Darwin was interested to a greater degree on environment affecting future generations rather than heredity. The reason for including it here is to show the Darwinian connection and his unproved theory of telegony. On one occasion Darwin, because he couldn't account for the many various features of a particular breed of cattle, said it was due to " spontaneous variations." Based on modern DNA genetic science, it would be ridiculous to account for any variations in man or animal somehow happening in such a haphazard way. Evidently, Darwin, like today's anti-seedliners, never read Genesis 1:12 " after his kind." That's comparable to saying all the races came from Eve. Inasmuch as the anti-seedliners love Darwin's theories, wait ' till they start spreading that one. From all this you can see that when Stephen E. Jones spouts Darwinism loudly, the rest of the anti-seedliners, like an animal in heat in mating season sniffing

at the air, couples with believes it strongly and purchases Jones' " Brooklyn Bridge."

There are many in Israel Identity who point out that a woman must go through seven gestations after relations with another race in order to purify herself. I don't agree, as it insinuates that the first six children, although Adamic (or pure) parentage, are no good. This is not true, and neither is there any evidence of there being six children between Abel and Seth. I would rather believe a waiting period would be necessary to see if any venereal diseases developed as a result of such a union.

With this Special Notice, we again focus on the world's greatest problem which has now been with us for over 7,000 years. We are confronted with this great issue every day of our lives, and we face it every direction we turn. Try as we may, it cannot be avoided. And while we attempt to deal with this subject in a rational manner, there are hecklers on the sidelines ridiculing our efforts. They use every opportunity to belittle and mock the endeavors of those who expose the nature of the enemy. Top among these, at the present time, is Ted R. Weiland. Up until Weiland, Stephen E. Jones held first place. You may think it is not nice to point fingers and name names, but Ted R. Weiland in his book Eve, Did She Or Didn't She? instructed me to point fingers. Let's see what he said on page 1:

" If the seedliners' assessment of the events in the Garden of Eden can be proven scripturally correct, then no matter how unorthodox or unpopular this doctrine may be, we are duty bound as adherents of the Word of God to accept and teach it ... Spiritual leaders are admonished by the Scriptures to address false doctrine, especially doctrine injurious to the gospel of Yahshua the Christ — Titus 1:7-14."

What Weiland had in mind with this passage was to use it to justify his own personally contrived point of view. This passage says in part: " Wherefore rebuke them sharply, that they may be sound in the faith." That is exactly what I have been doing in this Special Notice series! The anti-seedliner's position is totally irresponsible, and before we are finished, we will see how spurious their claim is.

Early in his book on page 2, Ted R. Weiland plays with words in an attempt to discredit the Two Seed doctrine of Genesis 3:15. Of the words he toys with, " fact, theory and hypothesis ", he settles on the latter. In his effort to play a game with words, he forgets the most important element; that being to check his premise. It doesn't matter how many cunning words one might use, if the premise is not correct, the conclusion will be false. As we will see later, Weiland didn't check his premise.

Not only does Ted R. Weiland characterize the truth of Genesis 3:15 as being an hypothesis, he also accuses the Two Seedliners, page 2: "... who proceed to ignore clear textual intent, who disregard the principles of Hebrew and Greek idioms and the rules of consistency, and who assume a literal interpretation of clearly non-literal statements." If anyone is disregarding Hebrew and Greek, it's Ted R. Weiland! He disregarded the Greek when he scoffed at John 8:44 where our Savior said directly to the ' Jews ' " Ye are of your father the devil." The Greek for the word " of ", in that case, meaning " sons of a father ", as I covered in Special Notice #1.

In addition to his charge that we disregard the principles of Hebrew and Greek, Weiland accuses the Two Seedliners of misinterpreting literal and non-literal Hebrew and Greek idioms. Then on page 3, Weiland says: " However, as Bible students already know, there are no scriptures that expressly teach any of these false conclusions." Inasmuch, as he demands the Scriptures to teach " expressl y ", is proof positive that Weiland himself has a total disregard for Hebrew and Greek idioms concerning Two Seedline doctrine, or any other doctrine. Again, he makes the same allegation on page 7 where he says, " If these state ments were true, certainly God would have inspired His writers to warn His people of these dangers somewhere in the Bible." Weiland evidently forgets that Matthew 13:34-35 says: " All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. That it might be fulfilled which was spoken by the prophet ..." Speaking in parables is hardly speaking " expressly." This is why Ted R. Weiland has a total disregard for the parable of the wheat and the tares in

Matthew 13, as he demands it to be rendered " expressly ". Not only did Yahshua speak in parables, but all the prophets did likewise. So, if Weiland expects the Scriptures to be " explicit ", he is under a voodoo induced hallucination. It seems, whether a Scripture is literal or non-literal, depends on how the all-wise Weiland interprets it. Is that " rebuke " sharp enough (Titus 1:13)? It also appears, according to his book on page 1, that he is the only one authorized to give a " rebuke "!

Ted R. Weiland, and all the other anti-seedliners, continue to denounce and down-play the fact that nowhere in Scripture is Adam recorded as the father of Cain. They neglect to observe that in Genesis 3:15, Adam is left totally out of the equation. Had Adam's name been mentioned in that verse, it would have said that " the seed of Adam would bruise the head of the serpent." Therefore, the " enmity " was between Eve and the serpent alone. Thus the anti-seedliners unwittingly, and effectively, change the reading of Genesis 3:15 from the " woman " to " Adam." They further fail to perceive that Cain's genealogy is treated separately in Genesis 4:17-24, while Adam's is recorded in chapter 5:1-32.

In order to support their hypothesis, it would be necessary to rewrite most of the Bible, or interpret much of it out of context, which is exactly what they do. There is good reason why Cain is never recorded as Adam's son. Where it says in Genesis 5:1 " This is the book of the generations of Adam ...", and does not include specifically his supposed " firstborn son ", it would be a total lie, and our Bible would be blatantly untrustworthy. You will notice that Genesis 38:3-5 truthfully and honestly mentions Er, Onan and Shelah, the first three sons of Judah by a Canaanite [non-Israelite] woman. Not only are those three half-breed sons of Judah mentioned there but also at Genesis 38:6-8; 46:12; Numbers 26:19-20 and 1 Chronicles 2:3. Oh, the anti-seedliners will wrangle, " Cain was unworthy to be mentioned "! Question: Who could be more unworthy than Er, Onan and Shelah?

The anti-seedliners completely overlook the significance of Seth being a replacement for Abel, not Cain. Even if Cain was disqualified for the murder of Abel, which he was not (for that reason), Seth would then had to have been a replacement for Cain, not Abel. Again, the anti-seedliners are ignoring the importance of the Biblical Law of the Firstborn Son. But, after all, they know better than the Almighty! The Hebrew says, " in place of Abel ", not Cain. According to the Aramaic Targum of Jonathan, Genesis 4:1 should read something like the following: (The italics are from that Targum.):

" And Adam knew his wife Eve, who was pregnant by Sammael [Satan], and she conceived and bare Cain, and he was like the heavenly beings, and not like earthly beings, and she said, I have gotten a man from the angel of the Lord."

" Oh ", you say, " every word in the Bible is God-breathed." Yes, the original was, but we don't have an original God-breathed copy today. To prove to you there are omissions in various passages, I will show you an example that was found in the Dead Sea Scrolls. This information comes from the book Understanding The Dead Sea Scrolls edited by Hershel Shanks, pages 160-161. The scroll is designated 4QSama, and was found in cave #4. The passage is 1 Samuel 11:1-3. The following in italics is the part missing in our present Bibles:

" [Na]hash, king of the children of Ammon, sorely oppressed the children of Gad and the children of Reuben, and he gouged out a[ll] their right eyes and struck ter[ror and dread] in Israel. There was not left one among the children of Israel bey[ond the Jordan who]se right eye was no[t put o]ut by Naha[sh king] of the children of Ammon; except that seven thousand men [fled from] the children of [A]mmon and entered [J]abesh-Gilead. About a month later Nahash the Ammonite went up and besieged Jabesh-Gilead. All the men of Jabesh-Gilead said to Nahash, ' Make a treaty with us and we shall become your subjects.' Nahash the Ammonite replied to them, ' On this condition I shall make a treaty with you, that all your right eyes be gouged out, so that I may bring humiliation on all Israel,' The elders at Jabesh said to him, ' Give us seven days to send messengers throughout the territory of Israel. If no one rescues us, we shall surrender to you '."

This chapter in this book was written by Frank Moore Cross (a member of the staff editing the Qumrân Dead Sea

manuscripts), and he explains how he thinks the omission came about: " The missing paragraph was lost probably as a result of a scribal lapse — the scribe's eye jumped from one line break to the other, both beginning with Nahash as subject." This is very understandable, for I too have made this same kind of error when typing, for when I read back what I have quoted from some book, often I will inadvertently skip a line of the text. You can be sure, if it happened once, as you see here, it has occurred in other places. The Interpreter's Bible has pointed out that Genesis 4:1 doesn't make any sense. When the evidence in the Aramaic targums are considered, Genesis 4:1 makes all the sense in the world. As I covered that in other Special Notices, I will not elaborate further here.

Since the full text has now been restored to 1 Samuel 11, the entire chapter comes to life. We now know that some seven thousand surviving Israelite warriors from Gad and Reuben, after their defeat by Nahash's forces, escaped and found shelter north of the territory of Ammon near the Jabbok River in the Gileadite city of Jabesh. About a month after their escape, Nahash decided to enslave Jabesh-Gilead for sheltering these runaway " subjects." Thus, we can see the motivation for Nahash's assailing Jabesh-Gilead far north of his usual declared borders, a Gileadite city affiliated with Benjamin and Saul. This newfound discovery of missing text from the Dead Sea Scrolls explains the reason why Nahash attacked Jabesh-Gilead; and additionally, why he insisted on the removal of the right eye as a condition for their surrender. It was not unusual, for those who harbored enemies in those days, to be punished in this manner. By the same token, Nahash named his own punishment. Upon receiving the news, Saul the Benjamite, being enraged, took immediate action by rallying the western tribes, crossing the Jordan as an Israelite militia, " slaughtered the Ammonites until the heat of day." That great victory, on the part of the leadership of Saul, brought about his kingship over the whole of Israel. Thus was sealed the Ammonite's fate. There is evidence the Ammonites traveled east, and mixing with others, form the Japanese of today.

The antichrist anti-seedliners, like Weiland and company, are so busy making pretzels of the Scriptures that they don't have time to research these things. They seem more intent on rewriting The Word to fit their own personally contrived misconstrued concepts. They twist Genesis 3: 15 into a pretzel to mean the " spirit against the flesh." They also pretzel-ize Genesis 3:15 by making the " serpent's seed " spiritual, while assigning the " seed of the woman " to be physical (" seed" in both instances being the same Hebrew word, #2233). They pretzel-ize the parable of the wheat and the tares by their hocus-pocus reasoning to mean " spiritually righteous and unrighteous people " instead of genetic " wheat-people " and " weed-people." They pretzel-ize the " tree of life " and the " tree of knowledge of good and evil " to mean wooden trees rather than family trees. They pretzel-ize Genesis 4:1 to make Cain a son of Adam. They pretzel-ize the Greek word #1537 translated " of " or " from " to mean " spiritual offspring " in John 8:44 rather than the stock or family from which one is derived. They pretzel-ize Matthew 23:35 to mean the " blood of Abel " was somehow " spiritual " rather than Cain physically murdering Abel. They pretzel-ize John 3:3 to mean " born again " instead of being born of the correct race, (Strong's Greek #1080 & #1085). They pretzel-ize 2 Corinthians 11:3 to mean mental seduction rather than physical seduction. They pretzel-ize both the words " eat " (#398) and " touch " (#5060), as used in Genesis 3:3, to literally mean to consume food, while Proverbs 6:29; 9:17; 30:20; Genesis 20:6; 26:10-11 prove otherwise. They pretzel-ize Rev. 2:9 & 3:9 by making the impostor " Jews " mentioned there, full blood brothers to Abel rather than fathered by Satan. They pretzel-ize the passages about Judas Iscariot, making him an ordinary person rather than a genetic " devil." They pretzel-ize 1 John 3:12 by spiritualizing the father of Cain rather than properly identifying him physically as " of the wicked one "; Satan. In spite of evidence otherwise, they pretzel-ize John 8:23 & 38 to mean that the Redeemer and those " Jews " had the same father, again by claiming it is speaking " spiritually " rather than physically. In short, they continually pretzel-ize both the context and the

letter of the original languages in order to support their warped hypothesis. There is probably no better example of pretzel-izing Scripture than Jeffrey A. Weakley in his book The Satanic Seedline, Its Doctrine and History; in portions taken from pages 4-9. Since I have pointed out how these antichrist anti-seedliners do this, see if you can detect this in the following segments from his book:

"... From the above, I find it difficult to believe that this tree from which Eve obtained the fruit was anything other than a tree. food: (ma'akal) an eatable food (including provender, flesh and fruit), fruit, victual (Strong's Concordance) food, especially corn, fruit tree, sheep to be killed. (Gesenius' Lexicon) ... desire, pleasant, lust, greed, dainty, desirable, has the meaning of desire extending to both good and bad objects. (Theological Wordbook of the Old Testament by R. Laird Harris). This Hebrew word is translated 26 times in the Old Testament as: 'pleasant ', 'utmost bound ', 'lusting ', 'lust ', 'dainty ', 'desire ', 'lusted exceedingly ' and 'coveteth greedily.' This word is neutral in our discussion. It does not prove the point one way or the other as it does not indicate what the object being desired is. Nonetheless, I put this here so that the reader can see how to fairly treat a neutral word. took (laqach) to take (a primary root) accept, bring, buy, carry away, fetch, get, seize, etc. (Strong's Concordance) to take, to take with the hand, to lay hold of, to take away, to take possession of, to take captive, to send after, to fetch, to bring, to receive. (Gesenius' Lexicon) take (get, fetch), lay hold of (seize), receive, acquire (buy), bring, marry (take a wife), snatch (take away). (Theological Wordbook of the Old Testament by R. Laird Harris). This Hebrew word is translated over 100 times in the King James Version as: 'take ', 'taken ', 'took ', 'fetch ', 'receive ', 'accept ', 'bring ', 'married ', 'have (wife) ', 'brought ' etc. With this word seedliners will be quick to point out that it is something translated as 'marry ' or 'have to wife.' I have bad news for these people. The idea of marry and have to wife is the possession of a wife — NOT SEXUAL RELATIONS! So the idea expresses when Eve 'took ' the fruit was that she took possession of it. This word does not indicate that she was participating in sexual intercourse. fruit (periy) fruit (lit. or fig.) bough, firstfruit, reward, (Strong's Concordance) (1) fruit whether of the field or of a tree, Metaph[or], used of the result of labor. (2) offspring. (Gesenius' Lexicon) fruit, as a verb — make fruitful — to increase — to multiply, the fruit of a tree/vine, the fruit of the womb (children), fruit as consequences resulting from an action (reward). (Theological Wordbook of the Old Testament edited by R. Laird Harris). This Hebrew word is used over 100 times in the King James Version and is translated as: 'fruit(s) ', 'fruitful ', 'reward.' The meaning of this word is clear in this verse as we have already established that tree means (of all things) tree — thus fruit in this verse means fruit of a tree, eat (akal) to eat (lit. or fig.) consume, devour, burn up, dine, eat up, feed (food). (Strong's Concordance) (1) to eat, to devour (food); to eat of a land, a field, a vine; to eat of its produce or fruit; to take food, to take a meal, to dine or sup, to feast (used of sacrificial banquets), to devour people (the poor), to destroy by war and slaughter. (2) to devour, to consume (fire). (3) to enjoy (good fortune, fruit of actions and sexual pleasures). (Gesenius' Lexicon) eat, consume, devour, burn up and feed. (Theological Wordbook of the Old Testament edited by R. Laird Harris). This Hebrew word is used over 100 times and is translated as 'eat ', 'eaten ', 'consumed ', 'at meat ', 'devoured ' etc. Once again the seedliners will be quick to point out that this word can be used of sexual pleasures. While this is true, it is only true when used in that context. In the present case the context is that of an actual 'tree ' with 'fruit ' and thus 'eat ' rightly means the consumption of food (not sexual pleasures). So we see that only by incorrectly defining words can Genesis 3:6 be taken to support the view that Eve was sexually seduced. Now we will look at Genesis 3:13: 'And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.' The understanding of this verse hangs on the word 'beguiled.' Have the seedliners been honest with this word? What does it mean? beguiled (nasha) to lead astray, i.e. (mentally) to delude, or (morally) to seduce, beguile, deceive. (Strong's

Concordance) to err, to go astray (kindred to the verb 'to forget ') to lead into error, to cause to go astray, to deceive, to seduce, to corrupt. (Gesenius' Lexicon) beguiled, deceive; This verb is used mainly in the sense of 'lead astray, seduce, mislead, deceive ', even for self-deception (Jer. 37:9). (Theological Wordbook of the Old Testament edited by R. Laird Harris). This Hebrew word in its various forms is used 16 times and is translated in the King James Version as: 1 time — 'utterly forget ' 1 time — 'seize (Ps. 55:15-16) ' 1 time — 'beguiled ' 13 times — 'deceive ' or 'deceived.' The seedliners will insist that it be translated 'seduced ' and they define it as a physical sexual seduction because the English word 'seduce ' can mean that. But can the word 'deceive ' mean sexual seduction? Is it not proper to take the three definitions given as synonyms? As a matter of fact, I give more than one definition for every word because each source was written by fallible man and therefore could be wrong (as is the case for Dr. Strong: when he defines the word 'Gentile ' in the New Testament his theology causes him to give a clearly impossible definition). In any case, the Biblical principle is to have all evidence verified by two or more witnesses. When all these definitions are taken together as synonyms, the conclusion one comes to (if he is seeking to be honest) is that Eve was deceived in the mind. NOT SEXUALLY SEDUCED! This is verified in three ways. 1. The context established in Genesis 3:6 does not include sexual intercourse. 2. The word 'eat ' in Genesis 3:6 is the same word 'eat ' in Genesis 3:13. 3. The New Testament explains this same event in 2 Cor. 11:3 'But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.' The word 'so ' in the above verse can be properly rendered 'in like manner.' It is clear that this verse indicates that Eve's mind was wholly deceived. So the first point of the Satanic Seedline doctrine does not agree with the Scriptures — Eve was not sexually seduced, but rather was mentally deceived. The next point of the Satanic Seedline doctrine is that Cain was the product of the alleged sexual encounter that Eve had in the garden. To examine this, let's turn to Genesis 4:1: 'And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.' Once again the meaning of this verse will become clear by looking up some words. knew (yada) to know (prop. to ascertain by seeing); used in a great variety of senses, fig[uratively], lit[erally], euphem[ism], etc. (Strong's Concordance) to perceive, to acquire knowledge, to know, to be acquainted. (1) to know, to perceive, to be aware of, to understand. (2) to get to know, to discover, to experience. (3) to become acquainted with (a euphemism for sexual intercourse, i.e., to lie with). (4) to have knowledge of. (5) to foresee, to expect. (6) to turn the mind to, to care for, to see about. (7) to be knowing or wise. (8) to be or become known. (9) to make to know, to show, to teach. (Gesenius' Lexicon) know, is used in every stem and expresses a multitude of shades of knowledge gained by the senses ... It is also used for sexual intercourse on the part of both men and women in the well-known euphemism 'Adam knew Eve his wife ' and parallels (Gen 4:1; 19:8; Num. 31:17, 35; Jud. 11:39; 21:11; 1 Kings 1:4; 1 Sam. 1:19). It is used to describe sexual perversions such as sodomy (Gen. 19: 5; Jud. 19:22) and rape (Jud. 19:25) ... to distinguish ... to have knowledge ... etc. (Theological Wordbook of the Old Testament edited by R. Laird Harris) This word is used over 500 times in the Old Testament and is translated in the King James Version as 'knew ', 'know ', 'known ', 'perceived ', 'wot ', 'knowest ', 'wotteth ', 'can tell ', 'sure ', 'wist ', 'understand ', 'had knowledge ', 'consider ', 'was aware ', 'learned ', etc. This word is clearly being used as a euphemism meaning 'sexual intercourse ' because from this Eve 'conceived ' and 'bare ' a son. The one who had intercourse with Eve was Adam. The son produced was Cain. Cain is clearly the son of Adam ... Thus we have seen in clear and honest study that Cain was the son of Adam and Eve. Therefore Point 2 of the seedline doctrine (i.e., Cain was the product of Eve's sexual encounter with Satan) is shown to be inconsistent with the Scriptures."

If you have followed Weakley's documentation and comments very carefully, you will notice he does more to verify Two Seedline rather than

disprove it. Under the word " desired " Weakley said: " pleasant, lust, greed, dainty, desirable, has the meaning of desire extending to both good and bad objects." Then he said it didn't prove anything, implying that " lust " couldn't be applied to that word. Under the word " took " he said this:" take (get, fetch), lay hold of (seize), receive, acquire (buy), bring, marry (take a wife), snatch (take away) ... ' have wife.' Then he turns around and says it doesn't mean that! 1 Corinthians 6:16 says "... know ye not that he which is joined to an harlot is one body, for two, saith he, shall be one flesh." Therefore, when Satan seduced Eve, in that union, they became " one flesh " as in marriage. Then on the word " beguiled " Weakley said: " (morally) to seduce ... [from] Strong's." How can Weakley deny that " morally to seduce " cannot apply to unlawful sexual intercourse? Yet he does. It seems that whether or not something has sexual connotations, depends on how Weakley interprets it. In the case of Eve and Satan, he says " no." In the case of Eve and Adam, he says " yes." He is wrong on both counts, unless Abel is included in the latter. In short, Weakley is arguing that Eve had a thought that killed. If that position is true, why didn't Yahweh tell her to change her mind? Therefore, it had to be something that could not be corrected by reversing the thought pattern. If a thought can kill, as Weakley implies, we are all in trouble. After all, Genesis 3:13 asks the question: " What is this that thou hast done?" Had it been a mental crime the question would have been: " What is this that thou hast thought." The word " done " in that verse is #6213, and in both Strong's and Gesenius' has nothing to with anything mental, and has everything to do with " to produce or create." In fact, Gesenius', under #6213, includes a definition with sexual connotations:

" PIEL, to work, or to press immodestly the breasts of a woman, i. q. ... Ezek. 23:3, 8, and in Kal [Ezek. 23:] verse 21 ... So Gr. , and Lat. facere, perficere, conficere mulierem, as a euphemism for sexual intercourse, see Fesselii Advers. Sacra, lib. ii. cap. 23." [Emphasis mine]

This last definition really blows Weakley and all the antichrist, anti-seedliners clean out of their fabricated theological polluted water!!!

With this Special Notice, we will again focus on the subject of Two Seedline as proclaimed in Genesis 3:15. Many of you may wonder why it is so necessary to relentlessly pursue this subject and to point out those who ridicule this Bible Truth. The reason for this is, if one knows for a fact someone is lying about a certain topic and he keeps quiet about the matter, he becomes part and parcel of that lie. Though keeping quiet, may for the moment, sustain an unsettled peace, in the end it will eat away one's soul like acid. Therefore, the Truth cannot be compromised come hell or high water! Two Seedline is too important an issue and cannot be avoided in Scripture. Other false doctrines besides the anti-seedline teachings are universalism and the no-devil doctrine. Universalism is usually called " the restitution of all things " (Acts 3:21 taken out of context).

With this paper, we are going to scrutinize a situation where a proclaimed teacher in Israel Identity finally discovered there was a real devil. Unfortunately, he is still unaware of who the devil's children are. All this can be found on an audiocassette tape dated 10-2-2002 entitled What We Don't Know, by Pete Peters. At certain places I will explain or paraphrase him, or quote him word for word. Early on he said: " The truth of the matter is, though we've found out who we are, we have still been suffering defeat after defeat because we don't know where we are; we don't know who we are fighting; we don't know what we are fighting; and we don't know with what we have to fight with, or use the weapons of warfare. Now I know I introduced a concept to some of you, who previous to that have been introduced to a lie, or partial lie, or associated on the outskirts of a lie; and sometimes when we only have a partial truth, and take it as total truth, that in itself can act as a lie; and then along with that, we have hooked up to it our pride, we're going to hold on to that lie." Then Peters goes on to proclaim we must repent of that lie. All that sounds quite good, but we must examine the rest of what is being said. Then he brings up how the Israelites crossed the Jordan and moved into Canaan to fight giants. It should be noted, at this point, he made no mention of the origin of those giants. This was a serious omission! Moving along a little further on the tape, he

makes a somewhat sarcastic remark: " Let me tell you something, man, woman, scholar, when you're forty, on the Bible, you don't know it all, and neither do I." Does he mean that just because he doesn't understand something concerning the Bible, no one else does either? From the tone of his voice, that seems to be the thrust of his statement.

Then, several minutes into the tape, he makes this confession: " Now this might kill some people to do this, but I have to tell you something; I was wrong. When I picked up the teaching of the devil — that he's just the flesh — I'll tell you a little bit about where that came from — but before I do, I want you to read what the Bible tells you about the devil, and you best take it to heart."

The " lie" to which Peter's alludes seems to have been introduced shortly after Sheldon Emry died, which would have been somewhere in the mid 80s, according to his story. Now if it took him about 15 years to find out that the " no devil " doctrine was false, how long will it take him to discover that Satan actually has physical children? If I remember correctly, the Sheldon Emry camp, with Stephen E. Jones and others, were pushing the single seedline doctrine in addition to the " no devil " doctrine some time before Emry died.

After quoting 1 Peter 5:8, which says: " Be of sober spirit, be on the alert, your adversary the devil prowls about like a roaring lion seeking someone to devour." Then Peters continues to comment thus: " Now the devil has been winning — he has been winning this world, and the head of the conspiracy is not the Pope — not the Illuminati — not the Masons — not the bankers — not the Jews; it's the devil. Jesus Christ referred to him as the ruler of this world ... And so we have been taken down time after time after time. We've lost ground in this battle — we've lost our borders — we've lost our families — we've lost our health — we've lost our morality — we've lost our decency — we've lost our freedoms ... but I want to tell you this, if you never quit fighting, you don't win the war ... So I humble myself — I apologize to you because I've been a part of this to a certain extent ... And will you forgive me for teaching you error? ... Now let me tell you something a little bit about this no devil doctrine, O.K." This apology is very admirable on the part of Pete Peters, if meant in all sincerity. But if this is a desperate move on his part to save his following, that is a different matter. Time will tell. For those who read my materials they know that, I too, have apologized when I found I was wrong in certain areas.

Had Peters checked Job 1:7 & 2:2, he would have found that it is similar to 1 Peter 5:8 but doesn't mention the " roaring lion ", yet the center reference of 1 Peter 5:8 sends us to Job 1:7. Also, the center reference at Job 1:7 takes us back to 1 Peter 5:8. It should be apparent that the " devil " of 1 Peter 5:8 is identical to the Satan of Job 1:7 & 2:2. I became curious when I realized that Peter described the devil as a roaring lion and the passages in Job didn't. Job, in 4:10 does speak of the lion, but not in that context. I found, by checking my many commentaries, that Peters' reference to the " devil " being as a " roaring lion " was a euphemism for Nero's feeding the Christians to the lions. If that is true, then we can understand why the " roaring lion" was not mentioned in Job. In order to comprehend what Peter was warning about in 1 Peter 5:8, we have to place ourselves in the political climate of the Roman Empire at that time. Pete Peters didn't take the Roman Empire and the feeding of the Christians to the lions into consideration when commenting of 1 Peter 5:8. Likely, Peter never made it to the city of Rome, but he understood the danger to the Christians. The next question we must consider is: how was Nero's Rome analogous to " the devil?" I believe the answer to that is the influence of Nero's second wife, the Jewess, Poppaea Sabina. The significance of this is the fact that Poppaea was a descendant of the satanic seedline of Cain. If you don't think that Poppaea had all that much influence on Nero, then you need to read a history book like Edward Gibbon's The Decline And Fall Of The Roman Empire. People form many absurd ideas and arrive at numerous foolish conclusions about what they think the Bible is saying because they don't take the time element and circumstances into account.

Because the Roman emperors considered themselves gods in those days, it was dangerous to speak out against Rome. Peter was simply

instructing his followers to be careful of what they said in this regard. In 1 Peter 5:13, " The church that is at Babylon " is mentioned. The term " Babylon " was a code-word for Rome. By interjecting " Babylon " for " Rome " it was safe to speak of Rome without any repercussions. We do that sort of thing today. So then, Peter was simply instructing his followers to be as good citizens of Rome as possible, while at the same time being " sober and vigilant." In other words, don't unnecessarily wave a red flag at the enemy! That is also good advice for us today! That doesn't mean we have to renege on our Christian principles in the process.

Another reason for using the code-word Babylon, in place of Rome, may have been because the Roman emperors considered themselves the representative of the Babylonian Pontifex Maximus. All that came about when the Medo-Persian kings expelled the Chaldean priesthood after the death of Belshazzar and they settled at Pergamos. In the course of time, Pergamos became part of the Roman Empire. Upon the death of Attalus III in 133 B.C., having no heir, he bequeathed the title of Pontifex Maximus to Rome. After that, each Roman Emperor automatically became a Pontifex Maximus. This continued until Gratian, who refused it for Christian reasons. It was then transferred to the Roman Catholic Church where it remains today. This account can be found in The Two Babylons by Alexander Hislop, pages 240-242. You might remember the account of Achan and his family being destroyed for hiding a Babylonish garment under their tent; Joshua 7:21. It should be pointed out that Pete Peters didn't mention any of these things concerning 1 Peter 5:8. Now back to Pete Peters on his audiocassette tape presentation: " Now I want you to know something: the second most important thing to understand about the devil is this — he is. The second most important thing to understand about the devil's servants (his children) is — they are. Now we don't need to fight and divide and argue with our pride holding us here and there, if nothing else, except the fact that the devil is; and that he does scheme according to the Bible; and that he is a roaring lion seeking someone to devour. And accept the truth of God's Word that says his servants lie in wait to deceive."

Inasmuch as Pete Peters will repeat the phrase " lie in wait " several times in the remainder of his lecture, let's see what kind of implications it might have. He is correct when he points out this is the nature of the devil. The first place that it is mentioned is in Genesis 4:7 where the Almighty speaks to Cain saying: " If thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door." The connection here are the words " sin, lieth and door." What does this mean, " and if thou doest not well, sin lieth at the door?" A lot of people try to read this as if Cain had a choice in the matter. That is not at all what it is saying! What is it saying then? Yahweh through Moses is speaking of Cain's conception and birth here — his natural tendency toward sin as a result of the character of his father. Cain's conception was therefore his " door." Yahweh knew that he wouldn't " do well " and wasn't fit for the birthright and He told him as much! Let's see what the words " sin ", " lieth " and " door" mean in the Hebrew:

Sin — #2403 chattâ'âh, khat-taw-aw'; or chattâ'th, khat-tawth'; from 2398; an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender: — punishment (of sin), purifying (-fication for sin), sin (-ner, offering).

Lieth — #7257 râbats, raw-bats': a primitive root; to crouch (on all four legs folded, like a recumbent animal); by implication to recline, repose, brood, lurk, imbed:— crouch (down), fall down, make a fold, lay, (cause to, make to) lie (down), make to rest, sit.

Door — #6607 pethach, peh'-thakh; from 6605; an opening (literally), i.e. door (gate) or entrance way:— door, entering (in), entrance (-ry), gate, opening, place.

Notice how well the word #7257, " lieth ", fits an animal that lies in wait for its prey. Peters doesn't grasp this connection either. In other words, the Almighty was telling Cain it was in his genetics to think and act the way he did. Cain's sin lieth at his conception and birth door! All of Cain's (Satan's) descendants are congenital liars and murderers (John 8:44). If one will notice that verse, they will observe that it says

" from the beginning." Therefore there is not a single generation where that was and is not true. Now back to Peters' presentation:

" And the other day it just came to me like that — how it all happened. And then I called up George Southwick who's been involved in this movement many years, and he confirmed how it worked. Now what happened is: a very fine man who's reached more people with the Anglo-Israel Message than any man I know of — a man that ordained me that I highly respect — wh o's a far better man than I am, for he was a far better man, and certainly a better scholar — but nevertheless he was like me, he was a man. And he, pastor Emry, came out with the ' no devil ' doctrine. And the way it came about, though, he was given a book by (it was revealed to me just as clear as could be) a Jewess. Now some of you are not going to like this — I don't really care — I'm even going to tell you her name. Her name was Gerda Koch ... You're going to have to accept the fact that when you become mature in Christ, and you begin to have these revelations, you begin to recognize snakes. Gerda Koch showed some of the finest fruits — fought against the Jews — put out some of the finest material imaginable — been to my camp.

" But it occurred to me this Jewess we were having trouble with at Branson, Missouri the last few years — she was standing out there with — we have evidence she works for Morris Dees — standing out with a protest sign — some of you saw her, didn't you? She was the spitting image of Gerda Koch. And old Gerda laid in wait, and this is what they do. They will lay in wait a lifetime if necessary ... You don't understand because you're sheep — the nature of a wolf disguises themselves as sheep. And you don't have to understand their nature — just understand what the Scripture says — have enough humility to accept it, and believe it." [Note: these are Pete Peter's words about Gerda Koch, not mine.]

Ironically enough, the Scriptures say that the " Jews " are " of " their father the devil, but Peters neither " accepts " it nor " believes " it! When speaking of people, the Greek word for " of " means a son of a father. Peters has one standard for others and another for himself. It appears that it all depends on what Peters believes, and only he has a right to change his mind. Let's continue with his oration:

" When you begin to go through Scripture there is a devil. He does put thoughts in people's minds. Jesus referred to him as the ruler of this world. Jesus did a sword fight with him in the temptation in the wilderness. He is like a roaring lion seeking someone to devour. He does deceive the nations. He has at his disposal the evil forces of darkness that Ephesians speaks about. They are Jews — they are unclean spirits — they are unclean birds — the Bible talks about all these things ... We had one leader who espouses what is known as the seedline. And if I got seedline people here, I want to tell you something. When you got a whole hoard of these coming at you, and you're in the foxhole, and you have to take the enemy down, there's no sense in getting in an argument with your foxhole partner as to the origin of these people. Let's take care of that later, O.K.? But we turn around and shoot each other."

You can see here, Peters wants to violate the first principle of warfare. That being, under no circumstance, go to war without knowing the character of the enemy. In metaphoric analogy, it is known as " going off halfcocked." Peters couldn't be more wrong on that statement, for it is quite the opposite from his claim. He's adopting the position, " shoot first and ask questions later." That's a real good way to shoot the wrong people. Now back to Peters:

" Now I want to tell you what I think the origin of these people are, all right — the origin of the devil. I think my God is the creator of all things — that He creates good and evil. You have to accept that. And I accept the pure teaching — if you go over to ... Genesis chapter 4, verse 1. ' Now the man had relations with his wife Eve, and she conceived, and gave birth to Cain, and she said, I have gotten a manchild with the help of the Lord. And she again gave birth to his brother Abel, and Abel was the keeper of the flock, but Cain was a tiller of the ground.' Now that's the way I see it."

This last statement by Peters should set off alarms and red lights in our minds, for it demonstrates, with little doubt, that he has never fully researched the matter. Had he ever

checked The Interpreter's Bible, both the twelve and one volume editions, he would have discovered there are difficult problems with the Hebrew in Genesis 4:1. For instance, the words " with the help of " were never in the Hebrew. Evidently, Peters is using one of the Bible translations that erroneously spawn that rendering. To refresh your memory, I will repeat what I have cited before. Many of the best Hebrew scholars confirm there is a problem with Genesis 4:1! The Interpreter's Bible, a twelve volume collaborative work of 36 " consulting editors " plus 124 other " contributors ", makes the following observation on this verse, vol. 1, page 517:

" Cain seems originally to have been the ancestor of the Kenites ... The meaning of the name is ' metalworker ' or ' smith '; here, however, it is represented as a derivation of a word meaning ' acquire ', ' get ' — one of the popular etymologies frequent in Genesis — hence the mothe r ' s words I have gotten a man. From the Lord (KJV) is a rendering, following the LXX and Vulg., of 'eth Yahweh, which is literally, ' with Yahweh ', and so unintelligible here (the help of [RSV] is not in the Hebrew). It seems probable that 'eth should be 'oth — so, 'the mark of Yahweh ' — and that the words are a gloss ..." While The Interpreter's Bible does quite well on the Hebrew in this verse, they are wanting in many other areas.

I don't mean to suggest that a gloss is the actual problem, but only to show there is an anomaly with this verse. The Interpreter's One-Volume Commentary On The Bible, edited by Charles M. Laymon, makes the following comment on this passage, on page 6: " ... under circumstances which are obscure (vs. 1b can scarcely be translated, still less understood)." Evidently, Pete Peters has some extraordinary insight on Genesis 4:1 that no one else knows about (or does he only think he has)! It is commendable that he has finally conceded to the fact there is a devil, but we can't wait another 15 years for him to finally admit there is a Two Seedline devil of Genesis 3:15 and 4:1. For anyone who is interested, Pete Peters, by his own admission as presented here, does not teach Two Seedline, no matter how much he raves about the devil. I suggest that his latest revelation; now that there really is a devil, may be a ploy to satisfy both the anti- seedliners and Two Seedliners in his congregation. If you're really not sure, why don't you put him to the acid test. With this evidence, I believe we already have.

Now that we have established an ambiguity with Genesis 4:1, let's once again review the evidence found in the Aramaic Targums. I will now cite again the following evidence:

Targum of Jonathan to Genesis 4:1: " And Adam knew his wife Eve, who was pregnant by the Angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like earthly beings, and she said, I have acquired a man, the Angel of the Lord."

Palestinian Targum to Genesis 4:1: " And Adam knew his wife Eve, who had desired the Angel; and she conceived, and bare Cain; and she said, I have acquired a man, the angel of the Lord ..."

Again, it would appear from those references that the problem with Genesis 4:1 is an omission of some of the words of the Hebrew text. I will now quote Genesis 4:1 from the King James Version and I will add the potentially needed words in italics from the Targum of Jonathan so it will make some sense:

" And Adam knew his wife Eve, who was pregnant by Sammael, and she conceived and bare Cain, and he was like the heavenly beings, and not like earthly beings, and she said, I have gotten a man from the angel of the Lord."

Let's now return to Peters' presentation proving there really is a devil: " Now I have handed you a handout, and I rapidly want to look at that handout called Scriptures On The Devil And Satan. The Strong's definition on the Greek word translated Satan is the accuser, that is, the devil. The word devil is transducer, a slanderer, a false accuser. The devil and Satan is one and the same entity, and is also called the tempter, see Matthew 4:1-3, 10. The evil one, Matthew 13:38. The great dragon and old serpent of Revelation 12. The devil knows and uses and quotes Scripture to promote false doctrine and deception, see Matthew 4:1-11. He plants his people in the Kingdom, see Matthew 13:38-39. He takes away the Word of God from the heart of his people, Luke 8:10-13. He

puts into the heart of men to do evil, even to the extent of betraying the Son of God, John 13:2. He can oppress some to the point they need healing, Acts 10:38-39. If you let the sun go down on your anger, you give the devil an opportunity, Ephesians 4:25-28. He schemes against us ... Ephesians 6:11-12. He is able to ensnare and hold people captive to his will, 2 Timothy 2:25-26. He's a roaring lion seeking someone to devour 1 Peter 5:8-9. He has works, 1 John 3:8-9. He deceives, that is he is capable of deceiving the whole world, Revelation 12:8-9. He can enter into certain people, Luke 22:3-4. He can sift people like sifting wheat, Luke 22:31-33. He can fill your heart to lie to the Holy Spirit, Acts 5:3. He has dominion known as the dominion of darkness, Acts 26: 16-18. To combat him is a sword fight. Jesus used Scripture to fight him, and told him to be gone. Matthew 4:1-11. He has angels, Revelation 12:8-9. Satan falls when we use the authority and power given to us, Luke 10:17-20. He can disguise himself as an angel of light, 2 Corinthians 11: 12-15. Satan hinders us at times, 1 Thessalonians 2:17-19. Power, signs and false wonders can be performed by Satan, 2 Thessalonians 2:9-10. Some Christians turn and follow Satan, 1 Timothy 5:14-16. Satan has a synagogue and a throne, Revelation 2:8-10 and Revelation 2:12-14 ..."

While Peters did a good job on his handouts describing Satan, he forgot his most important Scripture. That being that Satan, by seducing Eve, had the power to procreate children, John 8:44. Because Peters assigns Satan to the spiritual realm only, he recommends exorcism as a method, similar to the Pentecostals, for fighting against the devil. He completely overlooks the fact that the fallen angels had the ability to change themselves into the form of men and mate with women. The antichrist, anti- seedliners usually point to Matthew 22:30; Mark 12:25 and Luke 20:34-35 to refute that idea, but that is not what these passages are inferring. There's a lot of difference between unlawful sexual intercourse and the institution of marriage. True marriage takes into account the parental responsibility for the offspring of those unions. True marriage is kind after kind. Angel-Adamwomen unions are not in that category!

It is highly important that we continue to pursue the subject of Two Seedline as taught in Genesis 3:15. The word " seed" in that verse is the same for the " serpent " as it is for the " woman." Doggedly, the antichrist, anti-seedliners are insistent on interpreting the seed of the woman as " physical ", while rendering the seed of the serpent as " spiritual." Yet " seed " in both cases is the same Hebrew word, #2233. This is taking liberty with Yahweh's Word beyond all logical reason, and is highly unethical and inconsistent. This is the very same word as the " seed " promised to Abraham in Genesis 22:17, and can only mean physical " seed." There is a threefold use of the word " seed " in Scripture: (1) Agricultural, (2) Physiological, and (3) Figurative. A man's " seed " or emission of " semen" is a physiological use of the term derived from the Hebrew zera and the Greek sperma, sporos. Thus, zera in Genesis 3:15 for the serpent can only mean the zera or sperma of the serpent, that is, his offspring. Any other interpretation does violence to Yahweh's Word in that passage. Insight On The Scriptures, volume 2, page 877 says, under the subheading " The seed of the Serpent ": " Jesus identified the Jewish religious leaders of his day as a part of the Serpent's seed, saying to them: ' Serpents, offspring [Gr., gen•ne'ma•ta, ' generated ones '] of vipers, how are you to flee the judgment of Gehenna?' — Mt. 23:33, Int." The New Concise Bible Dictionary under " Seed " says: "... The offspring of people are called ' seed ' (e.g. Gn. 3:15) ..."

Today, we live in a world controlled by this enemy, and we are losing our WAR to him. This enemy has full command over the political, economic and religious aspects of our lives. He is using all these tools in an attempt to destroy the White Israel Race. Therefore, it would be tremendously irresponsible, on the part of those who understand the nature of the enemy, to sit idly by saying nothing. This situation is serious enough in itself, without having distracters on the sidelines playing theology games while our very existence is at stake. I have already completed 20 Special Notices To All Who Deny Two Seedline, and I will write another 20 should it be necessary. This time we will key- in on a spurious statement made by Stephen E. Jones

in his book The Babylonian Connection, on page 66. In my estimation, he has done more damage to the Israel Identity Message than anyone I'm aware of, though there are several others vying to overtake and surpass him for that position. This is what he said:

" It should be obvious that the woman was the mother of both Cain and Abel. There were not two fathers. Furthermore, seed (the power of procreation) is a physical thing, and outside of God alone, only physical, fleshly beings have seed and can reproduce sexually. Satan is supposedly a spirit-being like the angels in heaven, which 'neither marry nor are given in marriage ' (Luke 20:34:36)."

Now if one is only a surface-reader of the Bible, like many are, he will accept this remark by Jones without caution. If you have this book by Jones, you will notice he didn't go into any depth on that passage. First of all, this subject can be found in three of the Gospels at Matthew 22:23-30; Mark 12:18-25 and Luke 20:27-36. Therefore, it is necessary to study all three for a full comprehension of the topic. By not doing this, Jones, by sleight-of-hand, was able to change the thrust of that passage. The reason for understanding this subterfuge by Jones is because the future of our children depends on it. Otherwise, you can only look forward to having some Biblical-mamzers in your family tree. My intention is to protect your children from that kind of danger. The usual reward for doing this is to be scoffed at by the Jew-deo-unchristian community and ridicule by the antichrist, anti-seedliners, many of which, like Jones, also teach universalism. Let's now read these three passages:

Matthew 22:23-30: " 23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore, in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Mark 12:18-25: " 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven."

Luke 20:27-36: " 27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

We can make two observations from these passages: (1) The words " seed

", " issue " and " children " are used interchangeably throughout, and that is the way it should be interpreted in Genesis 3:15! Although there are three Greek words used (#5043, #4690 and #815), the context remains the same. (2) You will notice that I underlined the phrases " as the angels of God in heaven ", " the angels which are in heaven " and " for they are equal unto the angels " in these passages. It is obvious it is referring to the angels who did not confederate themselves with Satan in his rebellion. It is very important we separate the angels who remained faithful to the Almighty from those who fell. This is an important little detail Stephen E. Jones elected to ignore. You will notice he chose to quote the passage where it said " for they are equal unto the angels." This is the height of intellectual dishonesty.

WHAT THESE PASSAGES REALLY MEAN

Fortunately, these portions of Scripture are not problematic or controversial in nature. Of all my sixteen various Bible commentaries, they convey pretty much the same general opinion. Therefore, because they are very similar, in essence, when I am quoting from one, I am quoting from them all. Also, because the story is the same in all three Gospels, the commentary from one passage will correspond with the others. Therefore, I will use the commentary which explains this story best. From the King James Bible Commentary, page 1219, we read the following on Matthew 22:23-29:

" The Sadducees made the next attempt to discredit Jesus and were even more severely humiliated. As the liberal party within first-century A.D. Judaism, they rejected belief in the supernatural, especially angels and the resurrection of the dead (see Paul's encounter in Acts 23:8ff.) ' Moses said ' is a reference to Deuteronomy 25:5, where the practice of levirate marriage called for an unmarried brother to take his widowed brother's wife to be his own (cf. Gen. 38:8). This ancient practice was recognized by the Jews [sic. Judeans] but rarely followed in those days. The absurd hypothetical case which follows represents another theological dilemma, this time attempting to discredit the legitimacy of the resurrection, which the Sadducees rejected. Thus, their question: whose wife shall she be? This extreme example must have been thought by them to be the ultimate proof of the foolishness of this doctrine. All seven brothers had been married to her, Therefore in the resurrection whose wife shall she be of the seven? They must have snickered as they asked such a ridiculous question, but the smile would soon be wiped off their faces by Jesus' reply. Ye do err, not knowing the scriptures. Jesus had extreme contempt for the Sadducees because they made light of the Bible and the power of God (i.e., His resurrection power, cf. Phil. 3:10). This is His strongest recorded rebuke of this Jewish party."

This is what led up to the statement about the angels. It should be pointed out that all the anti-seedliners who also hold to the " no devil " doctrine indirectly agree with the Sadducees, and they also " err, not knowing the Scriptures." The Wycliffe Bible Commentary, page 1062, says this on Luke 20:34: " And Jesus answering said unto them. The Sadducees had the right logic but the wrong premise. They were assuming wrongly that the conditions in the future life would be identical with those here. Jesus asserted that in the age to come there would be neither marriage nor death." The best reference on this topic I could find comes from Peake's Commentary on the Bible, page 839, on Luke 20:34-35 and reads: " In this age men marry, but in the age to come they are immortal, and do not marry, living for ever like the angels (c.f. Enoch 15:6ff.) ... Lk, corrects Mk's apparent implication that all the sons of this age will attain the resurrection life. It is very unlikely that Lk's change in Mk's wording implies a view that men are fitted by celibacy in this life to attain the age to come; marriage is considered in this passage solely from the point of view of legal relationship and the procreation of children. No conclusion can be drawn from it concerning the character of Christian's marriage."

What I liked about this reference is that it takes us to Enoch 15:6, which we will read the entire chapter next (Enoch 15:1 to 15:10):

" 1 Then addressing me, He spoke and said: Hear, neither be afraid, O Enoch, O righteous man, and scribe of righteousness: approach hither, and hear my voice. Go, say to the Watchers of heaven, who have sent thee to pray

for them; You ought to pray for men, and not men for you. 2 Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defiled yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten giants? (Gen. 6:2, 4). 3 You being spiritual, holy, and living a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do. 4 These however die and perish. 5 Therefore have I given to them wives, that they might cohabit with them; that sons might be born of them, and that this might be transacted upon earth. 6 But you from the beginning were made spiritual, living a life which is eternal, and not subject to death in all the generations of the world. 7 Therefore I made not wives for you, because being spiritual, your dwelling is in heaven (Matt. 22:30). 8 Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born in earth (1 Cor. 15:40). 9 The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend, and bruise upon earth. 10 They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and those spirits shall
rise up against the sons of men, and against women; for they come from (from them) during the days of slaughter and destruction (Lk. 4:33, 36; Matt. 8:28-34).”

From this evidence we can clearly see that Stephen E. Jones is entirely discredited through his manipulative deception. All one need do is to read Jude to see the connection to Enoch 15. In verse 4 we read: “ For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men ...” In verse 6 it continues: “ And the angels which kept not their first estate, but left their own habitation ...” Verse 7 speaks of “ fornication ” (race-mixing) and “ going after strange flesh.” Verse 11 says: “... they have gone in the way of Cain.” Did not the angels of Genesis 6 commit the same violation as Satan did with Eve? Notice the same term “ clouds ”, as in Enoch 15, above in Jude 12! Notice the term “ wandering stars ” in verse 13, and remember the curse of a “ vagabond ” on Cain. Also notice the Book of Enoch is referred to in Jude 14! In verses 15-19, notice all the evil traits of the descendants of those wicked, satanic people. Then use the cross-references to each verse of Jude and expand on the subject. Then, in turn, check all the crossreferences to those passages, and you will encounter a never-ending Bible study on this subject. Jones and all the other antichrist, anti-seedliners should be ashamed! Today America and all the other Israel nations are becoming one giant Sodom and Gomorrha going after strange flesh, and Jones and company are wittingly or unwittingly aiding and abetting that satanic objective.

Think of the situation from this perspective: If we Two Seedliners prove to be incorrect (and we are not), it would only amount to embarrassment, but if the anti-seedliners prove to be in error (and they are), the end would not only amount to embarrassment, but total racial disaster. I am persuaded that at the Judgment, Yahweh will ask the antichrist, anti-seedliners “ Why did you give My enemies aid and comfort?” The Two Seedliners should take solace in the fact they are performing their Yahweh given duty. If there is one single piece of Biblical evidence that the false Judeans (“ Jews ”) were and are the descendants of Cain, Matthew 23:35 and Luke 11:51 should erase all doubt where it says: “ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias ...” [the father of John the Baptist]. Who else killed Abel but Cain? Who else was a “ liar” and a “ murderer ” from the beginning but Satan and his offspring, Cain? (John 8:44) Our Redeemer would have been highly derelict and dishonest had these charges not been true. Yet this is one of the many fantastic positions held by the anti-seedliners.

GENESIS 3:15 AND THE AVENGER OF BLOOD

Rightly does The Wycliffe Bible Commentary describe Genesis 3:15 as a " blood- feud " on page 8, also called the protoevangelium (first gospel). Having quoted this Wycliffe observation several times in the past, I will omit it here. I cease to be amazed at the preposterous commentary by the antichrist, anti-seedliners on this passage! First of all, in order to be a " blood-feud ", it would require two kinds of blood to be involved! Secondly, the " avenger of blood " had to be a family member next-of-kin. Therefore, the only way we can look at the murder of Abel by Cain is from a kinsman ship perspective. Knowing that the Almighty would not break His own laws, we need to look at Abel's murder from a Biblical-legal point-of-view. By doing so, we can identify who the " avenger of blood " for Abel's murder was and continues to be. Before resolving that, we must determine whether it was accidental or deliberate homicide. Inasmuch as Yahweh confronted Cain before he committed his deed, warning him that " sin croucheth at the door ", it was premeditated murder, not manslaughter. Nowhere in Scripture does it indicate otherwise. The question at once arises: why wasn't Cain immediately punished for his crime? Among many reasons for that, there were no witnesses to the crime, and the " avenger of blood " in the person of Seth hadn't been born yet. Thus, it became the responsibility of Seth and his descendants to avenge for Abel's murder, (chief among them, Yahshua the Messiah). Therein lies the " enmity " for both parties of Genesis 3:15. To put this in a better light, I will quote from The Zondervan Pictorial Encyclopedia of the Bible, volume A-C, page 422:

" AVENGER OF BLOOD (, redeemer; fully, , redeemer of blood). The meaning of the verb , is to loose, set free, redeem, vindicate; in the case of homicide, to vindicate the right of man to life, to free the land from the pollution that follows upon the spilling of blood without due cause. To avenge is not to seek revenge, but to take vengeance on behalf of someone, to redress a wrong by exacting from a wrongdoer satisfaction for an offense committed.

" In the OT the go'el (Redeemer, Avenger) is one — usually the nearest relative (which 'goel' consequently has also come to mean) — charged with vindicating justice either by redeeming family property expropriated or sold under constraint or (in the case of go'el had'dam, the avenger of blood) avenging the unlawful slaying of a family member.

" The avenger of blood is a figure that appears in primitive justice. By ancient custom it was the right, indeed the duty, of persons (the nearest of kin) to avenge the slaying of a relative. This is perhaps why Cain feared for his life after slaying Abel (Gen. 4:14), and why Lamech justified himself (Gen. 4:23, 24) ..."

Remember that Abel's blood cried out from the ground (Genesis 4:10)? The reason it did is because it was crying out for the avenger of blood to redeem or vindicate him. This will not be fully completed until Seth finishes his job as avenger of blood. From The Interpreter's Dictionary of the Bible, volume A-D, we read this on page 321:

" AVENGER OF BLOOD [, redeemer of blood]. The kinsman (brother, son ...) of a slain man who, as his redeemer ... was duty bound to claim back his life from the slayer by killing him. Cf. the LXX rendering, (Num. 35:19): 'he who performs the kinsman's office with regard to blood.'

" In societies that lack a strong central authority the defense of private property and life is the task of the kinship group. The kinship group is both a defensive and an offensive unit: all are obliged to defend the right of any member, and all are accountable for the delict [misdemeanor] of any member. If a person is slain, his kin take vengeance for him upon the slayer, or on one or more of the slayer's kinship group. This in turn may give rise to countervengeance, and a blood feud, terminating at times only with the extinction of a family, is set in motion.

" In biblical Israel the sovereignty of the kinship group over matters affecting its private interest was just beginning to be superseded by communal authority. Biblical law still recognizes the kinsman as responsible for prosecuting homicide (Num. 35:19) ..."

This should start to give you some idea of what the law required in the murder of righteous Abel. I've not so much as heard or read any of the antichrist, anti-seedliners ever mention the " avenger of blood ", or applied it in the case of Cain. From the book The Institutes of

Biblical Law, by Rousas John Rushdoony, he says this on page 189: " In Deuteronomy 19:11-13, pity for a murderer in a case of premeditated murder is forbidden. No extenuating circumstances can be pleaded against the fact of murder by premeditation ... In Deuteronomy 19:21, the general law of justice is stated: the punishment must fit the crime; there must be a comparable restitution or death. Pity cannot be used to set aside justice." Therefore, we are not to feel sorry for Cain or his descendants, the impostor-Judahites called " Jews ", for whatever divinely-directed punishment they receive. Inasmuch as they are also listed among the ten Canaanite nations mentioned in Genesis 15:19-21 known as " Kenites ", it is interesting what Rushdoony says again on page 189: " In Deuteronomy 7:16, pity for the evil inhabitants of Canaan was forbidden; God's pity for them, and His patience, had lasted for centuries. Now the time for pity was gone: it was a time for judgment and death." To be accurate, that punishment had been pending since the murder of Abel. Not only are the descendants of Cain, the " Jews ", guilty of the murder of Abel but also the Messiah, for they said: " His blood be on us and on our children ", Matthew 27:25. For that, the punishment must also fit the crime.

PUNISHMENT FOR CAIN WAS PUT ON HOLD

Yes, the Israelites, when entering Canaan, were instructed to annihilate every last Canaanite to the man, including women and children, and have no pity on them. While they killed many of them, they didn't complete the job. We are told in Numbers 33:55 the following: " But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell." The Canaanites, or what we know today as " Jews ", are still in all of our Israel lands, and indeed, they are pricks and thorns to us. Just remember that, the next time they draw blood from you in the form of usury, or income tax, or you send your children off to fight in a " Jewish " contrived war; just to mention a few of the ways they gouge us.

From what we have contemplated in this paper, it should be obvious that it is foolish to consider Genesis 3:15 and 4:1 without taking the " avenger of blood " into account. The anti-seedliners totally miss this significant part of the equation. To condense it into the fewest words possible, I will quote from the New Concise Bible Dictionary, edited by Derek Williams, page 46: " AVENGER OF BLOOD. A murder victim's next-of-kin had responsibility for avenging the death; he was allowed to execute the murderer but no-one else (Dt. 24:16). The law of Moses [sic. Yahweh] provided safety for accidental killers ..." This responsibility fell to Seth and his descendants, and when Deuteronomy 24:16 is correctly understood, it will be seen to be playing itself out today!

Many may be wondering why I am so unremitting and dogged in my staunch position on Two Seedline doctrine. To make my stance perfectly clear, and so there will be absolutely no question in anyone's mind where I'm coming from on this issue, I will lay it all out before you. There were four principal men who taught Two Seedline who are now dead and are not in a position to defend themselves. These men were Bertrand L. Comparet, Wesley A. Swift, William P. Gale and Nord Davis. After their deaths, crafty distracters took it upon themselves to take cheap potshots at their teachings. Therefore, I have taken it upon myself to defend these four deceased cardinal men in the face of these unprincipled cunning deceivers. Many may condemn me for naming names and pointing fingers, but I would like to make it absolutely clear, these anti-seedliners were the first to point fingers. In many cases they didn't name names, but there was no doubt in anyone's mind to whom they were aiming their shoddy, unqualified remarks.

While I do not agree 100% with these four named principal men, nevertheless, I rate them in the high 90's. I have developed a rating system for all those who proclaim they are Israel Identity teachers. I use the 100% figure as a grade of perfect. If the doctrine of Two Seedline is denied or omitted, I subtract 30%. If the doctrine of " Israel only " is not taught, but replaced with the doctrine of " universalism ", I subtract another 30%. Then, if the " no devil " doctrine is promoted, I subtract another 30%. As you can distinctly perceive, I do not

give some of those misleading con-artists a very high rating. And if the doctrine of " dispensationalism " is advanced, I would give an even lower score. Of all the false teachers, I would rate Stephen E. Jones the lowest on this scale, for he fosters " anti-seedline ", " universalism" and " no devil." While Stephen E. Jones currently holds top position for teaching false doctrine in this category, there are others who are trying to surpass him in all three of these erroneous concepts. Since Pete Peters has recently refuted the " no devil " doctrine, I have raised him from 10% up to 40%, but in my book he still has a long way to go. For anyone who wishes to borrow this rating system for themselves, please feel free to do so.

We are told in Matthew 24:14 that " this gospel of the kingdom should be preached in all the world for a witness unto all [Israel] nations; and then shall the end come." You will notice that it was to be a " witness ", not a mass conversion. If you get weary telling the Israel Identity message, only to be scoffed at in return, don't give up hope for it's our duty to continue to do so. Galatians 6:9 says, " let us not be weary in well doing." If someone then gets all bent-out-of-shape because of the true message, simply go on and witness to someone else.

The witness of that " gospel of the kingdom " starts with the story of Genesis 3:15. Anyone trying to witness to the Gospel without the truth of Two Seedline simply is not proclaiming the entire Gospel, and thus it becomes " another gospel " (Galatians 1:8). After reading this passage, it becomes quite apparent that proclaiming the Gospel without the protevangelium (first gospel) is rather serious. The antichrist, anti-seedliners will always quote Genesis 4:1 without regard to Genesis 4:25 and 5:3, and will usually say: " See there?, Cain was Adam's son." Most good Hebrew students recognize there is a problem with Genesis 4:1, and indicate there must be some kind of omission or gloss involved. The Targum of Jonathan to Genesis 4:1: " And Adam knew his wife Eve, who was pregnant by the Angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like earthly beings, and she said, I have acquired a man, the Angel of the Lord." From this evidence, it would appear there is an omission from the text.

The antichrist, anti-seedliners usually read only one verse at a time, and in the process, miss the overall picture. Had they ever read and studied Genesis 4:25 and 5:3 in their proper context, they couldn't have made that error. Let's now examine these two passages in detail, and it will become quite evident that Cain was not Adam's son. Genesis 4:25 says: " And Adam knew his wife again; and she bare a son, and called his name Seth: For Elohim, saith she, hath appointed me another seed instead of Abel, whom Cain slew." From this, there is no other alternative but to recognize that Seth was a replacement for Abel, not Cain. But this is not the end of the story! Now, let's read Genesis 5:3 in its proper context: " And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Why would the writer of Genesis go to all the bother of pointing out in a double manner indicating that Seth was the " likeness " and " image " of Adam? The word " likeness " is the Hebrew word #1823, and means: resemblance, model, shape, manner, similitude and fashion. The word " image " is the Hebrew word #6754, and means: shadow, shade, phantom, illusion, resemblance and a representative figure. From this description, we can see that Seth was both the physical spitting image of Adam, and also had his mental characteristics and mannerisms. If we take it one step further and accept the fact that Seth was a replacement for Abel, we can only conclude that Abel was also the " likeness " and " image " of Adam! How can the antichrist, anti-seedliners overlook this immensely important Scriptural testimony? Yet they do, and exalt themselves in the process. I would challenge everyone of the antichrist, anti-seedliners to show any Biblical evidence that Cain was the " likeness" and " image " of Adam! They can't; there isn't any! I refer to them as " antichrist, anti- seedliners" because if there was no physical seed of the serpent to bruise the heel of Messiah, then we have no Redemption. In denying the bruising, they are also denying that He came in the flesh, was bruised, died in the flesh and was resurrected in the flesh on the third day, and ascended into heaven in the flesh. To deny one is to deny all, and

therefore " antichrist." This is a very serious position for the antichrist, anti-seedliners to take.

At Genesis 4:26, we are told, " then began men to call upon the name of YHWH." Never are we told it was the nature of Cain to worship our Almighty Father. In fact, the record shows quite the opposite, and is quite evident among Cain's descendants (the " Jews ") of today. They never have, and they never will. Therefore, Abel and Seth were born of the Spirit, and Cain wasn't, for John 3:6 states: " That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Cain, being a half-breed, obstructed the ingress of the Spirit. Abel and Seth, along with all their descendants, were spirit-men like their father Adam (check Genesis 2:7). Here again, Abel and Seth were born according to YHWH'S Law, kind after kind. Cain was not purely Adam-kind. Not only were Abel and Seth the image of Adam, but Adam was the image of YHWH; Genesis 1:26. Therefore, it is blasphemous to even intimate that Adam was Cain's father. Yet the antichrist, anti-seedliners do this incessantly. By the way, the Hebrew article (the) is not used at Genesis 1:26 with respect to Adam, but (the) is used in verse 27. It is only proposed in verse 26 to create Adam in YHWH'S image, but in verse 27 it becomes an established fact and he is called " the man ", or Adam, #120. There are many unqualified, alleged authorities going around Israel Identity spouting all kinds of nonsensical refuse, and don't even know the use of the Hebrew or Greek article. Col. John R. Niemela Ret. is a case in point teaching his " no devil " doctrine. Whether it is a real devil or not depends, in most instances, on the Hebrew or Greek article.

Ever since the birth of Cain, his descendants have been both murderers and liars. This was not the true nature of either Abel or Seth. Adam's descendants have to be taught to act like Cain, and Cain is an effective teacher.

The Bible Knowledge Commentary by Walvoord and Zuck, while wanting in many areas, does have a striking remark on Genesis 3:15, volume 1, page 33: "... God said there would be a perpetual struggle between satanic forces and mankind. It would be between Satan and the woman, and their respective offspring, or ' seeds.' The ' offspring ' of the woman was Cain, then all humanity [sic. Adam-kind] at large, and then Christ and those collectively in Him ..." It can readily be seen that Walvoord and Zuck are teaching Two Seedline, and that their position is superior to that of the anti-seedliners. Remarkably, they point out that Cain is from the seed of the woman rather than Adam. At least Walvoord and Zuck admit there are two " seeds " and that those " seeds " represent two kinds of " offspring in a perpetual struggle."

By the antichrist, anti-seedliners taking the position that Cain was Adam's son, they imply that Cain was a brother to Yahshua. That also suggests that Cain was in the image of Adam. By this, they make our Messiah a congenital liar and a murderer as are the descendants of Cain. The twofold image of Adam's descendants are both physical and mental. Those antichrist, anti-seedliners really don't stop and consider the horrible consequences of their flawed thesis. They keep digging themselves into a pit of their own making. The definition of " congenital " means " existing from birth." That's the true meaning of John 8:44! Therefore, all the descendants of Cain are " congenital " liars and murderers, and Yahshua didn't make any exceptions when He accused them in Matthew 23:35. But the antichrist, anti-seedliners are insistent on hanging on to their old, decrepit, insubstantial, churchianity teachings.

I need to repeat how nefarious a position the antagonists of the two-seeds of Genesis 3:15 are demanding! By making Cain the full brother of Abel and Seth, they imply the Messiah was in the same image as Cain; implying that Messiah was also a congenital liar and murderer. Additionally, if such a thing were true, that would make our Messiah equally responsible for all the murders of the prophets since Abel (Matthew 23:35; Luke 11:51). The anti-seedliners, in general, believe that Cain had a choice in the matter of murdering Abel (Genesis 4:7). But if one will check the words " sin " " lieth " and " door" of that verse, one will discover it is speaking of conception and birth through the birth canal "door." The problem with the antichrist, anti-seedliners is they are still reading the Bible through churchianity glasses.

They read John 3:3 as being regenerated by the spirit (born again) rather than to be born of the Spirit from above (or born of the chosen race). Here again, they try to make it man's choice as they also claim in the case of Cain. They read Leviticus 19:2, where it says " Ye shall be holy: for I YHWH your Elohim am holy ", to mean some kind of spiritual perfection rather than to keep one's racial-line pure (whereas " holy " simply means set apart). They read the parable of the wheat and the tares, and make the tares all those who haven't " chosen Jesus Christ as their personal savior ", rather than the wheat being the descendants of Seth and the tares the descendants of Cain. They try to make man the one doing the choosing, when John 15:16 proclaims: " Ye have not chosen me, but I have chosen you ..." Cain really didn't have a choice in the matter, for he would simply follow his satanic- genetic temperament. They suggest that a seed can choose to be wheat or tare. The next time you plant your garden, ask each individual seed what kind of fruit or vegetable plant it wants to be, and see how far you get. (Shades of Bozo the clown!)

Also, if Cain and Yahshua our Messiah had been in the same image, as the anti- seedliners imply, then our Savior would be in the same category as a " fugitive " and a " vagabond." Not only that, but all the Apostles would also have been fugitives and vagabonds. Cain was cursed to be both a fugitive and a vagabond. The meanings of these two words in English are very similar to those of the Hebrew and Greek. Also, Cain was driven out from the presence of YHWH into the land of Nod. The term " Nod " simply means " exile ", (Probably into the land of nowhere). Who are the people living in " exile " in all the countries of the world, having no place to call home? Who are the vagabonds of the world, and why aren't they White like the descendants of Adam? Oh, there are some who are almost White! This alone should prove, beyond all doubt, that Cain was not a full-blooded brother to Abel or Seth, therefore not in the spitting image of Adam!

In the English, similar to Hebrew and Greek, vagabond means: 1.- wandering from place to place without any settled home or habitation; nomadic: a vagabond tribe (a person without a fixed home or abode who has no apparent means of support). 2.- leading an unsettled or carefree life (an itinerant beggar or thief; a vagrant; a tramp). 3.- a wandering rogue; drifter (worthless; shiftless; good-for-nothing; rascal; an idle, disreputable, or shiftless person). 4.- of, pertaining to, or characteristic of a vagabond: vagabond habits (aimless; drifting; unstable; driven to and fro; strolling about; shiftless).

5.- having an uncertain or irregular course of direction (unpredictable; aimlessly following an irregular course or path; drifting): as vagabond voyage. 6.- a person usually without a permanent home, who wanders from place to place; nomad. 7.- an idle wanderer without a permanent home or visible means of support; tramp; vagrant; a scamp. 8.- a carefree, worthless, or irresponsible person; a rogue ...

We cannot overlook the term " vagrant " as it's a variant of vagabond: 1.- a person who wanders about idly and has no permanent home or employment; vagabond, tramp (in other words, someone who is allergic to a good day's work). 2.- Law. an idle person without visible means of support, as a tramp or beggar. 3.- a person who wanders from place to place; wanderer; rover. 4.- wandering idly without a

permanent home or employment; living in vagabondage: vagrant beggars. 5.- of, or

pertaining to, or characteristic of a vagrant: the vagrant life. 6.- wandering or roaming from place to place; nomadic. 7.- (of plants) staggering in growth. 8.- not fixed or settled, especially in course; moving hither and thither: a vagrant leaf blown in the wind ...

Not only was Cain to be a " vagabond ", but also a " fugitive ": 1.- one who is fleeing, from prosecution (from legal punishment by the avenger of blood), intolerable circumstances, etc.; a runaway: a fugitive from justice. 2.- having taken flight, or run away: a fugitive slave. 3.- fleeting; transitory, elusive. 4.- Fine arts. changing color as a result of exposure to light and chemical substances present in the atmosphere, in other pigments, or in the medium. (Cain's ever elusive descendants also change color and behavior like a chameleon).

Cain and his descendants are all of these things and more. To imply that Cain's and Seth's descendants are alike in " image " and nature is to accuse the Messiah of having these same qualities. Reread these characteristics, and reconsider what the anti-seedliners are accusing the descendants of Adam, Abel and Seth of being. They should be ashamed of themselves! And, yes, Abel had descendants through Seth. The anti-seedliners fail to see that Cain and his descendants are yet to pay the full legal price for the murder of Abel, via Seth, via Yahshua (the principal avenger of blood), and his brethren. Therefore, to hate Two Seedline is to hate YHWH and His cause (1st John 3:8). All the anti-seedliners hate the Two Seedline doctrine with a passion! In addition to this, it should be mentioned there is no statute of limitation for the revenge of Abel's blood which is still crying from the ground.

VAGRANTS vs. " MOVE NO MORE "

We should never have difficulty identifying Cain's descendants by their lifestyle, for they are cursed to never find a home. On the other hand, Adam's descendants through Seth, Abraham, Isaac and Jacob are promised to be planted and MOVE NO MORE! (2 Samuel 7:10). Today all one need do is take a look around the world and observe who are moving and who are not moving — who have a land of their own and who do not. The anti-seedliners are totally oblivious to this fact — living in their own little fanciful 2 by 4 dream-world. MY GOD!, WAKE UP!, YOUR HOUSE IS ON FIRE! And the anti-seedliners echo back, " Oh no it isn't — it's all a matter of the 'flesh '." In a way they are correct, for Cain's descendants are of the " world " and Adam's descendants are of the " Spirit " (John 8:23; 15:19; 1 John 4:4-6).

ONE WAY ENMITY

Of all the preposterous allegations put forth by the anti-seedliners, examine their claim there is only one party to have enmity (hatred) in Genesis 3:15. They intimate this by saying that the only seed of the woman is, as they call Him, " Jesus Christ ", and that is the only seed there is in that verse. They then claim that the " seed of the serpent " doesn't exist, or is of " the flesh ", or is " figurative." Had they read the entire chapter, especially verse 14, they would have discovered the " thee " and " thy " in verse 15 is the " serpent " of verse 14. The problem seems to be: the anti-seedliners can only read one verse at a time, and a short verse at that (shades of the second grade). They completely overlook the word " between " as if it wasn't even there! The word " between " is derived from twain and twixt in Old English. The base word is bin in several languages and is bane in Hebrew (see dwo in The American Heritage Dictionary under " Indo-European Roots ", page 1514). Also see #996 in the Hebrew in Strong's or Gesenius'. It should be noted that #996 is used four times to separate between the two in verse 15a, (two times as " between" and two times as " and "), but that doesn't seem to mean anything to the anti-seedliners. After all, it takes two to hate (the hater and the hated), except and unless one hates himself. In English, " between " means: (1) used to show two things considered together, (2) in the space separating, (3) used to indicate a comparison or choice, and, (4) in an intervening space or interval. Therefore, each meaning demands at least two things. Likewise, the " between " in Genesis 3:15 requires two entities, and they are the seed of the serpent and the seed of the woman. Thus the term " Two Seedline " is very appropriate.

In addition to this, the Hebrew word #995 is the root word for #996 (interval, space between) and it says in Gesenius': " To separate ... to stand apart, to be distinct ... to be separate and distinct ... to be easily distinguished, distinct, manifest ..." What is there about it, that we don't understand there are TWO separate seeds, not one?!?! Well, I guess, at least according to the anti-seedliners, that that single-seed was " Christ ", and He hated Himself! Poor old " God "; can't do anything right! Or must He first consult the single seedliners for their own private, all-wise interpretation as to the meaning of His Word?!?! (Conceit unlimited!)

TWO SEEDLINE, A HATED DOCTRINE

Because White Adamites are by nature a peace-loving people, the idea of a WAR between two genetic peoples is repulsive. That is until they understand there is an enemy who wants to destroy their family and everything they

stand for. Because the Adamites are sheep rather than wolves, they think the wolves have the same values as sheep. The WAR in Genesis 3:15 is a WAR between the sheep and the wolves. The sheep are the true Israelites, and the wolves are the impostor Israelis known today as " Jews." Actually, for the most part, today's " Jews " are the old Canaanites that occupied the land of Canaan before the true Israelites invaded that area under the command of Joshua. With their characteristic sheep nature, they didn't complete their Yahweh-commanded job of destroying the Canaanite wolves, and they still cling to that same weak position today.

Since Yahweh came in the flesh, as our Redeemer, the hatred of Genesis 3:15 for the descendants of Cain came with Him also. Therefore, the single seedliners are at WAR with Messiah Himself, and shaking their fist in His face. They have wittingly, or unwittingly, joined the enemy. They are like the " fundamentalists " who scream and denounce the ADL, and then turn around and mollycoddle the " Jews " who run it and declare they are " God's chosen people." Until the anti-seedliners discard their single- seed theory, they will be of no use to the Almighty or themselves. In fact, with their untenable position, they become traitors to His cause. The only way one can line up with Yahweh is to love those whom He loves and hate whom He hates! The antichrist, anti-seedliners hate the message of Genesis 3:15, and by doing that, become haters of Yahweh Himself! Luke 6:46 says: " And why call ye me, Master, Master, and do not the things which I say?" They deny His proclamation of Genesis 3:15, and teach the opposite!

The very first thing the antichrist, anti-seedliners do is accuse the Two Seedliners of dividing the brethren, when in fact they are the ones who are guilty of that crime. They are quick to quote Proverbs 6:16 & 19: " 16 These six things doth YHWH hate: yea, seven are an abomination unto him ... 19 ... and he that soweth discord among brethren." The anti-seedliners would do well to read the first part of verse 19 which states: " A false witness that speaketh lies ..."

There is only one kind of disciple spreading the Master's teachings: those who gather, while others scatter, (Matthew 12:30 & Luke 11:23). These verses state: " He that is not with me is against me; and he that gathereth not with me scattereth abroad. " Those who deny the Two Seedlines of Genesis 3:15 are among those who " gathereth not ", but " scattereth." I realize that this is a very serious charge to make against the anti-seedliners, but they have actually joined themselves with the enemy. They are undermining the Kingdom rather than building it. They really should read Joshua 5:13; I Kings 18:21; 1 Chronicles 12:17-18; Matthew 6:24; Mark 9:40; Luke 9:50; John 8:34-44; 11:52; 15:23; Romans 6:16; 2 Corinthians 6:15-16: 1 John 2:19; 3:7-8; Revelation 3:15- 16.

I could name all those who shake their fist at the Two Seedline doctrine, but if you've read the first twenty-one articles I have written entitled Special Notice To All Who Deny Two Seedline, you already know who they are. If you're an anti-seedliner, don't feel bad if I have not mentioned your name. I apologize if I have missed naming any of the antichrist, anti-seedliners.

Again, I would point out, I am defending four principal men; Bertrand L. Comparet, Wesley A. Swift, William P. Gale and Nord Davis, who taught Two Seedline doctrine and who are now dead and unable to defend themselves against the onslaught of the antichrist, anti-seedliners. Therefore, we Two Seedliners cannot promote or fellowship with such ministries who continue to defame them, for in doing so, we would become part and parcel of their misrepresentations of Scripture.

Again, the subject of Two Seedline must be brought to the forefront of our attention. Because the agenda of the enemy is to destroy the White Israel Race, we find ourselves in a WAR, and this subject cannot be passed over lightly. We observe this unnatural phenomenon going on wherever we turn. We cannot go shopping or eat out at a restaurant without seeing this shameless manifestation of the race-mixing that is ever on the rise. The reason for bringing this dilemma before you anew is because the positions of those who oppose Two Seedline teaching are wittingly or unwittingly assisting the enemy in their cause.

Once again, I will point to Stephen E. Jones, Ted R. Weiland and their whole

wrecking crew as the principal offenders.

Their chief crime (and I do mean crime) is to place Cain on an equal footing with Abel. They continue to quote Genesis 4:1 as support for their untenable view, never checking any authority on the Hebrew to verify their suppositions. As a result of their misjudgments they incorrectly direct the blame for all of today's miscegenation problems on the " flesh " rather than on the AGENDA of the genetic-satanic-seed of Genesis 3:15. Thus, they are misdirecting blame for our greatest racial problem, and helping to create a racial catastrophe of gigantic proportions. Therefore, we Two Seedliners dare not be silent. To show there is a problem with Genesis 4:1, I will again quote The Interpreter's One-Volume Commentary On The Bible by Charles M. Laymon, page 6: "... under circumstances which are obscure (vs. 1b can scarcely be translated, still less understood)." That hardly seems like clear-cut evidence that Adam was Cain's father, does it? I have yet to hear or read an anti-seedliner comment on the Hebrew of Genesis 4:1. By the way, I purchased this book from E. Raymond Capt. I would also remind you, the 12 volume Interpreter's Bible Commentary has a similar comment on Genesis 4:1 which I have quoted before.

!! PROOF POSITIVE: ADAM WAS NOT CAIN'S FATHER !!

All one need do to verify this significant Biblical fact is to turn to Jude 14, which states: " And Enoch also, the seventh from Adam, prophesied of these saying, ' Behold Yahshua cometh with ten thousands of his saints '." Then, if you will turn to both Genesis 5:1-18 and Luke 3:37-38, and count from Adam to Enoch, you can clearly see there are only six listed. Jude didn't make a mistake when he pointed to Enoch as being the seventh from Adam, for he was including [the prophet] Abel in his calculations (Hebrews 11:4). It should be noted that Jude didn't say the seventh " generation" from Adam for Enoch was the sixth in that category. Many commentaries agree on this point, but how can this be?

If Abel is included, a proper list would then be thus: (1) Abel, (2) Seth, (3) Enos, (4) Cainan (5) Mahalaleel, (6) Jared, and, (7) Enoch. It should be noted that both the Genesis and Luke accounts have a missing man, which can only be filled with Abel. Should one try to force Cain into Adam's genealogy, Enoch would then be the eighth from Adam! At this juncture, one has only one choice of two: Cain or Abel. To exclude both Abel and Cain is also damning, for it makes Enoch the sixth from Adam. Some will argue that one should start counting with Adam as number one, but the Greek doesn't support that idea. Wittingly or unwittingly, the antichrist, anti-seedliners have chosen Cain to fill that spot, for they spuriously claim Cain was Adam's authentic son. A second witness to the fact that Abel should be listed as the missing man is Genesis 4:25 which says: " And Adam knew his wife [yet] again (not again and again, #5750 Gesenius'); and she bare a son, and called his name Seth: For Elohim, said she, hath appointed me another seed instead (in the place) of Abel, whom Cain slew." If, as some claim, Cain was kicked out of the family for murdering Abel, Seth would have been a replacement for Cain, not Abel. Evidently the anti-seedliners have a problem counting to seven!

Matthew 23:35 indicates that Abel was among the " righteous." Abel was righteous for the same reason as Noah: he was perfect in his genealogy (generations). At this point, it might be well to quote again the Targum of Jonathan on Genesis 4:1: " And Adam knew his wife Eve, who was pregnant by the Angel Sammael, and she conceived and bare Cain; and he was like the heavenly beings, and not like earthly beings, and she said, I have acquired a man, the Angel of the Lord."

THE BATTLE FOR THE PRIESTHOOD

Many surface-readers of the Bible read Genesis 4 and never comprehend the struggle between Cain and Abel for the birthright and priesthood. The firstborn son is always considered in line for ruler and priest of the family. Genesis 4:7 definitely states that Abel would be subservient to Cain, and verses 1 & 2 clearly indicate that Cain was the firstborn of Eve. Now YHWH told Cain that if he didn't " do well ", sin lieth at his entry into life by way of his birth. Let's repeat again the Strong's definition for " door": " Door — #6607 pethach, peh'-thakh; from 6605; an opening (literally), i.e. door (gate) or entrance way:— door, entering (in), entrance (-ry), gate, opening, place." I

have yet to read or hear any of the anti-seedliner's explanation for the Hebrew word " door." I suppose they might try to idiotically claim that it was the " door" of Cain's heart! (Ha!) In fact, in his Seed of Satan, Literal or Figurative?, Jack Mohr dimwittedly made that very statement on page 14.

CONTEST FOR THE BIRTHRIGHT AND PRIESTHOOD

In verses 3 & 4, we are told that both Cain and Abel brought offerings unto Elohim, and that there was respect for Abel's but no respect for Cain's. Now only a priest can offer a sacrifice, so both Cain and Abel were priests. Therefore, Abel was the firstborn of Adam and Cain was the firstborn of Satan. Abel's sacrifice was accepted of YHWH, not because he was first born of Eve, but because he was the firstborn of Eve to Adam. When we get that straightened out in our minds, we can comprehend that Enoch was the seventh priest from Adam. Abel was priest #1 from Adam; Seth was priest #2 (as a replacement for Abel) from Adam; Enos was priest #3 from Adam; Cainan was priest #4 from Adam; Mahalaleel was priest #5 from Adam; Jared was priest #6 from Adam; and, Enoch was priest #7 from Adam. As for Cain: he was the firstborn priest of Satan birthed by Eve. Now there were many more sons born to all these patriarchs between Adam and Enoch, but only the first sons were born to the priesthood, except Seth who was a substitute in place of Abel.

Let's rephrase all this in a different manner: First, to count Enoch " seventh from Adam" is an ambiguous statement, since each male in the list " begat sons and daughters ", means Enoch is but the sixth generation and not even close to being the seventh male from Adam. Again, Enoch is the sixth generation of his own line, and other unmentioned lines may have even more after that. Jude can only mean that Enoch is the seventh high priest from Adam, since only a firstborn son is a family priest. If Cain were Adam's son, Cain's line would have the family priesthood by Law, regardless of Cain's actions. Had Adam been Cain's genetic father, the priest- hood would have followed from Adam to Cain Enoch Irad Mehujael Methusael Lamech Jabal! Instead, this is the lineal high-priesthood of Satan! Had Cain been removed from the priesthood for murdering Abel, then Enoch of Cain's line should have been the priest " appointed " instead of Seth, and after that all his lineal firstborn descendants. Had Abel been the second-born of Adam, Abel would never have offered a sacrifice, for Cain would have offered it for him. When we fully grasp the line of the priesthood, then we can understand why Adam's and Cain's lines are given separately, and no mention of Cain is alluded to in the line of Adam.

EVE WAS IN THE TRANSGRESSION, 1 TIMOTHY 2:14

1 Timothy 2:14: " And Adam was not deceived, but the woman being deceived was in the transgression." Some commentaries make the argument that the deception was a matter of relativity — that both Adam and Eve were deceived and were in the transgression, but that Eve's deception was more intensified than Adam's. However, the Greek doesn't support that opinion, and one must read into the text something that isn't there. The Greek simply states that Eve was deceived and in the transgression [PERIOD].

The word " transgression" in the Greek requires an act, rather than only a mental seduction as the anti-seedliners claim. The word for " transgression" in 1 Timothy 2:14 is #3847 in Strong's, and is the Greek word parabasis: to transgress, wrongdoing, lawbreaking. In other words, there must be something to transgress before there can be a transgression. If Eve's " transgression" was a thought crime, as the anti-seedliners allege, then we're all in trouble! The progression of sin is explained in James 1:14-15:

" 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

The anti-seedliners declare that this passage is in error, and that thought enticement alone " bringeth forth sin." I'll guarantee that every committed act of " transgression" called " sin " (including Eve's), follows the above route! Enticement is only mental, but " transgression" is an act fulfilled. Scripture declares that Eve's sin was an act of " transgression", no matter what the anti-seedliners fallaciously contend. In short, there is no way under heaven to apply the Greek parabasis to

anything other than an act (not a mental violation). Whatever else the Greek parabasis can be applied to, it cannot be utilized for anything mental (only an act of breaking a law).

Yet in spite of all this, Ted R. Weiland in his book Eve, Did She Or Didn't She? says the following on page 29: " The Bible is always its own best commentary, and it clearly attests to the fact that Eve was mentally deceived, not sexually seduced." No, Mr. Weiland, I don't think the word " transgress" makes it all that " mentally clear." Then on page 94, he repeats his spurious conclusion again: " The seedliners teach that the beguiling of Eve was physical, whereas 2 Corinthians 11:3 declares that the beguiling of Eve was mental." Again Mr. Weiland, what are you going to do with the Greek word parabasis meaning " transgression" (1 Timothy 2:14)? Mr. Ted R. Weiland is manipulating the English context of 2 Corinthians 11:2 & 3, but the Greek doesn't support his conclusion. A better rendering of verse 3 directly from the Greek would be: " But I fear lest in any way, as the serpent had thoroughly beguiled Eve in his villainy, in that manner your thoughts would be corrupted from that sincerity which is with the Anointed." Weiland, by insisting on a mental only seduction of Eve, effectively removes the idea of " a chaste virgin" from verse 2! Once the significance of " a chaste virgin" is removed, there is no longer any redemption for Israel! I noticed also in his " Scripture Index" on page 132, he entirely skipped over 1 Timothy 2:14. (I wonder why?)

In Stephen E. Jones' book The Babylonian Connection, page 42, he says this: "We conclude then that when Eve explained to God that the serpent had ' beguiled ' her, she meant that he had mentally deceived her. He corrupted the truth of God's Word by preaching another Jesus (God), another spirit, and another gospel, just as Satan's ministers have done all through the ages. And when Eve believed Satan's doctrine, she too was corrupted. Nawshaw, as used in Genesis 3:13, had nothing to do with physical seduction." While Jones does not avoid 1 Timothy 2:14, as did Weiland, on page 48, he takes it entirely out of context and engages in some nonsensical " Jewish " style double-talk. But the main thing Jones avoids on 1 Timothy 2:14 is explaining the Greek term parabasis, meaning " transgression." Had he taken parabasis into account, it would have destroyed his entire premise. Therefore, like Mr. Ted R. Weiland, Mr. Stephen E. Jones is not the great Bible student he pretends to be.

In Mr. Jeffrey A. Weakley's book The Satanic Seedline, Its Doctrine and History, he says the following on page 8: " When all these definitions are taken together as synonyms, the conclusion one comes to (if he is seeking to be honest) is that Eve was deceived in the mind, NOT SEXUALLY SEDUCED! ... So the first point of the Satanic Seedline doctrine does not agree with the Scriptures — Eve was not sexually seduced, but rather she was mentally deceived." I would ask Mr. Jeffrey A. Weakley what he is going to do with the word parabasis in the Greek, which means " transgression " in 1 Timothy 2:14? It would seem that Weakley is no better a Bible student than Weiland or Jones, for parabasis is an act, not a mental condition! Now who's not being honest?

Mr. Jack Mohr, in his Seed of Satan, Literal or Figurative? says this on page 10: " In 2 Cor. 11:3, the same Scripture writer indicates that Eve was beguiled in her mind, not in her sexual parts." We must allow somewhat for Mr. Jack Mohr's difficulty in accurately appraising a subject, and his inability to keep things straight. We must further overlook his tendency of contradicting himself from moment to moment when he is speaking, or page to page when he is writing. But Mohr, like Weiland, Jones and Weakley, completely overlooks parabasis " transgression" in 1 Timothy 2:14. I have now given you four examples of how, whether by ineptness or on purpose, the anti-seedliners key in on one passage and completely ignore the rest of Scripture. (Shades of Bozo the clown!) The reason I'm out for blood is because this kind of teaching is helping the " Jews" in their effort to destroy our White Israel Race. The next time you go past a playground, you'll see what I mean! Admittedly the " flesh" is a problem, but to misdirect our people from realizing the major enemy is a criminal offense! And that is what they continue to do! I would be derelict in my duty as a watchman should I not take these foolish arguments to task. Note: The

sexual beguiling or deception is in the mind. It is the transgression which takes place physically. The " sexual parts" are not capable of thought, but merely engage in the action the mind conceives.

MORE EVIDENCE EVE WAS SEDUCED SEXUALLY

The next Scripture we are going to use to show that Eve was seduced physically rather than only mentally is Proverbs 30:20: " Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness." The " mouth" spoken of in this verse is not the mouth on the face that consumes food but the vagina. Also the word " eateth" in this verse is the same Strong's Hebrew #398 as used in Genesis 3:6 where it says: " ... she took of the fruit thereof, and did eat ..." If you've read this passage of Proverbs in the past and assumed it was speaking of the " mouth" on the face, you were desperately confused for your assumption was badly flawed. Not only do we know what this " adulterous woman" did, but also what she ate. It was an apple, of course!

In ancient times, the testes of a man was analogous to an apple hanging from a branch of a tree. Anyone who has taken a knife and cut an apple in half knows there are seeds in the core. So is it with the testes of a man. The ancients had other ways of comparing things of a sexual nature. The mandrake, for instance, was considered the " devil's apple." There were the " apples of Sodom " (also known as " grapes " in Deuteronomy 32:32). To show you this, I will quote from The Zondervan Pictorial Encyclopedia, volume 4, page 66: " Mandrake. Mentioned 5 times in Genesis 30, and once in Song of Solomon 7:13. Mandrake is generally accepted to be the ' love apple.' The mandrake was obviously rare, and was supposed to have aphrodisiac properties. The old-fashioned name of the tomato (Solanum esculentum) was love apple. It is thought that the mandrake is Atropa mandragora, which is like the deadly nightshade, and therefore a member of the same family. This plant bears yellow fruits, somewhat smaller than the tomato, and has an ' acquired ' pleasant taste. Because of its ' sex' reputation, it is called by Arabs ' a devil's apple.' The description in Genesis of Rachel's conversation with Leah certainly gives the impression that the mandrake was thought to be a love potion. Its near relation, Atropa belladonna, is, of course, the source of Atropine, an important medicinal drug. The Royal Horticultural Society's dictionary names the plant Mandragora officinarum, and describes the fruit as a globose berry. It gives the alternative name as ' devil's apple ' ..."

This is substantial evidence that ancient cultures understood the temptation of Eve in the Garden of Eden to be of a sexual nature rather than mental only as the anti- seedliners declare! This also shows that the sexual seduction of Eve had nothing to do with a Babylonian religion as Stephen E. Jones claims in his book! After all, the Arabs have been around for a long time. It should be noted that some of the Arabs descended from Joktan, brother of Peleg, and son of Eber, Genesis 10:25. Many others descended from Ishmael. The word " Arab " simply means " mixed ", so the Arabs, or any mixed group, are far from being our cousins! The fact that the anti-seedliners do not comprehend the significance of Proverbs 30:20, verifies they do not understand the first principles of Biblical interpretation.

To give you further input on what the " apples of Sodom " are about, I will quote from the 1980 edition of the Collier's Encyclopedia, volume 2, page 358: " APPLES OF SODOM, a phrase used figuratively to describe anything disappointing. Various ancient writers told of beautiful fruits which, when plucked, proved to be full of ashes. Apples growing by the Dead Sea, sometimes called Dead Sea fruit, are described by the French traveler Jean Thévenot and also by Josephus, Strabo, and Tacitus. They may have referred to gallnuts produced by the sting of the insect Cynipes insane. The small tomatolike yellow fruits of the spiny shrub Solanum sodomeun are often called apples of Sodom." It is interesting to note that sometimes these are referred to as gallnuts, as the testes of a man are also sometimes termed " nuts ", and fifty years ago this term was considered in very bad taste, and if used in a disgraceful manner, one might expect to receive a slap across the mouth by one's father or mother. Once we understand this kind

of allegory, we can better comprehend Deuteronomy 32:32 mentioning our enemy: " For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes [testes] are grapes of gall, their clusters [seed] are bitter." Further, it gives us some insight on Acts 8:23, speaking of a " Jew" with " the gall of bitterness ", and John 1:47, " an Israelite indeed, in whom is no guile." Nathanael had none of Cain's satanic blood, as some of the other Judaeans of that time! " Gall" is in the genetics and not in the mind as the anti-seedliners would have us to believe. It's just natural for Satan's children to be scheming and crafty as it's their biological disposition! What did you think " gall" or " guile " in these cases meant?

In The Interpreter's Dictionary of the Bible, volume R-Z, page 786, it says the following under the heading " Vine " (listed under Vine of Sodom at the top of the page): "... And the Jews are symbolized by the wicked tenants of a vineyard who beat those sent by the owner (God) to collect some of the fruit; finally they killed even the owner's son (Christ) in order to gain control of the vineyard. Naturally the tenants were put to death and the vineyard was rented to others (... Matt. 21:33-43; Mark 12:1-11; Luke 20:9-17). Of greater significance, however, is Jesus' description of himself as the 'true vine ' and his Father as the vinedresser (John 15:1-11). Jesus is probably comparing himself [as opposed] to the vine of the Jews which has become degenerate ..." We can understand this last statement about the " Jews " being " degenerate ", for many had racemixed with the Canaanite nations. When we read Jeremiah 2:21, this is the message we get. This is a factor that the anti-seedliners continue to deny. Time after time after time after time, Ted R. Weiland in his book Eve, Did She Or Didn't She?, identifies the Canaanite variety of " Jews " as being of true Judah. That alone completely disqualifies him as any kind of authority concerning Scripture. Caution should be advised with all his tapes and books, for one listens to and reads them at his own peril.

Jeremiah 2:21: " Yet I had planted thee [Judah] a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange [hybrid] vine unto me?" What is there about this verse the antichrist, anti-seedliners don't understand? — and no amount of soap can wash that hybridization away (v. 22)!

CAIN'S STATUS AND OCCUPATION NEVER CHANGED

In the Old Testament, Cain was a vagabond, and in the New Testament he remained the same. In Acts 19:13-19, we read: " 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Sovereign Yahshua, saying, We adjure you by Yahshua whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Yahshua I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known among all the Judaeans and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Sovereign Yahshua was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."

On another occasion, Paul rebuked a " Canaanite-Jew" thus, (Acts 13:9-10): " 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 And Said, O full of all subtilty [guile] and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of YHWH."

The interesting thing about Acts 13:10 is the fact that the center cross-reference takes us to both Matthew 13:38 and 1 John 3:8 which reads as follows:

Matthew 13:38-39a: " 38 The field is the world; the good seed [of the woman] are the children of the kingdom; but the tares [seed of the serpent] are the children of the wicked one. 39 The enemy that sowed them is the devil [the serpent of Genesis 3:15] …" 1 John 3:8: " He that committeth sin is of the devil [serpent of Genesis 3:15]; for the devil sinneth from the beginning. For this purpose the Son of God [Yahshua] was manifest, that he might

destroy the works of the devil [Satan and his son Cain along with all their progeny].”

Scripture instructs us at Romans 16:17 as follows: “ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” Further, we are admonished to scrutinize those who use “ good words and fair speeches ” to “ deceive the hearts of the simple.” Unless one thoroughly understands the significant consequences of Genesis 3:15, he simply cannot comprehend the main theme of the Bible. Without this crucial passage, one has no hope in our Redemption. The major tenets of our Faith depend on our understanding thereof. It is paramount we fathom that Yahweh came in the flesh; dwelt among us in the flesh; was BRUISED in the flesh; died in the flesh; was resurrected after three days in the flesh; ascended to heaven in the flesh, and will return again to us in the flesh. Those who deny the truth of the serpent-seed of Genesis 3:15 disavow Yahshua’s being BRUISED in the flesh. It’s as simple as that. To understand His BRUISING, one must be able to comprehend who the “ serpent’s ” seed are. Failure to do this is tantamount to treason. Therefore, we have many unscrupulous traitors (Judas-goats) among us today. Those teaching Israel Identity and denying the truth of Genesis 3:15 are among the most detrimental of all, for it is their unscrupulous desire to remove the element of the BRUISING by their fallacious position. And if Cain and his descendants are not the “ seed of the serpent ” of Genesis 3:15: pray-tell who might they be? It would seem that if we could find the people who took the LEGAL RESPONSIBILITY for crucifying our Messiah, we would, without reservation, understand who the “ seed of the serpent ” were and still are. Thus, the anti-seedliners, by denying the “ bruising” of Genesis 3:15, wittingly or unwittingly have taken an “ ANTICHRIST ” position.

As I have stated before, unless one understands the Two Seedline message of Genesis 3:15, one can only comprehend the significance about 5% of the Scripture, if that. Let’s consider the passage in Acts 8:23, for instance, which says: “ For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” This was shortly after the stoning and burial of Stephen due to the persecutions led by Saul, later called Paul. After the followers of Yahshua became scattered, Philip went to Samaria and ran into a group of people who were into witchcraft, big-time, and possessed with demons which, by Philip’s preaching, were cast out of them. But there was also in Samaria one Simon who practiced sorcery, and who was probably the one that got them into witchcraft in the first place. Then Simon himself decided to join the followers of the Nazarene — they had “ Jews for Jesus ” in those days too. Simon, after observing the miracles of the apostles, deciding they had some kind of power superior to his, asked to purchase their trade secrets on how they did it — they had Benny Hinns in those days also. When Peter recognized he was dealing with a Canaanite variety of “ Jew ”, fittingly he put his finger on the problem, pointing out that this Simon was a descendant of Cain and was in the “ gall of bitterness.” To prove that Simon was a Canaanite-Jew, you will notice that when instructed to pray and repent, not having the Spirit breathed into Adam, he was unable to pray for himself, but requested the apostles to do it for him, (verse 24). Simon had the same “ gall of bitterness ” spoken of in Deuteronomy 32:32. The “ grapes of gall” in that passage represent the “ testes ” (apple) and seed of Satan through Cain (refer to Special Notice # 23).

TWO SEEDLINE UNDER ATTACK AGAIN

The latest attack on Two Seedline doctrine came in an article from the publication Facts For Action, Winter, 2003, subtitled “ Christian Research ”, P.O. Box 385, Eureka Springs, Arkansas [72632], entitled The Foundational Myth Of Judaism, written by Dan Gentry. In addition to his own name, he claims the founder of the publication was the late Gerda Koch. In the middle of page 1, he shows a color depiction of some devils with pitchforks, evidently a sneering stab to all who believe Scripture speaks of real devils and a literal Satan. Of course, if there is no Satan, there was no seduction of Eve in Genesis 3:15, and thus no “ seed of the serpent ”, and in turn no one to BRUISE Messiah’s “ heel.” Yet he claims to believe in both seeds, while strangely quiet on who the “ seed

of the serpent " might be. Maybe, he would answer like the late anti-seedliner Earl Jones when confronted: " Oh, we all have bad seed in our families." That is nonsensical, for we pure Israelites don't have any of Cain's genetics! (Matthew 7:16-20)

One of Gentry's tricks is to quote Genesis 4:1 in an English translation to prove that Cain was Adam's son. I sent documentation to Gentry and said to him: ' When you quote Genesis 4:1 in English, you are quoting from a corrupted form of Hebrew.' To show everyone this again, I will repeat the verifying evidence which I used in Special Notice #20: The Interpreter's Bible, a twelve volume collaborative work of 36 " consulting editors ", plus 124 other " contributors ", makes the following observation on this verse, vol. 1, page 517: "Cain seems originally to have been the ancestor of the Kenites ... The meaning of the name is ' metalworker ' or ' smith '; here, however, it is represented as a derivation of a word meaning ' acquire ', ' get ' — one of the popular etymologies frequent in Genesis — hence the mothe r's words I have gotten a man. [period] From the Lord (KJV) is a rendering, following the LXX and Vulg., of 'eth Yahweh, which is literally, ' with Yahweh ', and so unintelligible here (the help of [RSV] is not in the Hebrew). It seems probable that 'eth should be 'oth — so, ' the mark of Yahweh ' — and that the words are a gloss ..."

The Interpreter's One-Volume Commentary On The Bible, edited by Charles M. Laymon, makes the following comment on this passage on page 6: "... under circumstances which are obscure (vs. 1b can scarcely be translated, still less understood). His younger brother was named Abel, which suggests the Hebrew word for breath."

If Genesis 4:1 is " unintelligible " and " can scarcely be translated, still less understood ", how can Gentry prove anything by quoting it? Additionally, if the words are a gloss, where is the foundation of his premise? But I would like to key-in on the last sentence of the last quotation: " His younger brother was named Abel which suggests the Hebrew word for breath." I had not quoted this last part before, but on closer examination I realized it was enormously significant. It came to me that the " breath " breathed into Adam was the Spirit of the Almighty, and that Abel's name was indicating he had that same Spirit-breath. My first intuition was that " breath " = Spirit. My second intuition was that Abel = breath of El. With Cain that was not so, for his name means to " acquire " or " get." In other words, a scavenger like all the " Jews " are yet today! Cain was a scavenger-bum from the beginning! The meanings of Cain's and Abel's names alone should establish that they were not full-blooded brothers. I also sent Gentry this evidence about Abel's name. Let's now wait to see if he answers this testimony, or if he stubbornly continues to broadcast his damnable lies. " Damnable " inasmuch as his position promotes race-mixing among our Race. If you want some mamzers (bastards) in your family-tree, continue to support him!

Upon realizing that the name Abel meant " breath ", I continued to verify that this was the true definition in Hebrew. After checking the Strong's number, I found Abel was #1893. Checking with Gesenius' on page 214, I discovered #1891, #1892 & #1893 were all under the same general Hebrew root-word, #1891 indicating: " to breath, to exhale ..." Also it can mean to exhale vain words. #1892 says: " (1) breath, breathing, used of a gentle breeze ... More often used of the breath of the mouth ... (2) exhalation, vapor, mist, darkness ... (3) Abel ... the second son of Adam." The name of Abel falls under #1893, but also is the third definition under #1892.

I believe the reason more people haven't discovered that Abel's name means " breath " is because Strong's only shows the meaning " to be vain ... to lead astray ... emptiness or vanity ... transitory ... unsatisfactory ... etc." Therefore, Strong only seemed to understand the secondary meaning of the word. As you can observe, with Gesenius' it is an entirely different matter. Every serious student of Scripture should have a Gesenius' Hebrew-Chaldee Lexicon to the Old Testament. A lot of people have Strong's, but very few have Gesenius'. Additionally, The New Hebrew And English Lexicon by Francis Brown et al., on the same root-word shows " breath " as does Gesenius'. What it all amounts to is that Abel had the Spirit that was breathed into Adam by

Yahweh, and Cain didn't. Cain had the inherent spirit of Satan, although Eve was mother of both Cain and Abel. What this all boils down to is, the anti-seedliners should really reconsider their position, for where does it say that Cain was in the " image " of Adam, or had Adam's " Spirit "? Cain wasn't and he didn't! Also, see Strong's Greek #4151 which basically means " breath ", yet everywhere else is used to denote " Spirit."

That shows that Abel, unlike Cain, had the Spirit breathed into Adam. We are told at Galatians 4:29-30 that Isaac had the Spirit, but Ishmael didn't. That passage reads: " 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." In like manner, Abel, being a son of Adam had the Spirit, but Cain being the son of the serpent was after the flesh. Therefore, when an Adamite dies in the flesh, his spirit continues to live, but not so with the other races or Cain's mamzer progeny. If you're under the delusion that there will be other races including the Canaanite variety of " Jews " in the Kingdom, I have to burst your bubble. At this point I will quote two passages which Gentry claims are " Jewish " sources. First, in the Aramaic Targum (the Aramaic was one language which Messiah and his disciples knew), called pseudo-Jonathan, on Genesis 3:6 which is unique inasmuch as it identifies the angel Sammael as the " serpent ": " And the woman saw Sammael, the angel of death, and she was afraid and knew that the tree was good for food, and that it was a remedy for the enlightenment of the eyes, and that the tree was to be desired to make one wise. She took of its fruit and ate and also gave (it) to her husband and he ate."

Secondly, Gentry quoted the Aramaic Targum pseudo-Jonathan, on Genesis 4:1: " And Adam knew that his wife Eve had conceived from Sammael the Angel (of death) and she became pregnant and bore Cain. And he was like those on high and not like those below. And she said: ' I have got a man from the angel of the LORD'." This rendition of Genesis 4:1 is interesting for it speaks of the " angel of death " plus " like those on high " and " like those below." This seems to accord with John 8:23 where Yahshua told the Canaanite variety of " Jews ": " ... Ye are from beneath; and I am from above: ye are of this world; I am not of this world." Satan was on high until his fall, when he fell like lightning, Luke 10:18. We will now evaluate Gentry's article after which we will have a grand finale.

ASSESSMENT OF GENTRY'S ARTICLE

In Gentry's article The Foundational Myth of Judaism for Winter, 2003, it would be comical if it were not so serious. It is certainly a tragedy. He's likely deceiving many innocent and ignorant lost-sheep of the House of Israel and the House of Judah. His motto " Christian Research " is an inappropriate name for what he claims he is doing.

The first serious flaw evident in Gentry's reasoning is that he puts all the various writings found in the Talmud on an equal footing, having equal authority. He then uses this scheme to discredit everything found in those books. Evidently, Gentry is not aware of the fact that the " Torah " is the first volume in the Talmud. If that's the case, using Gentry's irrational reasoning, we would have to discard our entire Old Testament in the process because they are, in his words, " Jewish." (Gentry didn't tell you that, did he?) That kind of tactic shows the cunning of a charlatan. When are we ever going to recognize the sly method of operation (MO) of such deceivers using the old shell-game? The writings of the Talmud are simply a collection, many from wicked sources, but not all. Many are from innocent sources (like the Torah) that the " Jews " have preserved there. Gentry's flawed premise is that all these sources are wicked! Once understanding Gentry's underhanded maneuvers, they can see how they can be deceived. And if you bought hook, line and sinker, Gentry's contrived conclusions, you were an Eskimo in need of a refrigerator — you were sold a bill-of-goods !

Pointedly, in assessing Gentry's newsletter, many pages (even chapters or books) could be spent discussing his perverted attack on what he calls " Jewish " and " Two Seedline ", interpretational gymnastics. Gentry insists that the term " generation "

at Matthew 16:4 and 3:7 should mean just that, and not " race " or " nation " simply because of, as he states, "... the fact [?] that a race or ethnic sub-group may fairly be called a generation of sly, serpentine men because of their 'tradition of the elders ' ..." Yet Gentry totally ignores, or avoids, Matthew 23:29-36! In Gentry's world, Greek and Hebrew words simply can't be taken literally if they would thereby conflict with his twisted theology! He would disconnect the primary meaning of the words (that which is born or produced) found in Matthew 23:33, and (race, stock, family) from their context, which is directly related to " fathers " in 23:30 and "sons " (A.V. " children ") in 23:31 where surely is " produce " and is " race!" For " sons " are " produce " of the " fathers ", and combined as a unit are a " race " as we (and the Greeks) know the word! Not simply " generation "!

For a moment, analyzing Gentry's position to its lowest common denominator on Genesis 3 & 4, the second flaw evident in his reasoning is his bone-headed statement that "... the concept of a ' fallen angel, Satan ' migrated into the camp of Israel-Judah in the 5th century B.C." Here, Gentry not only denies some aspects of the Book of Job, and its great antiquity, and ignores or misinterprets the 12th chapter of John's Revelation along with most of Jude, but he is more seriously attempting to discredit the prophet Isaiah by denying his antiquity and inspiration of his words (which are the words of the Almighty) found at Isaiah 14:12. Even worse than that, Gentry also would have one call into question the words of our Redeemer Himself at Luke 10:18-19! In short, Gentry, in the 'philosophical ' or 'religious ' sense of the word, is neither learned nor a " Christian."

In Luke 10:17-19, Gentry may disconnect the ideas of " devils " (10:17), " Satan " and " fallen from heaven " (" as lightening ", 10:18) and " serpents and scorpions " (10:19). Here, Gentry can't see that these are all the same connected entity! I guess Gentry (as he said himself) " wouldn't know a metaphor if it smacked him on the head "! He should take a long, hard look at Revelation 12:9; Colossians 2:18; John 8:44 and Matthew 13:36-43. Gentry wouldn't know a devil if one smacked him either. He'd probably turn the other cheek! Until Gentry realizes that there are Devil-Children-Seed and Yahweh-Children-Seed in the world and in opposition to each other (Matthew 13:36-43), he will never be able to abide in the truth!

GRAND FINALE ON GENTRY'S ARTICLE

The paragraph in Gentry's article that really shows he didn't do his homework, proving he's not the " Christian Research[er] " he claims to be, is on page 1, which reads thus: " Judaism is today the product of ancient Babylon, both culturally and spiritually. Babylon and much of Assyria had dualistic religions, that is, a belief in 'good gods ' and 'bad gods ', whose Herculean struggle resulted in an uneasy balance. Zoroastrianism, whose gods Ahura Mazda and Anga Mainyu typified this dichotomy, had a large impact on Judaism's formation, and explain how the concept of a ' fallen angel, Satan ' migrated into the camp of Israel-Judah in the 5th century B.C."

Notice how Gentry speaks about Satan as if he was created in the minds of the prophets in the 5th century B.C., and contrary to Gentry's assertion, Zoroastrianism was a Persian religion. Any good history book on Persia will explain that! As for Babylon, they had two major religions: (1) Marduk, under Nebuchadnezzar II, and (2) The moon-god, Sin under Nabonidus (the pseudo-" Nebuchadnezzar " of Daniel 4). If " Judaism " is a " product of ancient Babylon ", as Gentry claims, why doesn't he name which one of those two religions it is by name? Since he speaks in general terms, it is doubtful he knows anything about Babylon's religions. From this, it should be quite clear that Gentry isn't qualified to speak on this subject, for he is neither a student of the Bible nor secular history. Not only that, but the Babylonian Talmud is called " Babylonian " because it was the old " traditions of the elders " (Matthew 15:2) correlated and written down at the city of Babylon sometime after the destruction of Jerusalem in 70 A.D. As for " Zoroastrianism ", Gentry rushes into that subject like a bull in a porcelain ware shop, and categories it as " dual theistic ", as he states " good gods and bad gods." This shows that he hasn't thoroughly researched the subject, and I will quote from: Hodge,

C. 1997. Systematic Theology, originally published 1872. (Vol. 3, Page 787- 788), verifying opposing evidence: " In the religion of Zoroaster there is a far nearer approach to the doctrines of the Bible. As the Scriptures teach that God at first created all things good, and made man after his own image, and placed him upon probation in Eden; so Zoroaster taught that Ormuzd created all things good, and that all were sinless and happy, and fitted for immortality. And as the Bible teaches that through the seduction of Satan man fell from his original state, and became the subject of sin, misery, and death; so in the religion of the ancient Persians it is taught, that Ahriman, the personal principle of evil, co-eternal with Ormuzd the principle of good, effected the ruin of man for this world and the next. Such was the origin of evil; such was the beginning of the conflict between good and evil, of which our earth has been the theatre. Both systems teach the ultimate triumph of the good, and the redemption of man; both teach a future state, the resurrection of the body, and the renewal of the earth, or, that there are to be a new heaven and a new earth. It is certain from the teachings of the New Testament that the Hebrews did not derive these doctrines from the Persians; it is, therefore, in the highest degree probable that the Persians derived them from ... the family of Shem, who were the depositaries of the revelations of God." Note: Hodge, in his article, failed to realize that the Persians, like their neighboring dispersed Israelites, were also descended of Shem (i.e. " Elam ", Genesis 10:22; Isaiah 11:11; 21:2). Additionally, the similarity of the religion of the Hebrews to that of Ahura Mazda, shows they both had the same angel-beings such as " Michael, Gabriel, Raphael, Uriel, Suriel " and others. Pray tell, what are we going to do with such passages as Daniel 10:13, 21; 12:1; Jude 7 & Revelation 12:7 on Michael, and Daniel 8:16; 9:12; Luke 1:19, 26 on Gabriel? It should become quite clear that Gentry is preaching, wittingly or unwittingly, an ANTICHRIST religion by denying Michael & Gabriel. Furthermore, it should be abundantly apparent that both true Hebrew and Ahura Mazda were dualistic in nature, with the forces of Yahweh struggling against the forces of evil (Genesis 3:15). I have given some of my sources on Ahura Mazda; why doesn't Gentry identify his? It would also appear that Gentry is quite confused on history, as he dubs Persian history as " pagan Babylonian! "

GENTRY'S MOTIVES

Quite dangerous are the ideologies that some unscrupulous men promote. This is evident with Gentry's opening statement on page 1 of his article, where he says: " It's ironic that those who'd have you believe mother Eve had sexual intercourse with a 'fallen angel ', producing a son, Cain, who allegedly fathered the Jews (to be responsible for all sin in the world), choose a Jewish 'source ' (Targum & Midrash) to supposedly prove their point. If they hate the Jews so much, why do they consistently cite them as authorities?" Do you see what Gentry just intimated? He just pardoned the Canaanite variety of " Jews " for the Crucifixion of our Messiah, as the Roman Catholic Pope recently did when Gentry implied that the Jews were not responsible " for all the sin in the world "! Therefore, Gentry's statement does not square with Scripture!

Then, in the next paragraph Gentry says: " Truth will win out, despite self-serving attempts to explain away the origin and nature of evil in this world." By that totally irresponsible statement, Gentry just condoned the " Jews " including their AGENDA to crossbreed out of existence the White Israel Race. From that statement by Gentry, it is quite evident he is aiding and abetting the " Jews " in that AGENDA! It would seem, if Gentry is any kind of man at all, he would reconsider his position! But don't hold your breath! Under these circumstances, are we Two Seedliners to sit idly by and say and do nothing to counter these ridiculous accusations? I've been told by some unenlightened, and perhaps well-meaning individuals, that that's what we should do! In other words, let our children mate with the other races in order to keep peace! What the hell kind of peace is that! Whether Gentry (and all of his backslapping buddies) realize it or not, by their position they are contributing to our present-day problem of miscegenation!

Then in a paragraph on pages 1 & 4, Gentry says, speaking of good and evil: " In contrast, the Israelites, prior to this,

had no such cosmology, and their view of the Creator as sole sovereign and originator of good and evil (Isaiah 45:5-7; Amos 3:1-8, et al). Right cannot be manifest, save in the presence of wrong. Light cannot be manifest except by the presence of darkness. By these we see YHVH's divine purpose in commanding both good and evil. Some may say (as they did in Rom. 3:8) why not commit evil, so that good may result? Mainly for two reasons: 1) We cannot control evil for good as can YHVH, and 2) We cannot logically do evil, if we have truly 'been saved ' (experienced spiritual renewal & repentance)." [Garbage piled on top of garbage!]

Let's take a look at this and see how really dangerous this turkey is! Gentry is taking the same position as the early " Christian " heretics Marcion, Valentinian and other Gnostic sects (Believer's Bib. Com., p 972). Gentry's false premise is he is attributing all evil to YHWH in spite of James 1:13. Then he cites Isa. 45:7 and Amos 3:1-7 in a vain attempt to prove his point. In the process he takes the entire chapter of Isaiah 45 out of context. The true context is: YHWH is predicting light (life) and prosperity for Persia and darkness (death) and disaster for Babylon (not evil) as in the KJV; cf. Amos 3:6. Gentry's motive here is to show there was no " enmity " in Genesis 3:15 between two opposing seedlines. By making YHWH the author of all evil, he is intimating YHWH Himself " bruised " the Son, and therefore was responsible for the (Crucifixion) of the Redeemer. Since Yahshua was both Father and Son in one person, this is implying our Savior committed suicide.

You may wonder when I'm going to stop taking all these false-teachers to task. The answer is: when I see school buses filled entirely with unmixed White children; when I go past playgrounds where unmixed White children are playing with White playmates; when I see graceful unmixed young White girls dating fine, polite young White boys; when I see young White unmixed ladies marrying young White unmixed gentlemen; when going to a restaurant I see unmixed White families in all the booths; when going to maternity wards and I see them all filled with pure unmixed White babies, that's when!

Special Study #4
THE FLOOD OF NOAH

The Scriptural account of the flood of Noah is another part of Genesis that has been misinterpreted. Simply put; there was ***NO*** *worldwide flood in the time of Noah. We can calculate the time of Noah by simply counting back using the life spans of the Ante & Post deluvian Patriarchs [approx. 2335 B.C. Several civilizations continued unbroken through that period and were not all killed. [Chinese, Egyptian etc...] That the Noahide flood was not a global event is easily proven by Scripture in correctly reading the Hebrew. The first word to look at is "erets" Strong's #H776. It does not carry any connotations of a global spherical planet in its meaning. It has been translated "earth" many times but also "country" 140 times, "land" 1,476 times and "ground 96 times in the Old Testament. Context matters here and the translators are applying it to a global event because they already believed such to be true. To illustrate the point look up a few passages that use the Hebrew word "erets" Gen 4:14, 12:1, 19:31, Exo 10:5,15 and Jer 47:1-2. Take particular note of the last one and try to apply "earth" there. The absurdity will become apparent. When we correctly interpret the word to be a limited land area then* ***all*** *the passages where "erets" occurs will harmonize. The other word used in reference to a flood covering the earth is the Hebrew word "Adamah" Strong's #H127 and means reddish soil/dirt. It does not carry a meaning of global planetary earth. This is again a reference to a local area since not all the earth is reddish. As far as the death of all everything that had the "breath of life; this idea is now limited to a localized area. In Hebrew when indicating the global spherical earth; the words "Tebel" Strong's H8398 and "Heled" #H2465 and "Olam" #H5769 are used. Therefore we reject the false idea that the flood of Noah in the Scriptures was a global event. For further study on this topic request our Doctrinal Book* ***#13.***

Special Study #5
THE RACE OF GENESIS 10

By: William Finck

This is a lengthy paper which describes the nature and historicity of the Genesis 10 Nations of the Bible. It presents a Biblical weltanschauung of White origins and history.

We are only going to travel the history of this planet once. There are no second chances. One history, one Bible, one trek from the garden of Eden to the gathering of the Wheat. If we find not the foundations of our race in Genesis chapter 10, then our history – our Bible – is absolutely unreliable and we are mired in futility, with no purpose for living and no record of our origins, and no hope of a future. I often begin oral explanations of Genesis chapter 10 by quoting Epictetus, borrowed from the opening pages of Thayer's Greek English Lexicon of the New Testament ἀρχὴ παιδεύσεως ἡ τῶν ὀνομάτων ἐπίσκεψις, or "the beginning of learning is the investigation of names", and how I must agree with Epictetus!

The chronology of the Greek Septuagint translation of the Bible may be much more reliable than the Masoretic Text, and according to many (i.e. Adam Rutherford) from that source the date of the flood of Noah may be fixed around 3245 B.C. I would purport that Genesis chapter 10 is a snapshot, a profile of those tribes of which our race – the family of Noah – first blossomed into in the first few centuries after the Deluge. I would think that, five thousand years ago, one would find no "Aryan" or "Caucasian" civilization outside of these Genesis chapter 10 people, and that all of these people are indeed "Aryan" or "Caucasian". Of course it cannot be discounted, that during the nearly 1800 years before the deluge, some Adamite groups or individuals may have wandered off, departing from the land of the flood and in that manner escaping destruction, yet any of these have no definite history which is known to us today.

It is certainly no mistake that, as it may be made evident here, so many of the tribes listed in Genesis 10 are found with names so similar to those gleaned from the earliest secular records of our race. Although it is frustrating that some of the Genesis chapter 10 people seem to have vanished at an early time, too early to be identified in secular records uncovered thus far – that I have been able to access – surely enough of these peoples may be identified that one may see the truth of these words concerning Genesis chapter 10 fully demonstrated.

Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;" (KJV).

Deuteronomy 32:8-9: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For Yahweh's portion is His people; Jacob is the lot of His inheritance."

Scripture must always be understood within the context of other scripture, and so Acts 17:26 must be viewed through the filter provided at Deuteronomy 32:8. Even most Bible cross-references relate these two verses. Here it should become evident that whenever the Bible discusses "the nations" it intends ***only*** *those nations descended from Noah, listed in Genesis chapter 10, and originally all of those nations were of the same race. An example of "the times before appointed" in relation to the Genesis chapter 10 nations is found at Jeremiah 46:17, where the implication is that Egypt was finished as a nation, and although in Roman times the Greeks in Egypt maintained a high level of civilization for several centuries, history surely proves Jeremiah correct*

concerning the Egyptians themselves. Another example lies in Daniel chapter 2, and the vision of a succession of world empires given there, along with the parallel vision described in Daniel chapter 7.

Since these nations, as we shall see, were dispersed into a wide geographical area, reading Deuteronomy 32:8 along with II Sam. 7:10 indicates that a good deal of land was reserved uninhabited by Yahweh to be eventually used by the children of Israel. It is also clear that this land is outside of Palaestine. Ancient history and archaeology reveal that the Israelites eventually settled much of Europe. Before one can understand the importance of the promise of preservation (often translated "salvation") for Israel, uttered in many places in the Old Testament, one must understand the history and fate of the rest of these nations of Adam which are listed in Genesis chapter 10.

<u>The Japhethites: Genesis 10:2-5</u>

Gomer (Genesis 10:2). Difficult to document, the historian Josephus made the mistake of associating Gomer with the Kelts, an error probably derived from an early Greek name for them, Κιμμέριοι, and many of his copyists have followed this mistake, which is based solely upon this phonetic similarity. That the Kelts actually sprung from a portion of the children of Israel deported by the Assyrians (see Missing Links Discovered in Assyrian Tablets by E. Raymond Capt) is evident from many factors, including their late (7th century B.C.) appearance in history, their location today, and their role in history in fulfillment of many of the prophecies concerning Israel: a topic beyond the scope of this discussion. Simply note that the "Galatians" of Paul's epistle are Kelts, and Paul certainly was writing to Israelites [which the contents of that epistle proves]. By contrast, in Ezekiel chapter 38, Gomer is allied with those who are in opposition to the children of Israel, which makes it easy to accept A. Koestler's statements concerning Togarmah, outlined below. Some commentators feel that Hosea's taking of a wife named Gomer (Hos. 1:3) is an indication that Gomer was one of the tribes that the Israelites were dispersed among after their deportation by the Assyrians. This hypothesis is quite credible, though I have not been able to positively identify any tribe of the secular records with Gomer. [Gomer is not found in Assyrian inscriptions. It can be established that Khumri, the Assyrian name for the children of Israel whom they deported into northern Mesopotamia, is the source for the Greek name Κιμμέριοι, or Kimmerians.]

The sons of Gomer (Genesis 10:3). Arthur Koestler, a jew who writes from a jewish perspective, claims that Togarmah is the common ancestor of the Uigur, Dursu, Avars, Huns, Basilii, Tarniakh, Khazars (see Cush below), Zagora, Bulgars and Sabir, on p. 72 of his book The Thirteenth Tribe. In Biblical prophecy, it is seen that along with Gomer, Togarmah is allied against the children of Israel in the last days, at Ezekiel 38:6, where he is placed in the far north, and surely among the Asiatic hordes of the former Soviet Union. Riphath, or Diphath, is unmentioned elsewhere in the Bible, except for a copy of Genesis chapter 10 found at I Chronicles chapter 1. Ashkenaz, however, is more easily identified. Mentioned at Jeremiah 51:27 along with Ararat and Minni (both part of modern Armenia), Ashkenaz is there shown to be not far from the ancient land of the Khazars, once a great empire, and of which modern Kazakhstan is a remnant. In the first millennium [AD] many of the Edomites and other Canaanites who had adopted Judaism migrated to Khazaria, and the Khazars, beginning with their king, had converted to Judaism. The jews being absorbed into the general population, these people adopted the name Ashkenaz, or "Ashkenazi jews", for Ashkenaz was recognized [by these jews] as an ancestor of the original Caucasian population of the area.

[Now if we separate the claims of the medieval jews whom Koestler quoted from the Biblical account and the archaeological records, there is much less that can be used to identify these people with certainty. It is not clear from any original records that Koestler, Heinrich Graetz, who wrote these things over a hundred years before him, or any of the other older jews that they quote are fully correct. The Aryan people of the Steppe whom the Edomite jews mingled with in Khazaria certainly had a Mesopotamian origin, but originally could have been from one or more of the Japhethite or Shemite tribes.]

Magog, Tubal and Meshech (Genesis 10:2). Over 1500 years before the Germanic Rus conquered the land which bears their name today, Ezekiel wrote of Rhos (LXX) or Rosh (MT) being the leader ("prince") of Gog, Meshech and Tubal (Ezekiel chapter 38). This is by no means a coincidence, but rather a clear manifestation of the Divine inspiration of the prophet.

In light of the relationship which the Rus were to have with Magog, Meshech and Tubal, which Ezekiel chapter 38 illustrates, Herodotus mentions two tribes among those under Persian dominion, the Moschi and the Tibareni (3.94, 7.78), in a convenient geographic location that without stretching the imagination we may associate these ancient Japhethites with the dwellers around the Russian cities of Moscow and Tobolsk. Strabo discussed the Moschi and the Tibareni in his eleventh book, and relates that land formerly held by the Moschi, whom he placed just south of Colchis in the Caucasus mountains, was encroached upon by the Colchians, Armenians and Iberians (11.2.18). Of course the Iberians are Hebrews, a part of the Scythians who stayed put, rather than moving northward through the Caucasus [or westward through Anatolia] with their fellows, and Armenia can be shown to be a Hebrew word meaning "mountain parts".

Whoever Magog may have been in prehistoric times, we can be certain that his descendants are found among those gigantic ("Gog") mixed masses of Caucasian – Mongol – Chinese – whatever blood who are found inhabiting much of Asiatic Russia today [which the ancient Khazars also were a part of]. Mongolia and Tibet, homes of anciently mixed races with a clear Adamic cultural influence may be guessed. Professor L. A. Waddell, who wrote in the first quarter of the 20th century, produced several books which illustrated the Aryan origin of cultures in India and in Tibet.

[The contemporary Russian archaeologist S.A. Grigoryev in papers such as The Sintashta Culture and Some Questions of Indo-Europeans Origins and other works has demonstrated that the archaeological remains of the steppe did not come from the people generally known as the Scythians, but from forerunners to the Scythians. He states "Scythian migration through Iran, Near East and the Caucasus took place at the beginning of the Iron Age.". He also shows that the earlier Sintashta people also originally came from the regions of Syria and Anatolia. Therefore the archaeological record shows that people had been migrating from out of the Biblical world and into the steppe, and this is fairly consistent with the Biblical narrative and what we may be able to glean from early historical records.]

Madai (Genesis 10:2) is identifiable with the Medes, which is evident simply by checking both terms in Strong's Concordance. The Greeks wrote "Mede" as Μῆδος, the 'η' in English being [rendered by] either an 'a', or an 'ê' or 'e'. Herodotus wrote that "These Medes were anciently called by all people Arians" (7.62), although it is more likely that the term "Aryan" was rather used by Israelites who once sojourned in Media (with which Dr. George Moore agrees in his The Lost Tribes and the Saxons of the East and

the Saxons of the West…), since the term Ar-ya appears to mean "Mountain of Yahweh" in Hebrew (something which the Israelites were often called, i.e. Daniel 2:45), and that the Greeks had Israelite tribes in Media confused with actual Medes. [There is an assumption that the word Aryan comes from a Sanskrit word for noble, however I would assert that the Sanskrit followed much later.] Regardless, the Medes fulfilling a destiny in history which the prophets had already assigned to Madai (i.e. Isaiah chapter 21; Jeremiah 25:25 and 51:11 and 28; Daniel chapter 8), there should be no doubt of this identification.

There are good indications that the Medes are found in the Slavs of today. The Slavs may be traced to a people that the Romans and Greeks called Sauromatae (Sarmatians). Diodorus Siculus, discussing certain Sakae (Scythian) Kings, states that "It was by these kings that many of the conquered [by the Scythians] peoples were removed to other homes, and two of these became very great colonies: the one was composed of Assyrians and was removed to the land between Paphlagonia and Pontus [modern day Turkey along the southern shore of the Black Sea], and the other was drawn from Media and planted along the Tanaïs [a river north of the Caucasus mountains which empties into the Black Sea from the northeast], its people receiving the name Sauromatae. Many years later this people became powerful and ravaged a large part of Scythia..." (Diodorus Siculus 2.43.5-7). And with this, there being so many Slavs among the Germanic peoples today, we have the realization of the fulfillment of Genesis 9:27, which will be discussed below.

Javan (Genesis 10:2) is also identified by Strong in his Concordance with the Ionian Greeks, as the Septuagint translators also seemed to do, rendering the Hebrew word (3120) as Ἰωύαν (Iōuan). This is not out of fancy, for on the Behistun Rock (and other Eastern inscriptions) these Greeks are called "Yavana", and Sir Henry Rawlinson wrote "Ionians" there in his famous translation of that inscription. Other Persian inscriptions assure this same connection (see G. Moore's The Lost Tribes… and E. R. Capt's Missing Links…). These Ionians once inhabited the coasts of Anatolia [modern Turkey] and many of its islands, that land called Ionia generally, and also were the founders and principal inhabitants of Athens.

The sons of Javan (Genesis 10:4). Of the sons of Javan, all are identified with the sea trade with Tyre in Ezekiel chapter 27: Elishah at 27:7, Tarshish at 27:12, Kittim (or Chittim) at 27:6 in the Septuagint. Dodanim here in Genesis is a mistake by the Hebrew copyists for Rodanim (as Strong's attests), and at Ezekiel 27:15 (where the A.V. has "Dedan"), we read "Rhodians" (Ῥόδιοι) in the LXX. Elishah and Kittim are both identified with Cyprus, with several varying spellings of these names found in ancient inscriptions. Kittim is the word for Cyprus throughout the Hebrew prophets. Rodanim are the Greeks of Rhodes, as identified in the LXX. Tarshish is a region of southern Spain known as Tartessus. The Ionians (or Javan) are connected with Tyrian sea trade also at Ezekiel 27:13 and 19, mentioned with Dan: for a portion of that tribe also settled Greece at an early time, and were known as Danaans. [We see in the King James Version of Ezekiel 27:19 "Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market." This is a clear reference to Danaan Greeks and Ionian Greeks. Newer Bible translations write Vedan - a word which exists nowhere else - for the Hebrew construction which actually means "and Dan". They do this in order to further obfuscate history and protect their errant identification of ancient Israelites with jews.]

The "ships of Tarshish" are mentioned in Kings, Chronicles, Psalms, and

several of the prophets. Although a separate and quite lengthy topic, it can be convincingly demonstrated that the Phoenicians of Tyre and elsewhere were the Israelites – called Phoenicians by the Greeks – right from the pages of the Bible, with much evidence also added by secular historians. Carthage was a Phoenician colony of Tyre, and the Carthaginians eventually controlled the land we call Spain today, then called Iberia, "Hebrew" or "Eber" land, just as the land south of the Caucasus mountains, where the deported Israelites first settled and became known as Scythians, was also called Iberia, even in Roman times.

Diodorus Siculus (25.10.1 ff.) discusses wars between the Carthaginian Hamilcar Barca and the "Iberians and Tartessians" in the third century B.C. Herodotus (4.152) is writing about a period much earlier than his own, even pre-dating the Trojan War, and speaking of Tartessus in southern Spain says, "This trading town was in those days a virgin port, unfrequented by the merchants". The Trojan War was 200 years before King Solomon's ships, so Herodotus surely seems to have been accurate, and his calling Tartessus a "trading town" illuminates the Scriptural record. In their Greek-English lexicon, Liddell & Scott readily identify Τάρτησσος as "the Tarshish of Scripture".

Tiras (Genesis 10:2) is in Strong's Hebrew spelling "Thiyrac". Mentioned nowhere else in the Bible (except in the copy of Genesis chapter 10 found at I Chronicles chapter 1), many writers have made perfect etymological and ethnographical sense in connecting these people to the Thracians north of Greece. In later history the land of Thrace is instead occupied by Greeks, as Makedonians and Thessalians, and Strabo is confused as to whether one tribe in the area, the Treres, are Kimmerian (Kelts) or Thracian (13.1.8, 14.1.40). The Thracians were not considered Greeks but rather barbarians (Strabo 7.7.1), and had colonies in Asia (Strabo 12.3-4), and also with the Eneti settled the area around Venice (Strabo 12.3.25). The Phrygians of Anatolia are said to be Thracians (Strabo 7.3.2, 7.25, and 10.3.16). [It may be that the Phrygians, or Thracians, were the first mound or tumuli builders of early Europe.]

Modern anthropologists, archaeologists and historians often discuss the "sea peoples", whom they usually claim were Caucasians who came from the Aegean area and invaded the Mediterranean. The true origin of the "sea peoples" are as the Japhethites of Genesis chapter 10, who were spread along the waterways from the Caspian and Black Seas to as far west as Spain, and at a very early time. Contrast Genesis 10:5 with 10:20 and 10:31, where the Japhethites were specifically assigned the "isles" or "coast-lands", but not the Hamites or Shemites, though the Hamitic Philistines also plied the waves, and only after a considerable time were these peoples rivaled at sea by the Israelite Phoenicians.

There is a certain prophecy, at Genesis 9:27, which reads, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant". Without discussing the part concerning Canaan, this will be discussed briefly here. It is evident that Yahweh surely did enlarge Japheth, for these tribes were spread out over a great area along the southern coasts and eastern borderlands of Europe. Although a separate and lengthy topic, once it is realized that not only the Phoenicians of Tyre, Sidon, Byblos (et al.), northern Africa, the Greek and Italian islands, Spain and Britain, but also the Keltic and Germanic peoples, and the Trojans and Illyrians and Parthians, among others, were all descendants of the Shemitic Israelites, and most of whom had moved into Europe, along with other Shemites such as the Lydians (see Lud below), only then may the oracle at Genesis

9:27 (and most other prophecies in the Bible) be manifest and appreciated.

Aside from the peoples of Meshech and Tubal having been conquered by, and living among the Germanic Rus (and we see here that the Slavic tongue prevailed in Russia), and the colony of Medes moved by the Israelite Scythians to the Tanaïs, which later became known as Sarmatians, and later than that also known as Slavs, these things already discussed above, the other Japhethite tribes moved all along the Mediterranean coasts and into Europe, but were not known as Slavs.

The Getae and the Daci are described by Strabo as being akin to the Thracians (Tiras) and having the same tongue (7.3.10, 13), these inhabiting a great part of both sides of the lower Danube. Although Strabo considered everything north of the Danube as Germany (2.5.30, 7.1.1 et al.) this particular area is historically Slavic. The Greek Ionians also made many settlements. The Ionians of Phocaea in Asia Minor were called by Herodotus "the first of the Greeks who performed long voyages" (1.163), and these alone founded Massalia (Marseilles) on the coast of France, Maenaca in Iberia, Elea in Italy (Strabo 4.1.4, 3.4.2, and 6.1.1) and many other colonies. The Etrurians, or Etruscans, of Italy descended from the Shemitic tribe of Lud found first in Anatolia – the ancient Lydians, which shall be discussed below. Italy was also settled by the Trojans, and especially Rome (Strabo 6.1.12 and 14), the Ionians of Asia Minor (Strabo 6.1.14, 6.2.2), the Athenians who were also Ionians, and the Achaeans who were Danaans (Strabo 6.1.10, 11, 13, and 15).

With so many Slavs, along with the races of Southern France and Italy, among us today, Japheth certainly is dwelling in the tents of Shem unto this day. Yet we must understand this: that the earliest Adamic tribes had most likely entered Europe by 3000 BC, yet the earliest substantial writing we have from our European forebears is not until circa 600 BC.

<u>The Hamites: Genesis 10:6-20</u>

Cush (Genesis 10:6). Before beginning a discussion of Cush (or Kush), it is quite important to acquire an understanding of the word "Ethiopian", as the Greeks called the Cushites, as the word Kush is often translated in our Bibles, and as we call the people found inhabiting the land of Kush in Africa today. Our "Ethiopian" comes from the Greek word Aἰθίοψ which properly means "shining face", "glowing face" or "sunburnt face", and was certainly not used by the earliest Greek writers to describe the naturally dark races. There are several words used to describe "black", "swart", "dark" etc. in Greek which are often applied to people, among them being μέλας, κελαινός, πελός and φαιός. Other words meaning "dark" but apparently not applied to people are σκότος, κνέφας, γνόφος, δνόφος, ζόφος and ζόφερος.

A word akin to Aἰθίοψ is αἰθός, which the large 9th edition of Liddell & Scott defines as "burnt...II. shining...red-brown...". The 1996 Revised Supplement to this edition inserts after burnt "perhaps black- or dark-complexioned", and emends shining to bronze-coloured. The black I must reject. Red-brown describes a sun-tanned Caucasian, and not a dark-skinned negro who only gets blacker in the sun. It seems that the definition of these words have indeed, over time, been politically corrected.

Other words related to Aἰθίοψ are: αἴθων "fiery, burning…of metal, flashing, glittering..."; αἴθω "to light up, kindle..."; αἴθρη "clear sky, fair weather"; αἰθοψ, the closest, "fiery-looking, of metal, flashing; of wine, sparkling" but according to Liddell & Scott (the source for these definitions), someone in the Greek Anthologies, a late and wide collection of Greek inscriptions and miscellaneous writings mostly from well into the first

millennium A.D., either translated or used αἴθοψ as "swart, dark" however this is clearly contrary to the true spirit of the word's meaning. Applied to Kush, a White man, or his White descendants, it could only mean "sun-burnt" as in bright red or brassy-colored, which is something which happens only to Caucasians in the outdoors, and is exactly what one may expect Kushites in Ethiopia to look like!

Moses fled Egypt, as recorded in Exodus chapter 2, and met with a tribe of the Midianites, descendants of Abraham and Keturah (Genesis 25:1-2) from whom he took a wife. These Midianites lived in the land of Kush, as can be discerned from Numbers chapter 12. Abraham had originally sent his sons by Keturah "eastward, unto the east country" (Genesis 25:6) and surely this "east country" is that land which is called Kush (Ethiopia in the A.V.) at Genesis 2:13. [Wherever we see Ethiopia in the Bible, the Hebrew word is Kush.] Nimrod, the Kushite, founded the first Adamic empire (Genesis 10:8-12) which evidently spread far and wide, beyond Mesopotamia to where we have the Hindu-Kush mountains of today. The river of Genesis 2:13 "that compasseth the whole land of Cush" in Moses' time may even be the Indus, if not some other lost river, for it is evident that the events which caused the Deluge of Noah may have changed the geography of the area. Moses certainly did not go to Ethiopia in Africa for his wife, and there are no Midianites ever spoken of as being there.

In Hesiod's Theogony, probably written in the 7th century B.C. [I had dated it to the 8th century BC in the original version of this paper], Memnon, legendary King of the Ethiopians, was the son of Eos, or "Light". In the Aethiopis by Arctinus of Miletus, written as a sequel to Homer's Iliad, Memnon the Ethiopian aided the Trojans in their war against the Greeks, only to be slain by Achilles. Herodotus mentions the "Ethiopians of Asia" (3.94), and although he also describes black and wooly-haired so-called "Ethiopians" (3.101, 7.70), I will refer to Diodorus Siculus for a more complete picture below. Herodotus calls Susa, the famed capital city (along with Persepolis and also the Median city Ecbatana) of the Persian Empire the "city of Memnon" (5.53-54), since the Greeks believed that Memnon had founded that city (Strabo 15.3.2). There being abundant proof that the Persians of the Greek histories were White, it cannot be imagined that they thought Memnon to be black. Herodotus was writing at an already late time in Ethiopian history, when the ancient nation below Egypt, and Egypt itself, had already been overrun with Nubians.

Diodorus Siculus, relating the tradition concerning Memnon, has Ethiopia in Asia sending aid to the Trojans, including Assyrians and "men of Susiana" (2.22.1-5, 4.75.4), although Diodorus also records the claims of the Ethiopians of Africa, that that place was the home of Memnon. Among others, Apollodorus records the myth that Perseus, legendary founder of the Persians, married Andromeda, daughter of the Ethiopian King Cepheus and his wife Cassiepea, after rescuing her from a sea monster, an event said to have taken place at Joppa in Palaestine, which Josephus the Judaean historian also discusses (Apollodorus 2.4.3, Josephus, Wars, 3.9.3 (3:420)). So the Greeks have many witnesses of an "Ethiopia" in Asia, in lands and cities known to be inhabited by Whites, and with people taking part in some of the first events recorded by the White poets of Europe, and the Hebrews have a Kush in a land which may surely be supposed to be the same as the Greek, yet the Hebrew record is not much earlier than the events the later Greeks were recording (i.e. Exodus and death of Moses, c. 1450 B.C.; Trojan War, c. 1185 B.C.), and as a third witness, we have a Kush (the Hindu-Kush mountains) on our modern maps not much further east than where the Greek and Hebrew

records tell us that the ancient district was situated.

In his book The Lost Tribes…, Dr. Moore presents the viable theory that names similar to Kush and found in southern Russia are derivative peoples of this Biblical patriarch: Kosa, Khoza, Khazars and Cossacks.

Now to turn to the Kush, or Ethiopia, of Africa. In the first eleven chapters of his third book, Diodorus Siculus draws from much earlier historians (as he always did for whomever he wrote about) to describe the various peoples of African Ethiopia, and it is evident that those tribes contrast with one another quite starkly. The first Ethiopians he discusses are endowed with what we may consider a well-developed form of "western civilization", for he states "they say that they were the first to be taught to honor the gods and to hold sacrifices and processions and festivals", they quote Homer in reference to themselves (Iliad 1:423-424), they recount the unsuccessful invasions into their country by Cambyses and Semiramis, and they claim that the Egyptians were originally Ethiopian colonists, led by Osiris. The two types of their writing (like Egypt), popular or demotic and sacred or hieroglyphic, are described, and it is said that the sacred is common among these Ethiopians. Their priests were much like the Egyptian. They believed that their kings gained sovereignty by Divine Providence, their laws and punishments were from custom, and they practiced the same flight of refuge which the Greeks did, which was similar to the Hebrew Levitical cities of refuge. An Ethiopian king under Ptolemy was educated in Greece and studied Philosophy, and aside from a few odd customs, there is no reason to believe that these Ethiopians, <u>whose physical characteristics were not mentioned</u>, were anything but civilized, and not much different than the rest of "western" society.

In stark contrast to those cultured Ethiopians which Diodorus first discussed, beginning at 3.8.1 he says: "But there are also a great many other tribes of the Ethiopians [and here it is apparent that, like "Phoenicia" and other labels, "Ethiopia" has become merely a geographical designation, rather than an ethnographical one], some of them dwelling in the land lying on both banks of the Nile and on the islands in the river, others inhabiting the neighboring country of Arabia [between the Nile and the Red Sea], and others residing in the interior of Libya [the rest of Africa - Sudan here]. The majority of them, and especially those who dwell along the river, "<u>are black in color and have flat noses and wooly hair</u>." Here it is evident that Diodorus is describing the Nubians and other wandering black tribes of the region. He continues: "As for their spirit they are entirely savage and display the nature of a wild beast...and are as far removed as possible from human kindness to one another...and cultivating none of the practices of civilized life...they present a striking contrast when considered in the light of our own customs."

So surely it is apparent here, that if we do not have a White culture in Ethiopia in an era not long before Diodorus' own, we certainly have at least the remnants of one. Ezekiel chapter 30 lists Ethiopia among "all the mingled people", and all of this fits very well with the picture of a once Caucasian but now adulterated Kush in that region.

Of the sons of Cush (Genesis 10:7), Seba, Havilah, Sabtah, Raamah, Sabtechah, and the sons of Raamah, Sheba and Dedan, not much will be said here. Some of these names appear again among the sons of Joktan listed at Genesis 10:26-30, in both the MT and the LXX, and this has caused confusion and speculation in attempts to identify these tribes, and even later in the Bible confusion seems to exist (compare I Chr. 1:9 and 32). Strabo wrote of Berenicê, "a Sabaean city", together with Sabae "a good sized city", which were on the African side of the Red Sea (16.4.10). It can only be

imagined, that these peoples eventually mixing with aliens, have given us the many negroid and arab tribes of the region that we see in later history.

Never has more confusion existed concerning race than that concerning the ancient Egyptians. This is due mostly to jewish encouragement of negro so-called scholars which began in the first half of the 20th century, with the promotion of negroes such as Marcus Garvey in the jewish press. In the 1970's the belief that the cultures of northern Africa belonged to negroes began to be promoted in academic circles. Yet over 200 years of European archaeology and anthropology insisted that ancient Egypt was White, and the only question was: How White? Surely Mitsrayim, or Mizraim (Genesis 10:6) is the Old Testament Hebrew for Egypt everywhere. Egypt, or Aegyptus, is the term used throughout Greek literature, and the land known as Egypt at that time was only the area around the Nile delta, and the Nile valley along both banks of the river as far south as Elephantine. The early Greeks seem to have written little about Egypt outside of Thebes and Heliopolis, until the time of Herodotus. There is much to be said about early Egypt that is beyond the scope of this discussion, but warrants at least a mention. First, early Egypt actually consisted of several disparate cultures, some of them alien in nature, which were adverse to one another and were eventually amalgamated by force, and that was certainly not a good idea. The earliest higher culture of Egypt was linked by archaeologists and anthropologists to the Levant, but it may not be said that it was Adamic. The pharaonic civilization in Egypt appeared later and rather suddenly, not long after 3000 B.C., which is consistent with Septuagint chronology. This is where the Egypt of Mizraim begins. The archaeology of those early dynasties clearly reveals a people of high civilization and Aryan characteristics. Statues of the pharaohs often reveal men who would not be out of place in Dublin or Hamburg.

However once Upper and Lower Egypt were unified, and all of the disparate tribes brought under one government, Egyptian hymns include ideas of universalism, ecumenism, and even express the idea of separatism of races by color (see Ancient Near Eastern Texts Relating to the Old Testament, pp. 365-367). There is nothing new under the sun.

There seems to have actually been two groups in early Egypt, centuries apart, remembered as "Hyksos". The first group little is known about, perhaps a noble Adamic race, probably Shemites and maybe even Hebrews, who most likely built the Great Pyramid. The second were Kenites who invaded and occupied the Delta shortly before Joseph was sold into Egypt. During the time of Joseph, the Pharaohs at Thebes were of the House of Shem, as was the priesthood of On (Heliopolis or Beth-Shemesh). It was these Egyptians at Thebes whom Joseph was sold to as a slave. "Beth-Shemesh" is a double-entendre: it can mean either "House of the Sun" or "House of the people of Shem" in palaeo-Hebrew. Later, Joseph, as vice-regent of Egypt and with the help of the seven-years famine, drove the Kenites out of the delta for good.

What follows are two views of race in ancient Egypt, from Ancient Near Eastern Texts Relating to the Old Testament, James B. Pritchard, editor, Princeton University Press, 1969:

From ANET, p. 441, from The Admonitions of Ipu-Wer, the original dated to approximately 2300-2050 BC:

"A man regards his son as his enemy. …A man of character goes in mourning because of what has happened in the land....Foreigners have become people everywhere...."

A footnote says: "The term "men, humans, people," was used by Egyptians to designate themselves, in contrast to their foreign neighbors, who were not conceded to be real people."

From ANET, p. 366, from A Hymn to Amon-Re, the original dated to the Egyptian empire of approximately 1775-1575 BC:

"Atum, who made the people, Distinguished their nature, made their life, And separated colors, one from another..."

An introductory note on p. 365 says: "Egypt's world position under her Empire produced strong tendencies toward centralization and unification of Egyptian religion, with universalism and with syncretism of the gods..."

In less than 500 years, ancient Egyptians went from not even recognizing aliens as people, to being one big universalist ecumenical happy family. Rome, and now America and Europe, have followed the same path to hell.

Of the Sons of Mizraim (Genesis 10:13): Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, Philistim, and Caphtorim, these are tribal and not individuals' names. The Anamim are likely the "Anami" mentioned in an 8th century B.C. cuneiform inscription. Naphtuhim is apparently an Egyptian word which means "people of the delta", and Pathrusim means "people of the southern land".

The Philistim, or Philistines, had dwelt in the land of Caphtor before their own migration to Palestine, and Caphtor was very probably in Egypt. See Amos 9:7; Deuteronomy 2:23; and Jeremiah 47:4. Certainly the Philistines were Adamic (Zechariah 9:6) and some had surely migrated west with the children of Israel (Isaiah 11:14). Goliath was not actually a Philistine, but rather he was a mercenary in their army, one of the sons of Repha the Canaanite giant, for which see I Chronicles 20:4-6 where the phrase "the giant" is in Hebrew ha-raphah, the source of the Rephaim (i.e. Genesis 14:5 and 15:20; II Samuel 5:18 and 22 and 23:13 et al.). There also should be noted an obscure entry in Herodotus, at 2.128: "Hence they [the Egyptians] commonly call the pyramids after Philition, a shepherd who at that time fed his flocks about the place." Some suppose that this may be a memory of the ancient Philistines in Egypt, and the first "shepherd kings", connected to the building of the Great Pyramid.

The Ludim are confused by the translators for the Lydians, the Shemitic Lud of Anatolia, and "Lydian(s)" at Jeremiah 46:9 and Ezekiel 30:5 should be "Ludim" instead, since these are descendants of Ham, and not Shem. The Ludim of Ham are also mentioned at Ezekiel 27:10 in connection with the trade of ancient Tyre.

Phut (Genesis 10:6) was associated with Libya, though it is difficult to discern exactly why (see Nahum 3:9), and in the A.V. and the Septuagint it was translated as such at Ezekiel 30:5 and 38:5, and Jeremiah 46:9 (26:9 in the LXX). The Lubim (and so the name "Libya") and Sukkiim (II Chronicles 12:3) may have been pre-Adamic (aboriginal) people, since they are not mentioned in Genesis 10, or they may have been Adamites who simply came to be called by a different name, especially since Sukkiim may simply mean "tent-dweller". Phut is listed among "all the mingled people" at Ezekiel 30:5.

Diodorus Siculus (20.55) writes of Libyans (not necessarily Lubim, since the word became a geographical term to the Greeks) dwelling on Africa's northern coast, in cities, and friendly to Carthage, but then also of the nomadic "Libyans" of the interior, hostile to Carthage. He does not, however, describe Libyan or Carthaginian physically. For perspective, Virgil, a Latin poet contemporary with Diodorus, called Dido the legendary queen of Carthage, who is mentioned by Josephus and who was a historical figure, both blonde and beautiful in his famous poem, The Aeneid. Now of course Virgil never met Dido, who lived 800 years before the poet's time, but this does indicate Virgil's idea of what

the ideal Phoenician woman may look like.

Hesiod, probably a contemporary of Isaiah, writing in his Catalogues of Women (fragment 40A) mentions both the "boundless black-skins and the Libyans" but says that from Epaphus, a son of Chronos, "sprang the dark Libyans and high-souled Ethiopians", but also the "under-ground folk and feeble pygmies". It is also apparent that by this time Libya also was little more than a geographical label and signified all of Africa except Egypt and Ethiopia. Surely the more reliable early source may be the poet Aeschylus, a contemporary of Nehemiah, who in his Suppliant Maidens at lines 277-290, lists a group of races and compares the likeness of their women to those of the Greek Danaans. Among those mentioned are Libyans, Egyptians and Amazons, very likely indicating a large degree of homogeneity among these peoples. Aeschylus was relating a parody of events which transpired a thousand years before his own time, the migration of Dan from Egypt to Greece.

In this age we have long had a mixed race, the Berbers, as evidence of a former White civilization in this region, although the settlements of the Phoenicians, Greeks, Romans, the later Germanic invasion of Carthage, and then the rise of Mohammedanism and the subsequent arab conquest of northern Africa, all did much to further confound an already mingled African world.

Canaan (Genesis10:6), Ham's youngest son, was cursed by Noah (Genesis 9:25-27). The reason why Canaan, and not Ham himself or his other sons, was cursed should be apparent by reading Leviticus 20:11; for Canaan was the result of Ham's illicit behavior, warranting his special mention at Genesis 9:18. And so Canaan's descendants are later found mixed in with the race of Cain (Genesis 4:16-26 and 15:19-21; Deuteronomy 7:1-2) who was also cursed (Genesis 4:10-15) and several races with no Biblical genealogy, indicating that they are of non-Adamic origin. Some of the "-ites" here in Genesis 10:16-18 also may well be of non-Adamic stock, races that the Canaanites mixed with rather than races which sprung from Canaan.

The "Hivites" seem to be rather the "Horites", the word "Hivite" being a scribal error in all of its occurrences, evident by comparing Genesis 36:2, 20, and 30, and also the Septuagint at Genesis 34:2 and Josh. 9:7. The Horites, Hurrians to modern anthropologists and archaeologists, are often considered to be an oriental race which invaded Mesopotamia at a very early time. Some Horites dwelt at Mount Hor, to which the Edomites, the descendants of Esau who was also cursed (Malachi 1:2-3), had joined themselves. Mount Hor was later called Mount Seir, and is today known as Petra, in southern Jordan. See Genesis chapter 36.

Heth was a progenitor of the people later known as the Hittites, which was possibly a pre-Adamic tribe whom Heth had settled with, and therefore named for him by the rest of the Adamic race. The name Sidon is found in the city in Canaan of the same name, and its environs. Seven hundred years before the Greeks first wrote of "Phoenicians", the Canaanites of Tyre and Sidon and the rest of the coast were driven out by the children of Israel, who then inhabited those cities. The "Phoenicians" were indeed Israel.

These descendants of Canaan may be traced through both the Bible and through history to the people that are called "jews" today, although many are also among the "arabs", and the olive-skinned peoples of the Mediterranean and the Near East. See: Matthew 23:35; Luke 11:51; John 8:33-47; Rom. 9:1-13; Revelation 2:9; and 3:9; Josephus' Antiquities 13.9.1 (13:254-258); 13.15.8 (13:395-397); 15.7.9-10 (15:253-266); and Wars 2.8.2 (2:119-121); 2.20.4 (2:566-568); and 4.4.4

(4:270-273) for a beginning of the study required to understand this circumstance.

In closing this discussion of the descendants of Ham, it may be said that with Nimrod we certainly have mention of both the first Adamic tyrant, a man who would rule over his kin outside of the laws of Yahweh, and also the first multicultural "empire", since the cities mentioned at Genesis 10:10 had long existed and may have been already populated with peoples of other races. There is much evidence that the beginnings of "western" civilization appeared rather suddenly here in Mesopotamia, by which the Genesis chapter 11 account has much creditability, once it is realized that this represents the beginnings of the White race, and certainly not all races.

The Shemites (Genesis 10:21-31)

That the Persians sprung from Elam (Genesis 10:22) should be evident by the prophets alone, for everywhere that we find Elam in the Bible, we find the Persians fulfilling their role in history, for example in Isaiah chapters 13 and 21, and we also find consistent mention of Elam along with Madai, or the Medes, at Jeremiah 25:25; Daniel 5:28 and 6:8-15, and even at Acts 2:9. In his 16th book Strabo discusses the geography of the Parthian Empire, of which Persia was at that time a part. Susiana was the district along the Tigris, adjacent to the Persian Gulf and opposite Babylon. Persis bordered Susiana to the east, and also held most of the eastern shore of the Gulf. Elymais (Ἐλυμαΐς) is north of Susiana, and Media north of Elymais. It is not hard to see the name Elam in Elymais, which the Assyrians in their records called Elamtu. Along with Madai (Genesis 10:4), Elam formed the Medo-Persian empire of historic times, the two arms of the image of the beast of Daniel chapter 2.

Asshur (Genesis 10:22), from whom sprung the nation of the Assyrians, often called Asshur by the prophets, had a long and tumultuous history before their own rise to empire and first invasions of Israel c. 745 B.C. For many centuries they were overshadowed by (or under the yoke of) the Hittites, the Horite (Hurrian) Mitanni Kingdom, or the Sumerians or Babylonians. It is evident from many of their own inscriptions that the Assyrians absorbed much Hittite blood: for the "jewish" hooked nose is common in their portraits, yet there must have been many true Assyrians living at the time of the prophet Jonah, who urged them to repent, both "man (Strong's #120, adam) and beast" (Jon. 3:8).

That Lud (Genesis 10:22) is Lydia in western Anatolia (modern Turkey) is supported by Isaiah 66:19, which is the only other mention of the Shemitic Lud in the Bible. All other mentions of Lud, or by error of the translators "Lydian(s)", in the Old Testament are actually the Ludim, sons of Mizraim in Egypt. Most of the translators and commentators confuse these two different tribes named Lud. Isaiah 66:19 was surely fulfilled concerning Lud when the Kimmerians (Kelts), descendants of the Israelites whom the Assyrians deported, invaded Anatolia, destroying much of Phrygia and invading Lydia and Ionia before crossing over into Thrace in Europe at the end of the 7th century B.C. (see, for instance, Archaeology, A.I.A., January-February 2002, p. 44). Three centuries later, at the beginning of the 3rd century B.C., Keltic tribes returned to Anatolia, invaded Greece, and settled in the province later known as Galatia, visited by Paul of Tarsus. These are the Galatians to whom he wrote the epistle of that name. Sharon Turner, in his History of the Anglo-Saxons, p. 40, discusses this Keltic activity in Lydia and the rest of Asia Minor at this early time.

The Etruscans, also called Tyrrhenians and Etrurians, who for several centuries held Itrurea in Italy and parts of the coasts and islands in the western Mediterranean, are discussed at length by Diodorus Siculus (primarily at 5.40

ff.) although he states nothing concerning their origins. However Herodotus (1.94), Strabo (5.2.2) and Tacitus (Annals of Rome, 4.52 ff.) all state that the Etruscans were originally Lydians. Archaeologists doubt the Etruscan-Lydian connection simply because no Etruscan inscriptions have been found in Anatolia. Such inscriptions have, however, been found on islands off the coast of Anatolia.

Everywhere in the Old Testament that the words Syria or Syrian appear, Aram (Genesis 10:22) is the Hebrew word from which they are derived. It is apparent that the Greek words Συρία (Syria) and Τύρος (Tyre) have, at various times, both been derived from the same Hebrew word, Tsor (Strong's #s 6864 and 6865), the ancient name for Tyre. There does seem to be confusion concerning the name "Syria" in ancient times, or possibly the Greeks purposely used the term to describe a wider area than just the land of Aram. Herodotus counts Palestine as part of Syria (7.89 i), and calls the Judahites who fought against Necho at Megiddo "Syrians" (2.159, II Chronicles 35:20). He also calls "Syrians" certain Cappadocians "who dwell about the rivers Thermôdon and Parthenius" (2.104). Strabo explains that the Cappadocians "have to the present time been called 'White Syrians', as though some Syrians were black" (16.1.2), and so we may deduce that all the Syrians known to Strabo were White so far as he was concerned. Many writers, including Strabo, mistook the Assyrians for Syrians (16.1.3), certainly due to the similarity of the names in Greek. Originally Aram was centered in Damascus. The Greeks spoke of a Syrian named Cinyras (Iliad, 11.20) who conquered Cyprus and had Paphos for a capital, yet most commentators (i.e. Rawlinson's notes in his Herodotus at 2.182 and 7.195) have Paphos as an early Phoenician colony. Josephus, in his Antiquities at 9.14.2 (9:283-287) has Cyprus (the "Citteans") as subjects of Tyre just prior to the Assyrian invasions of Israel. Ezekiel 27:6 has the Israelite tribe of Asher in Cyprus, and Tyre was in Asher's territory. The language of Aram, Aramaic, became the dominant language of trade in the Near East until it was supplanted by Greek after the time of Alexander. For the Persian empire, Aramaic, and not Farsi, was the lingua franca. Jacob took wives of "Laban the Syrian", although Laban was a Hebrew by race, a descendant of one of Abraham's brothers.

Arphaxad (Genesis 10:22), the ancestor of the Hebrews, has no land surviving into the historic period which I have been able to identify, not wanting to rule out surviving inscriptions which I have not yet seen. Abraham, though sojourning in Chaldaea when he appears in the Genesis record, obviously had Haran in far northern Syria for a homeland, a town which shared its name with both a brother and a grandfather of Abraham. This land was also once called Paddan-Aram, but may have been the original land of Arphaxad. Not long after Abraham left Haran, the area was overrun by the Amorites, and then by Hurrians and Hittites, and was a later part of the Hurrian Mitanni Kingdom.

The name Eber (Genesis 10:24) comes from a word meaning "across" or "the opposite side" (Strong's #s 5676 and 5677). The usage is similar to the Greek words πέραν and πέρατος. The phrase τὰ πέρατα τῆς οἰκουμένης, or "the opposite ends of the inhabited world" was used by Paul at Rom. 10:18. Similarly, Tacitus used the phrase "ends of the earth" in the Agricola, chapters 12, 24, and 33 to describe the location of Ireland and Britain. Homer used a similar phrase in the Odyssey to describe the other end of the Mediterranean, that part about Spain. It is at the "other side" of the "inhabited world" that we find so many ancient names like that of Eber, the first Hebrew: Iberia (Spain), the Ebro River (in Spain), Hibernia (Ireland), and the Hebrides (islands off the coast of Scotland). Much later, some of the

lands occupied by the deported Israelites, the Scythians, held similar names, such as Iberia south of the Caucasus Mountains, and the Hebrus River in Illyria (Diodorus Siculus, 19.67.6). None of this is coincidental.

The sons of Eber were Peleg and Joktan (Genesis 10:25). Some writers, such as Perry Edward Powell (Father Abraham's Children) associate the Pelasgian Greeks with Peleg. At first I denied the association, since "Pelasgian" seems to be a compound of the Greek words πέλας ("near") and γῆς or γῆ ("land") and so, as they were to the Ionians, "neighbors", just as the Spartans simply called the Greeks about Sparta περίοικοι or "neighbors". Yet Strabo says "...the Pelasgi were by the Attic people called 'Pelargi' [which means "Storks"], the compilers add, because they were wanderers and, like birds, resorted to those places wither chance led them" (5.2.4). Elsewhere Strabo cites Greek writers who claimed that the Pelasgians came from Thessaly (9.5.22), and there a people whom Strabo calls Pelagonians are found (9.5.11), so there may be some merit to Powell's assertion. The Pelasgians are said to have "spread throughout the whole of Greece" in ancient times (Strabo 5.2.4), and when the Danaans came from Egypt, they were also called by that name (Strabo 8.6.9). The apparently peaceful reception of the Danaans in Greece may well be explained, if those inhabitants of Greece before the arrival of Dan were also Hebrews.

Joktan (Genesis 10:25) means, "he will be made little" (Strong's #3355), and so his name is a prophecy by itself, and his race was surely absorbed by indigenous populations called "arabs" by us (and by themselves) today. While several of Joktan's descendants' names may be identified, some tentatively, with places in Arabia, two stand out and merit discussion here.

Sheba (Genesis 10:28) was a mountainous area of what is now Yemen. See ("Excavating the Land of Sheba", Archaeology Odyssey, November-December 2001, p. 44). The Queen of Sheba (I Kings chapter 10) who visited Solomon was called the Queen of the South by Yahshua (Matthew 12:42; Luke 11:31) and she was, for all of the circumstances of her mention, surely of the Adamic Race. Strabo mentions "Sabaeans" in company with Nabataean arabs (16.4.19-21).

Ophir (Genesis 10:29) was surely somewhere on the eastern coast of Africa, South of Ethiopia. This is evident from the account of goods obtained from Ophir, given in I Kings chapters 9 and 10, and from the fact that the place was reached from a port on the Red Sea (Ezion-geber in the A.V.), and yet also from the name Ophir itself. For Ophir is certainly the same name as the Latin Afer, which preceded Africa as the Roman name for the continent. Although the Greeks knew not the names Ophir or Afer, at least in their writings, for they had the continent divided into but three districts, Egypt, Ethiopia and Libya, they did have a word, ἀφρός (aphros) which meant "foam". Other similar Greek words are ἄφρων (aphrôn), "without sense...crazed, frantic...silly, foolish" and ἀφροσύνη (aphrosunê), "folly, thoughtlessness, senselessness". While many may see the similarity of these words as coincidences, I am not so sure I believe in such coincidences, that they are coincidences at all. Also, it is evident that the derivation of the word Africa from Afer in Latin, actually follows the convention found in Greek for declensions of the Genitive case (i.e. kurios, kuriakos; phoinos, phoinikos). It should also not be thought of as merely coincidental, that the Greek names for Europe and Libya, and the Roman name for Africa, can all be shown to have come from the Hebrew tongue.

While searching for the root of our English word "black", I came across the Hebrew words balaq (Strong's #1110), "to annihilate", balag (#1082) "to break

off" or "to invade (with destruction)" and the Greek word βλάξ (blax), genitive form βλακός (blakos) which means "slack in mind and body, stupid, a dolt". Are these also coincidences?

Whatever happened to Ophir, we certainly have no record of, and especially since the Romans never wandered into Africa beyond Ethiopia, although they surely knew of the land there (Strabo 16.4.14).

So we have the Shemites, and the Hebrews, and here it should be evident that these terms have today been misappropriated by people to whom they do not belong.

There were, by the Septuagint chronology, nearly 1800 years between the time of the Deluge and the writing of the Pentateuch, and about 800 more to the time of Ezekiel and Jeremiah, and to the advent of written records among the Greeks. Homer and Hesiod, it can be shown, were contemporaries of Jeremiah, Ezekiel, and Daniel. All throughout this time the various tribes of Adamites sought new and better land throughout the known world and points beyond, naming new places and adopting those names. With so few written records, how difficult it is to determine their movements! Homer, the earliest Greek writer known to us, and whom Strabo considered ἐξ ἀρχῆς ("from the beginning") for the validity of his records, and "the first geographer" (1.1.11), being a contemporary of the Biblical prophets, wrote rather late in the history of Israel!

<u>What the Greeks looked like</u>

That the Greeks (and the Italians) were in ancient times fully homogenous with the Caucasians of northern Europe as most of them appear today, and certainly not with the current olive-skinned inhabitants of those regions (along with most of southern Europe) is fully evident everywhere in their art and literature.

Among Homer's oft repeated epithets were "Hera with the snow-white arms" and "grey-eyed Athena". Achilles is described as having "red-gold hair" (Iliad near 23:160). When Menelaos was shot with an arrow, removal of his clothing for treatment revealed the "ivory white" flesh of his thigh. In the Odyssey Menelaos is called the "red-haired captain" (4:17-85). Describing Odysseus Homer tells of him with crisping hair in curls "but all red-golden" (6:159-232). Hesiod in his Catalog of Women sings of "golden-haired Menelaos" (1.67). The Homeric Hymn To Demeter tells of "golden-haired" Demeter (1.302). Selené is "white armed" and "bright-tressed" (To Selené lines 17-18). Polyneices is described as "golden-haired" in The Thebaid (p. 2) of the Epic Cycle, and the Trojan Ganymedes is "golden-haired" also, according to the Homeric Hymn To Aphroditê. These descriptions, and many others like them, survived throughout all Greek and Roman literature and were used of Greeks and Romans well into the Christian era. They were also used of the early Phoenicians, and the Phoenician women of Thebes in Greece were said to be fair and blonde, as they are described in the tragic poetry of both Euripides and Aeschylus and in the works of the later Roman poet Virgil.

The archaeological record fully supports these descriptions. Hundreds, maybe even thousands, of murals and mosaics from Greco-Roman territories display tall, fair, usually (but not always) sun-tanned men, and tall, fair, lily-white women. Greek men, like Phoenicians, Romans, and Hebrews (i.e. John 21:17; Josephus' Antiquities 12.5.1 (12:241)) were typically naked while working outdoors, while women spent far less time outside, always fully clothed. Josephus also attests that Judaeans and Greeks were indistinguishable, except that Judaeans were circumcised (Antiquities 12.5.1 (12:241)). Of course the Biblical record also agrees with this, i.e. David (I Sam. 16:12 and 17:42), Solomon (Cant. 5:9-16), and also Lam. 4:7, and of Noah in I Enoch 105:2-4 (Lawrence's verse division).

Although there are certainly "arab" or "olive-skinned" types found among the archaeological records, in the Roman era and in lands controlled by Rome: even in places in Italy itself, these are but a small minority and not at all representative of the originators of Mediterranean or near eastern civilization, nor of the general populations, until long after the fall of Rome and the Islamic conquests. The artwork of the Byzantine culture in the east reflects a predominantly White society which survived until the conquest of its territories, first by arabs and then later by the Turks.

"Salvation" and Israel

The word "salvation" appears often in the Old Testament in promises to Israel, and it is actually intended to mean preservation or safety (see Strong's Hebrew #s 3444, 3468, and 8668). Israel was promised to be preserved in this world, not only in the spiritual afterworld. But preserved from what? The answer to that lies first in the prophets, and the foretold destruction of the nations surrounding Israel in Palestine, and in Psalm 2, which foretold that Israel would conquer the other nations (Genesis chapter 10 nations), and then in prophecies such as those found at Daniel chapter 8 and Revelation chapter 9, and the plagues described there, which destroy much of the Adamic world unto this very day.

Egypt and Ethiopia had been overrun by black Nubians in the 8th century B.C. Assyria, already a nation bastardized with Horite and Hittite blood, was destroyed by the Scythian Israelites at the end of the 7th century, after which the Israelite Kimmerians overran all of Anatolia. In the 6th century B.C. the entire Near East was conquered by Persia, then in the 4th century by the Greeks, and in the 3rd by the Parthians, and in the 1st by Rome, which competed with Parthia for territory. All during this time the Scythian and Keltic Israelites, along with the Japhethite tribes who also escaped to the north, were multiplying and spreading themselves throughout Europe and also many parts of Asia. By the time of Christ, however, Israelites had conquered and come to inhabit all of the known world, as the Romans in the west, the Parthians in the east, and the Germanic Scythians in the north. And also by this time, except perhaps for the Ionian Greeks at Athens, who were under Roman rule, and the Sarmatians (or Slavs) and related tribes of northern Europe, all Japhethites, none of the other Genesis chapter 10 nations had even a legitimate claim to any longer being a nation, if they were to be found at all. All of them are now lost to history.

Since the fall of Rome, most of the formerly White Roman world has been lost. Africa and Mesopotamia, Spain and Sicily were all overrun by arabs, destroying much of the Adamic blood of those regions. After the arab conquests arose the Turks from the east, who overran Parthia, Anatolia (Turkey today), Greece and the Balkans. While the Turks were destroying the Adamic blood of Greece and the Byzantine Empire, the Mongols invaded Russia, conquering much of southern Russia, the Ukraine, and subjecting modern Romania. While the Russians managed to defeat and drive out the Mongols in the 15th century, the Turks held Greece into the 19th century, and most Greeks today should be considered Turks, or arabs. Muslim tribes still inhabit the Balkans. All of the western Mongol areas, formerly all White, adopted the Islamic religion early in the second millennium.

And so not only have all of the regions of the former Genesis chapter 10 Adamic nations been overrun and destroyed by the alien invasions, but also many of the children of Israel were also lost in these invasions. Today the White race in Europe is again being invaded by arabs and Turks, and now "legally"!

Abbreviations

A.I.A. Archaeological Institute of America.

A.V. The Authorized King James Version of the Bible.

LXX The Septuagint, the early (c. 280 B.C.) translation of the Hebrew Scriptures into Greek.

MT The Masoretic Text, the Hebrew Scriptures as they were compiled and edited by the jews in the late first millennium A.D. The King James Old Testament, and most others, are based on this text.

Special Study #6
CLASSICAL RECORDS AND GERMAN ORIGINS

By William Finck

Part One

The nations of the Near East often made their monumental inscriptions and other records in multiple languages. This is to our benefit today since such a practice has greatly assisted our understanding of the various ancient languages of the region. With the rise of Classical Greece came Greek historical and geographical inquiry which, as is apparent from their own records, began in the late 7th century B.C. The Greek writers were first acquainted with their neighbors to the east in the form of the Assyrian empire, which had fallen by 612 B.C., and then even more so with the Persian empire, whose power was consolidated under Cyrus II by 540 B.C. While there were earlier Greek historians and writers of epics historical in nature, along with the many other poets whose works have survived, the first serious prose historian whose work has survived to us is Herodotus, who wrote about 100 years after the death of Cyrus. It may be evident, therefore, that the earliest written Greek accounts concerning the east were influenced by the Assyrians, and later by the Persians and Medes.

A people whom the Greeks called Kimmerians invaded Anatolia from the east (see, for example, the article "King Midas: From Myth to Reality" by G. Kenneth Sams, Archaeology Odyssey, Nov. - Dec. 2001), in or just before the time of Homer, as attested to by Strabo, who relates that "The writers of chronicles make it plain that Homer knew the Cimmerians, in that they fix the date of the invasion of the Cimmerians either a short time before Homer, or else in Homer's own time" (Geography 1.2.9). Dating Homer, there is found a note in the Loeb Classical Library edition Greek Iambic Poetry, p. 35, at Archilochus, 5, where it is related that, as also discussed by Tatian in his Address to the Greeks, 31, Homer was a contemporary of Archilochus, the Iambic Poet who flourished in the 23rd Olympiad (688-685 B.C.) "... at the time of Gyges the Lydian, 500 years after the Trojan War." Strabo relates that, having destroyed the nation of the Phrygians of which the famous Midas was king, the Kimmerians "overran the whole country from the Bosporus to Ionia" and "marched as far as Lydia and Ionia and captured Sardes" (Geography 1.1.10; 1.3.21). After withdrawing from Anatolia (where surely they had begun the fulfillment of the prophecy found at Isaiah 66:19, since the Ionians are the Javan and the Lydians the Shemitic Lud of the Old Testament), the Kimmerians are found inhabiting the regions north and west of the Black Sea, north of Thrace. The "Cimmerian Bosporus", the modern Crimea, retains its name from them (see Strabo, 11.2.5). Homer, knowing of these people, later included a mention of them in his Odyssey, yet the events which that epic is based upon are from a much earlier period (the Trojan War ended around 1185 B.C.), and placing the Kimmerians in that era, as the Tragic poets also do, is anachronistic, and an error on Homer's part which later writers followed.

Subsequent waves of nomadic tribes from Asia became familiar to the Greeks, and these were generally called by the name Scythians. Herodotus tells us that Sakae is the name which the Persians "give to all Scythians", yet later the Greeks retain the name Sakae, also often written Sakans by English translators, for only some of the Scythians, and distinguish others by names such as Massagetae, Arimaspi, Däae, Asii, Tocharians, Sacarauli, et al. (cf. Herodotus, The Histories, 4:11, 48; 7:64; Diodorus Siculus, Library of History, 2.43.1-5; Strabo, Geography, 7.3.9 and 11.8.2). While Herodotus and later writers distinguished Kimmerians and Scythians (but Homer never mentioned either Scythians or Sakae), note that they all wrote long after the Greeks became acquainted with the Kimmerians, and after the Persians came to power in the east, the Assyrians and their Akkadian language having faded into obscurity.

Yet the Persians themselves did not distinguish the Kimmerians from the Scythians, for in the multi-lingual inscriptions which they left to posterity, it is evident that these peoples were one and the same. For instance, in an Akkadian inscription of the Persian king Xerxes, there are mentioned "the Amyrgian Cimmerians" and "the Cimmerians (wearing) pointed caps". A note accompanying the translation of this inscription which appears in Ancient Near Eastern Texts Relating to the Old Testament, edited by James B. Pritchard, Princeton University Press [hereinafter ANET], p. 316, tells us that in the Persian and Elamite versions of this same text these "Cimmerians" are called "Sakans". The Akkadian language was the lingua franca of the Near East during the earlier Assyrian and Babylonian empires (ANET, pp. 103, 198), before it was supplanted by Aramaic in the time of the Persian empire. Surely the Greeks of Homer's time must have been familiar with it. The obvious conclusion here is that Kimmerian is from the Akkadian word for those people whom the Persians called Sakae, and whom the Greeks called Scythians, and that all of these names identify the same group of people, although they had divided into various sub-tribes. The first of these people to come into Europe, in Assyrian times, the Greeks called by the Akkadian name. Later, in Persian times, the Greeks called subsequent waves of these people (or perhaps even descendants of those first tribes) – as well as those who remained in Asia – by the Persian name

Sakae, or by the name Scythian. The Greeks may have learned the name Scythian from the people themselves, since one possible etymology for the word, from the Hebrew word succoth or tent, is quite plausible and well describes the Scythian mode of life, while also being consistent with classical accounts of Scythian origins. This would also explain how the word Scythian appears in a fragment which is attributed to Hesiod, who was regarded by later Greeks to have been a contemporary of Homer. Yet whether the work in question was Hesiod's, and the dating of Hesiod himself, are both problematical.

Again, noting the names on this particular Akkadian inscription of the Persians, "the Amyrgian Cimmerians" and "the Cimmerians (wearing) pointed caps", to this we must compare the language used by Herodotus, who discussing certain of the nations allied with Persia in Xerxes' invasion of Greece, wrote of the "Amyrgian Scythians" and said that "The Sacae, or Scyths, were clad in trousers, and had on their heads tall stiff caps rising to a point" (The Histories, 7.64). In a footnote at this passage in his edition of Herodotus, George Rawlinson noted that: "According to Hellanicus, the word 'Amyrgian' was strictly a geographical title, Amyrgium being the name of the plain in which these Scythians dwelt." Indeed the Cimmerians were but an early migration of the Scythians, or Sakae, into Europe.

While Homer never mentioned Scythians, Strabo offers a protracted argument that he knew about them, since he used the epithets "Hippemolgi" (mare-milkers), "Galactophagi" (milk-fed) and "Abii" (those without a living or having a simple lifestyle), for which see his Geography 7.3.2, 6, 7 and 9. In places he cites the use of these epithets for Scythians by both Aeschylus and Hesiod (in an otherwise lost fragment) to make his point. Yet Strabo also admits that Homer may have been referencing Thracians, who were said by others to have also led a lifestyle which beckoned such epithets (cf. Geography 7.3.2, 3, 4), where he cites Poseidonius. While Strabo wavers in this matter, and seems to want to believe that Homer indeed knew of the Scythians, he also seems to concede that in the environment of the more rugged north such a lifestyle, where men live off of their flocks rather than from agriculture, is quite natural (Geography 7.3.8, 9; 7.4.6). Yet while Homer may surely have meant other northern tribes by his use of such epithets, such as the Thracians or other Slavs, and later poets simply transferred the epithets to the Scythians, the argument is rather irrelevant. Once it is realized that the Kimmerians were simply Scythians by their Akkadian name, something that later Greeks did not explain and probably did not realize, it is sure that Homer did know the Scythians: that first wave of Kimmerians from Asia who destroyed Phrygia, threatened all of Lydia and Ionia, and then crossed into Europe to inhabit the lands north of Thrace. Seeing then that the Kimmerians and Sakae, or Scythians, are one and the same in eastern inscriptions, and that the Greeks employed at the first the Akkadian name for these people, and only later the Persian name (names well documented in eastern inscriptions before these people were known in the west), the fact that the Scythians originated in Asia, as Diodorus Siculus relates (Library of History, 2.43.1-5), is certainly validated.

Writing of a period some time before his own, Herodotus says that the Kimmerians were dispossessed of their Eastern European lands by the Scythians, and relates a tale wherein the Kimmerians had fled into Asia (meaning Anatolia, or Asia Minor, where Phrygia, Lydia and Ionia were located) to escape them, at which point the Scythians, in pursuit, missed them and poured into Media (The Histories, 4:12). Herodotus takes this story from the earlier poet Aristeas, and like his forebear, is evidently seeking to account for the appearance of these peoples in the Greek world, Anatolia and the Near East. Strabo tells us that "Aristeas was a Proconnesian – the author of the Arimaspian Epic, as it is called – a charlatan if there ever was one" (Geography, 13.1.16), and does us a service since the account given by Herodotus is impossible. Diodorus Siculus gives us a much more credible account of Scythian origins. He relates their humble beginnings along the Araxes river in northern Media, explaining the origins of the various Scythian tribes from this common source, and their spread northward and to both the east as far as India and the west as far as the region of Europe north of Greece and Thrace (Library of History, 2.43.1-5). These migrations can be corroborated in many other sources, both historical and archaeological. Diodorus' account is fully cohesive with accounts from the east, such as the ancient Assyrian tablets uncovered by archaeologists in the 19th century, and the testimony of Flavius Josephus in his Wars and Antiquities (for which see my earlier essay related to this subject, Classical Records of the Origins of the Scythians, Parthians & Related Tribes). Contrary to the tale of Herodotus' cited above, from other sources (notably Strabo, Geography 1.3.21) we learn that Scythians, led by a certain king Madys, had driven the Kimmerians (none of the Greek writers realized that the Kimmerians were Scythians) out of Anatolia some time after Phrygia had been destroyed. The presence of a town named Sagalassus in northern Pisidia may well be evidence of Scythians in the region. The "saga", or "saka", sound occurs frequently in names associated with Scythians, such as Arsaces, Massagetae, Sacarauli, Sacasene, et al. Strabo, in his Geography mentions both Sagalassus and its people, the Sagalasseis, several times. Rather than the Scythians chasing the Kimmerians into Anatolia from the north, as Herodotus alleged, it is much more evident, and may be said with

certainty, that Scythians – among them the Kimmerians – had migrated through Anatolia from the east.

Writing of his own time, Herodotus mentions Celtica, yet seeming not to know it by the exact location (i.e., from the Pyrenees to the Rhine) which later writers describe, he is somewhat inaccurate. Herodotus states: "This latter river [the Ister, or Danube] has its source in the country of the Celts near the city Pyrêné, and runs through the middle of Europe, dividing it into two portions. The Celts live beyond the pillars of Heracles, and border on the Cynesians, who dwell at the extreme west of Europe. Thus the Ister flows through the whole of Europe before it finally empties itself into the Euxine [Black Sea] at Istria, one of the colonies of the Milesians" (The Histories, 2:33). Of course, the Danube runs through most of Europe, but doesn't have its sources nearly as far west as Iberia. Also by "the city Pyrêné" the Pyrenees mountains may instead have been meant, something being misconstrued in communication. Yet from this we see that Herodotus knew of Kelts dwelling in the west, near the sources of the Danube (which would actually be just north of modern Switzerland) and in Iberia. Later in his history (4:49) Herodotus calls the Cynesians "Cynêtes" instead, and Rawlinson notes that nothing else is known of these people.

The Germanic tribes dwelling north of the Danube were originally called by the later Greek writers by the name Galatae. Strabo, who lived circa 63 B.C. to 25 A.D., says that "... the Germans, who, though they vary slightly from the Celtic stock in that they are wilder, taller, and have yellower hair, are in all other respects similar, for build, habits, and modes of life they are such as I have said the Celti are. And I also think that it was for this reason that the Romans assigned to them the name 'Germani,' as though they wished to indicate thereby that they were 'genuine' Galatae, for in the language of the Romans 'germani' means 'genuine'" (Geography 7.1.2). The Loeb Classical Library edition of Strabo, translated by H.L. Jones, offers the following footnote at this passage: "So also Julius Caesar, Tacitus, Pliny and the ancient writers in general regarded the Germans as Celts (Gauls). Dr. Richard Braungart has recently published a large work in two volumes in which he ably defends his thesis that the Boii, Vindelici, Rhaeti, Norici, Taurisci, and other tribes, as shown by their agricultural implements and contrivances, were originally, not Celts, but Germans, and in all probability, the ancestors of all Germans (Sudgermanen, Heidelberg, 1914)." And while I certainly have disagreements with Braungart, the fact that Germans were to the Greeks Galatae (Latin: Gauls) is clear. Diodorus Siculus describes the Galatae who dwell beyond (east of) the Rhine as tall and blond with very white skin, and says that they drank beer made from barley and the water in which they washed their honeycombs, which seems to describe an ancient form of mead (Library of History 5.26.2; 5.28.1). These Galatae used chariots, and wore what seems to be a type of tartan (5.29.1; 5.30.1).

Yet the name Kelt seems not to have originally belonged to the Galatae. Describing the inhabitants of what is now southern France, in the region of modern Narbonne, Strabo says of these people that "... the men of former times named [them] 'Celtae'; and it was from the Celtae, I think, that the Galatae as a whole were by the Greeks called 'Celti' – on account of the fame of the Celtae, or it may also be that the Massiliotes, as well as other Greek neighbors, contributed to this result, on account of their proximity" (Geography 4.1.14). With this the earlier Diodorus Siculus, whose writing brings us to about 36 B.C. (since he describes the transition of Tauromenium in Sicily to a Roman colony) agrees, stating: "And now it will be useful to draw a distinction which is unknown to many: The peoples who dwell in the interior above Massalia, those on the slopes of the Alps, and those on this side the Pyrenees mountains are called Celts, whereas the peoples who are established above this land of Celtica in the parts which stretch to the north, both along the ocean and along the Hercynian Mountain, and all the peoples who come after these, as far as Scythia, are known as Gauls [Greek: Galatae]; the Romans, however, include all these nations together under a single name, calling them one and all Gauls [Greek: Galatae]" (Library of History, 5.32.1). So it is evident that Kelts and Galatae were at one time distinct. Herodotus knew of the Kelts, but did not use the term Galatae, yet at an early time the terms became synonymous to the Greeks and Romans. Polybius, who wrote up to about 146 B.C., over a hundred years before Diodorus Siculus, was already using the terms Kelts and Galatae synonymously, even in the same paragraph (i.e. The Histories, 2.17.3-5; 2.33.1-5). Throughout his own writings even Diodorus uses the two terms interchangeably, and also often in the same paragraphs (i.e. 14.113-117), while on other occasions he distinguishes between them (i.e. 25.13.1). Diodorus never used the term German, but called the tribes that dwelt east of the Rhine – some of which he mentioned by their individual names – Galatae also, where he tells of Julius Caesar's conquests there (Library of History, 5.25.4).

Massalia (or often Massilia, the modern Marseilles) was an early Ionian (Phocian, Ionians from Phocis) Greek settlement in Keltica and in proximity to the Kelts. Massalia is mentioned by Herodotus (i.e. The Histories, 5:9) and was founded circa 600 B.C. It is most likely that Herodotus learned about the Kelts only from these Phocian Greeks, who had founded Massalia and other western colonies with much resistance

from the rival Phoenicians and Etruscans (c.f. The Encyclopedia of World History, 6th ed. Houghton - Mifflin Co., 2001, pp. 60-62). While I cannot presently determine with confidence whether Kelts were already inhabiting the southern parts of France when the Phocians founded their colonies – and it appears that they may not have been – they certainly were there by Herodotus' time (circa 440 B.C.), and so the Greeks and Romans surely must have been familiar with the Kelts around Marseilles well before the Galatae invaded Italy. Yet where the Galatae first appeared in northern Italy late in the 5th century B.C., Livy, the Roman historian, in his account calls them a "strange race, new settlers" (History of Rome, 5.17.6-10). A short time later, after conquering the Etruscans, these Galatae nearly destroyed Rome, circa 390 B.C. Yet, as Strabo attests that the Romans do, the Kelts about Massilia, like those who invaded Rome, are called "Gauls" by Livy as he relates the much earlier founding of that city (5.34.8). If the Romans were familiar with the Kelts around Massalia when that city was founded, and the Galatae were Kelts, how could Livy consider the Galatae who appeared in northern Italy 200 years later a "strange race"? And while Herodotus mentioned the Kelts, Kimmerians and Scythians of Europe, he never used the term Galatae, and may well have been ignorant of it. According to the 9th edition of the Liddell & Scott Greek-English Lexicon, the term Galatae does not appear until the 4th century B.C., where it is found in a fragment attributed to Aristotle. So with all of this, we see some confusion in the application of the names Kelt and Gaul, or Galatae, from the earliest times.

There is one possible solution to the paradox concerning the application of these names as described by the early historians, which I shall take liberty to propose here. The Phoenicians were of the same origins as the German tribes, for which see my earlier essays Classical And Biblical Records Identifying the Phoenicians; Herodotus, Scythians, Persians & Prophecy; and Classical Records Of The Origins Of The Scythians, Parthians & Related Tribes, along with subsequent portions of this current essay which shall endeavor to establish that German origins are found with the Kimmerians and Scythians. The Phoenicians, as described by the Greek tragic poets and others, such as the Roman Virgil, were fair and blond, and they settled the coasts and river valleys of Western Europe for several centuries before the arrival of the Greeks in that region. So it is plausible that with these people lies the origin of the original Celtae, and that these are people often identified as "proto-Celts" by modern archaeologists, at least on many of the occasions where "proto-Celts" are identified, and that once becoming known to the Greeks and Romans, the other tribes appearing to the north were also called by the same name, having been imagined to be related, as in truth they actually were. A Phoenician presence on the coasts as well as the interiors of Iberia and Britain, where they mined metals such as tin and silver, can be established as having existed long before the Greeks and Romans began writing of Celti, Galatae, and Gauls. Perhaps coincidentally, the smaller island northwest of Malta, south of Sicily, which was colonized by the Phoenicians, Diodorus Siculus calls Gaulos (the modern Gozo) in his Library of History at 5.12.4. While this hypothesis may be conjectural, it does agree with the testimonies of Strabo regarding the names Celtae and Celti, and of Diodorus regarding Celts and Galatae, cited above. What all of this has to do with the Kimmerians and the Scythians shall hopefully become evident in the parts of this essay which follow.

Part Two

In preparation for writing his histories, Herodotus had traveled widely, actually visiting many of the places which he wrote about. One of the places that he visited was Istria, a Milesian colony on the Danube river which bordered upon the Scythians (cf. Diodorus Siculus, Library of History, 19.73.2), where he undoubtedly gained much of his knowledge of the Scythians and of the Ister (which is the Danube) and the region through which the river runs. Describing the Danube, Herodotus calls it "one of the great Scythian rivers", considering the land north of the Danube to be Scythia, and mentions that there are five notable "Scythian" rivers which empty into the Danube from the north (The Histories, 4.48,51). The historian spoke of the land north of the Danube, later known to the Romans as Germany, thusly: "As regards the region lying north of this country [Thrace] no one can say with any certainty what men inhabit it. It appears that you no sooner cross the Ister than you enter on an interminable wilderness. [Rawlinson notes here: 'Hungary and Austria', later political divisions of the land the Greeks came to know as Galatia, the Romans Germany.] The only people of whom I can hear as dwelling beyond the Ister are the race named Sigynnae, who wear, they say, a dress like the Medes, and have horses which are covered entirely with a coat of shaggy hair, five fingers in length. They [the horses] are a small breed, flat-nosed, and not strong enough to bear men on their backs; but when yoked to chariots, they are among the swiftest known, which is the reason why the people of that country use chariots. Their borders reach down almost to the Eneti upon the Adriatic Sea [i.e. including perhaps the modern Carinthia in western Austria], and they call themselves colonists of the

Medes; but how they can be colonists of the Medes I for my part cannot imagine. Still nothing is impossible in the long lapse of ages. Sigynnae is the name which the Ligurians who dwell above Massilia give to traders, while among the Cyprians the word means spears. According to the account which the Thracians give, the country beyond the Ister is possessed by bees, on account of which it is impossible to penetrate farther. But in this they seem to me to say what has no likelihood: for it is certain that those creatures are very impatient of cold. I rather believe that it is on account of the cold that the regions which lie under the Bear [the northern regions, 'the Bear' referring to the constellation] are without inhabitants. Such then are the accounts given of this country, the sea-coast [of the Black sea] whereof Megabazus was now employed in subjecting to the Persians" (The Histories, 5:9-10). So it is apparent that central Europe, a few centuries later populated by so many Germans that Rome could not subdue it, was quite sparsely inhabited in the time of Herodotus, and those few who did dwell there are said to have come from Media. It has been made evident here already (in Part One of this essay) that both Kimmerians and Scythians, being one and the same people, originated in and around northern Media. Herodotus' account of the small horses found north of the Danube is corroborated by archaeology. For instance, the horses of the Urnfield Culture (see, for example, the Internet site Wikipedia and the article "Urnfield Culture") are found to be a mere 1.25 meters tall at the shoulders, on average.

In The New Encyclopaedia Britannica, 15th edition, in volume 3 of the Micropaedia, there is an article entitled "Cimmerian" which follows many of the mistakes which Herodotus and others also followed concerning the origin of the Kimmerians, and insisting that they should be distinguished from the Scythians the article states that "Ancient writers sometimes confused them with the Scythians", yet it has been shown here that the Kimmerians were indeed Scythians, by their Akkadian (Assyrian) name. The article ends by stating of certain archaeological remains that "... perhaps ... the western branch of the Cimmerians, who, under fresh Scythian pressure, eventually invaded the Hungarian plain and survived there until about 500 B.C." While it is true that, as the article also relates, the Kimmerians are no longer mentioned in contemporary historical accounts after they departed from Anatolia, this is more likely due to confusion over names rather than to their disappearance. The period from 600-500 B.C. is the era generally proposed by archaeologists for the spread of the so-called Keltic La Tene culture throughout Western Europe. 500 B.C. is also only about 100 years before the spread of the Galatae into the Ligurian and Etruscan lands of the Alps and northern Italy.

Some time after Herodotus, but by the time of Aristotle about a century later, as attested to by the lexicographers in the 9th edition of the Liddell & Scott Greek-English Lexicon, the word Galatae began to be used. It shall be fully illustrated as this essay progresses, that before the time of the historian Polybius the word Galatae began to be used of those tribes which appeared north of the Alps in the west, and north of Greece and Thrace in the east, in lands which Herodotus had earlier called Scythia. Scythia, along with Scythian were thereafter used only of the Scythian tribes of Asia, in the lands north of the Caucasus and east of the Tanaïs river. Yet the origin of the word Galatae has not, so far as I have seen, been sufficiently explained by the ancient Greeks (Diodorus Siculus only repeats a myth concerning Heracles and a supposed son named Galates, from whom they were fabled to have sprung), and it may be conjectured that the Scythians of the north, having previously been called by the Greeks "Galactophagi" (milk-fed) and "Hippemolgì" (mare-milkers), may have eventually been called Galatae from gala, the Greek word for milk. The Latin word rendered Gaul in English is actually Galli, and may have come to them from the Greek, yet perhaps coincidentally, gaulus is Latin for bucket.

After informing us of the distinction between Kelts and Galatae (quoted in Part One of this essay), Diodorus Siculus tells of the Galatae that "... some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the word into the name of Cimbrians, as they are now called ..." and goes on to relate how tribes of these Galatae once captured Rome, as Livy and others also relate had happened (about 390 B.C.), and how they later plundered the temple of Delphi in Greece (in 279 B.C.). Afterwards, certain tribes of them invading Anatolia were defeated by Attalus I of Pergamos, and negotiated to settle the land which became known as Galatia in Anatolia. These Galatians "became mixed with the Greeks" and so were called "Greco-Gauls", and it is these Galatians for whom Paul wrote his epistle. Diodorus then adds of the Galatae: "... and who, as their last accomplishment, have destroyed many large Roman armies", referring to the Roman wars with the Cimbri (Library of History, 5.32.4-5). In the Loeb Classical Library edition of Diodorus, translated by C. H. Oldfather, a footnote at this passage reads: "Much has been written to show that the Germanic tribe of the Cimbrians who threatened Italy shortly before 100 B.C. were belated Cimmerians who first entered Asia Minor in the seventh century B.C." The Cimbri, after several astounding victories, were defeated by the Romans about 101 B.C. Strabo also tells us that they were the Kimmerians, and later calls them Germans, who with another kindred tribe, the Sugambri, were "best known" of the Germanic tribes (Geography, 7.2.2, 4). As the Germanic (Galatae, Kimmerian, or Scythian) tribes grew and divided, and the Greeks and Romans became more intimately

knowledgeable of them, they were referred to less generally, by more specific tribal names. For instance, Strabo later enumerates the tribes of "those Galatae who settled in Phrygia" (Geography, 12.1.1) as "... the Trocmi and the Tolistobogii, [which] are named after their leaders, whereas the third, the Tectosages, is named after the tribe in Celtica." The Tectosages (Tektosagas in Greek, and notice the presence of the -saga syllable present in so many names related to Scythian tribes, as mentioned in Part One of this essay) had also occupied a district near the Pyrenees mountains, and are said to be a division of the Volcae (Geography, 4.1.12-13; 12.5.1). Of the Trocmi, Strabo says that this tribe, settled near Pontus and Cappadocia, was "the most powerful of the parts occupied by the Galatians" (12.5.2).

Herodotus was somewhat correct in stating that the Kimmerians were pushed out of their eastern European lands by the Scythians. As he himself later explains, in his own time the inhabitants of the land north and west of the Black Sea and north of Thrace were Scythians, and he called the lands north of the Danube Scythia (The Histories, 4:48, 97). Yet this is not when the Kimmerians had destroyed Phrygia. They had already done that around 700 B.C. while they were enroute to Europe (as explained in Part One of this essay). Rather, this tradition helps to document the beginnings of a new westward push by the "Caucasian" or "Indo-European" tribes of Asia into Europe, of which those Scythians – first called Kimmerians, but later Galatae and Kelts by the Greeks – were the vanguard, and which would continue through the 5th century A.D. Of course, other "Indo-European" tribes, such as the Greeks and Romans, had long occupied southern Europe, and (as shall be discussed later) certain of the Slavic branch of the race had already occupied portions of central and northern Europe, as did colonists from the Greeks. Upon passing into Europe, the Kimmerians would not only settle the Crimea and the region north of Thrace, but would follow the Danube river into Celtica and the Alps, leaving many settlements behind along the way. Spreading along the Alps from the Adriatic to Massalia (now Marseilles) the Kimmerians then branched out into what are now Italy, France, and Iberia, diffusing the so-called La Tene culture of the archaeological record, becoming known to the Greeks of the west as Galatae, and to the Romans as Gauls. Strabo tells us that all of the Cisalpine Kelts (those on the Roman side of the Alps) had migrated from Transalpine land (Geography 4.4.1). As we have already seen, the Greeks attest that the Galatae were indeed the Kimmerians.

It should not be a wonder that the Kimmerians could destroy Phrygia, cross into Thrace, and be found in what today is France a mere 100 years later, or before 500 B.C. The entire course of the Danube is not quite 1800 miles, and from the sources of that river to the Pyrenees there are about 500 miles more. The lands west of the Rhine and south of the Alps are much more inviting to settlement than those to the north and east, and even up to the time of Julius Caesar the Germanic tribes were forcing their way into them. For instance, in The Gallic War Caesar complains that "In a few years all the natives [those who were already settled in Gaul, west of the Rhine] will have been driven forth from the borders of Gaul, and all the Germans will have crossed the Rhine; for there can be no comparison between the Gallic and German territory ..." (1:31), bearing in mind that the distinction between Gaul and German here is a late Roman one. Strabo said of the Germans and Galatae (which he distinguishes although he tells us that the Germans are Galatae, at Geography, 7.1.2), "that they migrate with ease ... they do not till the soil or even store up food, but live in small huts that are merely temporary structures; and they live for the most part off their flocks, as the Nomads do, so that, in imitation of the Nomads, they load their household belongings on their wagons and with their beasts turn whithersoever they think best", then he proceeds to explain that other German tribes to the north are even more indigent, among them the Cherusci, Chatti, Cimbri, and others (Geography 7.1.3). This description of the Germanic tribes is much like that of Herodotus' where he describes their Scythian forebears (The Histories, 1:216; 4:46). The distance from Boston to San Francisco by modern highway is very nearly 3000 miles, much farther than the distance from the Black Sea to the Pyrenees, and only 43 years after the west was opened to Anglo-America with the Louisiana Purchase there were already enough Americans settled in California that they could begin to wrest control of that territory from Mexico in the Bear Flag Revolt of 1846. All the lands of the American interior were also well-settled in a short time. The American pioneers of the west had at least as much resistance from the hostile Indian tribes, and no great technological advantage (with the exception of the black-powder rifle) over their Kimmerian ancestors in the settlement of northern and western Europe.

Moving through the Danube valley, the Kimmerians, or Galatae, had left many settlements along the way, where they encountered other White tribes who had long inhabited those regions. Foremost among these were the Thracians, the Illyrians, the Milesians (who had many colonies on the Danube and on the shores of the Black Sea), other Greeks; and then in the Alps the Etruscans, Ligurians, and other tribes, such as the Rhaetians, whom Livy attests were descended from the Etruscans (History of Rome, 5.33.7-11). The Phrygians in Anatolia were themselves a colony of the Thracians (Strabo Geography, 7.3.2; 7.25; 10.3.16), who are of the Slavic, or Japhethite, branch of the White Adamic race (Tiras, or Thiyrac in Strong's Hebrew dictionary; Genesis 10: 2). The Illyrians were apparently of the stock of the Trojans, and Strabo tells us

that in his time there was still a tribe of the Illyrians called Dardans (Geography, 7.5.6-7), the name by which Homer called the Trojans. The Milesians were descended from the Carian-Phoenician founders of Miletus in Anatolia (i.e. Strabo, Geography, 12.8.5), although they were Hellenized and the city considered a part of Ionia. Thales of Miletus, the city's most famous inhabitant and one of the earliest of the famous Greek philosophers, was said by Herodotus to be "of Phoenician descent" (The Histories, 1:170). Milesians were also, along with the Danaans, among the earliest inhabitants of Ireland. The Etruscans were professed to be of the stock of the Lydians of Anatolia, and so they were Shemites (cf. Herodotus, The Histories, 1:94; Strabo, Geography 5.2.2; Genesis 10:22; Isaiah 66:19). These tribes are responsible for the earlier Tumulus, Urnfield, Hallstatt, Piliny, Lusatian, and other Bronze and early Iron Age cultures of central Europe, as identified by archaeologists. The Vistula river cultures, among them the Trzciniec, which preceeded the Lusatian in that area, and also the Piliny culture of what is now Hungry and Slovakia, along with others of the region, have been shown by archaeologists to be related to the Tumulus culture. The Phrygians of Anatolia left behind numerous such Tumulus burials.

And so along the lower Danube river there are found many tribes of the Galatae. Strabo mentions "both the Illyrian and Thracian tribes, and all the tribes of the Celtic or other peoples that are mingled with these, as far as Greece, [which] are to the south of the Ister" (Geography, 7.1.1). Among them are the "Scordisci Galatae" of the Balkans, intermingled with the Illyrian and Thracian tribes (Geography, 7.2.2; 7.5.2; Diodorus Siculus, Library of History, 34/35.30A); the Teuristae; the Taurisci and Norici (Geography, 4.6.9, 12; 7.2.2); the Trerans or Treres who are in turn identified as Kimmerian and Thracian (Geography, 1.3.21; 13.1.8; 14.1. 40), where Strabo cites Callinus, an Elegaic Poet of the mid-7th century B.C., who said the Treres were Kimmerians (cf. Greek Elegaic Poetry, Loeb Classical Library, p. 15, Callinus, I); the Iapodes who are said to be a mixture of Kelts and Illyrians (Geography, 7.5.2); and the Boii, whom Strabo also says were mingled with Thracians (7.3.2). The Kimmerians being Scythians, and as Josephus, the Biblical, and the ancient Assyrian records demonstrate, therefore being descended from those many thousands of Israelites who were deported and resettled by the Assyrian empire, here is surely evidence of the fulfillment of prophecies such as those found at Genesis 9:27 and Isaiah 66:19, along with many others concerning the Old Testament Israelites. This also fully concurs with Strabo's assessment, quoted in Part One of this essay, that those Galatae north of the Danube and east of the Rhine were called Germani because they were the genuine Galatae (Geography, 7.1.2), as those who advanced south of the Danube and west of the Rhine had mingled with earlier settlers of those regions. It is these Thracian, Illyrian, and Milesian tribes (and especially the latter two, since they had descended from Israelite tribes who had at a very early time migrated from Palestine by sea, and were therefore closely related to the Kimmerian Scythians), who along with those Phoenicians and Danaans who had at a much earlier time colonized the coasts of northern and western Europe by sea, who are all often identified as "proto-Kelts" by archaeologists and anthropologists, and who together with the Kimmerian Scythian Galatae, and even later Scythian Sakans (Saxons), who migrated from Asia into Europe, eventually formed the White nations of Europe as we know them today. Substantiation for the above assertions concerning the Trojan Illyrians, Milesians, Phoenicians, Danaans, Scythians et al., may be found in my earlier essays on these subjects: Classical Records Of Trojan-Roman-Judah; Classical And Biblical Records Identifying The Phoenicians; Classical Records Of the Danaan & Dorian Israelite Greeks; and Classical Records Of The Scythians, Parthians & Related Tribes.

Long after the initial dispersion of the Kimmerians, Galatae are found raiding the countries to the south, from their homes in Germanic lands north of the Danube, well into the second century B.C. From 279-276 B.C. they destroyed a Macedonian army, raided Macedonia and sacked Delphi (Diodorus Siculus, Library of History, 22.3, 4, 9). From just before this time until about 210 B.C. the Galatae ruled all of Thrace. It was also during this time that tribes of the Galatae crossed back into Anatolia, and after suffering a defeat at the hands of the king of Pergamos, settled the land which became known as Galatia, already discussed above. Yet by 168 B.C., Galatae from north of the Danube were being hired by the Macedonians as mercenaries in their wars against the Romans (Library of History, 30.19; 31.12-14). The Cimbri, in their later wars against the Romans, fought with them at both Noreia (the modern Neumarkt in the duchy of Styria in Austria), and at Arausio (the modern Orange) in Gaul (cf. Strabo, Geography, 5.1.8; Diodorus Siculus, Library of History, 34/35.37.1; 36.1; and 37.1.5 where the Cimbri, "giantlike in appearance and unexcelled in feats of strength" were said to number 400,000 at one battle, although Plutarch's account says 300,000. The footnotes to these passages in the Loeb Classical Library editions are cited here). The eventual establishment of Roman frontiers along the Rhine and the Danube checked the encroachment of the Germanic tribes upon the more fruitful lands of the south and west for several centuries. The appearance of so many Galatae in lands said to be German, without any recorded conflict among the peoples there – except where later incited by Rome – would certainly be odd, unless the Galatae were indeed German (Strabo, Geography, 7.1.2) and they were all kinsmen (4.4.2), which they certainly were.

Throughout The Germania the Roman historian Tacitus attempts to distinguish Germans from Gauls based upon language and lifestyle, yet these differences may easily be accounted for by other reasons. In the rugged north, unfriendly to agriculture, tribes would by necessity adopt a lifestyle quite different than that of the tribes which inhabit the more arable, more temperate areas in the west and south of Europe. As for language, centuries of separation during a gradual sojourn from Asia, and the differing influences of various neighboring tribes through commerce, politics, intermingling, etc., or lack thereof, surely may account for the many dialects which developed amongst the Germanic peoples. This may also account for differences in religious beliefs found among these tribes, although their most basic beliefs seem to have at least been somewhat consistent. One does not have to investigate at length to see great evidence of these same things in modern times. Tacitus goes so far as to postulate that Gauls, who he purports are a race distinct from the Germans, had once migrated east into Germany (The Germania, 28). Yet this is contrary to the testimony of the earlier historians (i.e. Strabo, Diodorus Siculus), and also to the archaeological record. The Hallstatt culture, although errantly attributed by many exclusively to the Kelts, is certainly earlier and preponderates further east than the La Tene culture. Surely the testimonies of the earlier historians are correct, and the Galatae, the people formerly known as the Kimmerians of the east and later also called Kelts, spread all through Europe as far as modern Portugal, yet were later divided into Gauls and Germans by the Romans and their conquests. The next parts of this essay shall discuss later, post-Kimmerian, waves of the Scythians into Europe, going back again to the 6th century B.C.

Part Three

Before further discussing the Scythian migration into Europe it is fitting to discuss the tribe called the Getae. The accounts concerning this people are not entirely clear. Strabo says at one point: "Now the Greeks used to suppose that the Getae were Thracians" (Geography, 7.3.2), and tells us that the Getae and the related Daci spoke the Thracian tongue (7.3. 10, 13), yet offers no other explanation of their origins. He again distinguishes them in an instance where he mentions "the country of the Thracians and of those of their number who are Getae" (7.3.4), but also says: "And see the statement of Menander about them, which, as one may reasonably suppose, was not invented by him but taken from history: 'All the Thracians, and most of all we Getae (for I too boast that I am of this stock) are not very continent'" (7.3.4). As expected from Strabo's statements, Herodotus believed the Getae to be Thracians, calling them "the noblest as well as the most just of all the Thracian tribes" (The Histories, 4.93).

Discussing the religion of the Getae, it certainly seems to have an Israelite origin, though Strabo repeats a tale (Geography, 7.3.5) similar to one recorded by Herodotus (The Histories, 4:94-96). Both writers gave accounts which claim that the Getae derived their religion from Pythagoras, who indeed seems to have studied and derived a good part of his own philosophy from the Hebrew scriptures. Nevertheless, such a tale may have been invented by some other writer, earlier than either Herodotus or Strabo, in order to account for similarities in the beliefs of the Getae with those of the famous Pythagoras. Herodotus states first that a certain Zalmoxis is the god of the Getae, but also gives another account, which he relates even though he rejects it, that Zalmoxis was merely a slave of Pythagoras from whom the Thracians acquired their religion, and this is close to the version of the story related by Strabo. The knowledge which this Zalmoxis (Zamolxis in Strabo) imparts to the Getae is said by Strabo to have come from Egypt. Also mentioned in these accounts are the beliefs of the Getae in the immortality of the soul, and their monotheism, along with other ideas which have parallels in the Israelite religion. In a discussion concerning lawgivers, Diodorus Siculus also mentions Zalmoxis, "among the people known as the Getae who represent themselves to be immortal" (Library of History, 1.94.2), but says nothing else of him or of the religion of the Getae. Discussing the Galatae, however, he compares their beliefs in immortality and metempsychosis to the similar philosophy of Pythagoras (5.28.6), things also related of the Kelts by both Strabo (Geography, 4.4.4) and Julius Caesar (The Gallic War, 6:14).

Thucydides, the Athenian general and historian, writing circa 420 B.C. in The History of the Peloponnesian War, describing an earlier war between Thrace and the Macedonians, lists the nations levied for this war which were under the dominion of the Thracian King Sitalces, among them "The Getes [Getae] and the people of those parts [north of Thrace, who] are borderers upon the Scythians and furnished as the Scythians are, all archers on horseback ... He [Sitalces] also drew forth many of those Scythians that inhabit the mountains and are free states ... and are called Dii, the greatest part of which are on the mountain Rhodope ..." (2:95-96). As for these Dii, Strabo, writing about 400 years later, says that the Daci of his

time, who he labels a division of the Getae, "were called Daï in early times", but refused to connect them to the "Scythians who are called 'Daae,' for they live far away in the neighborhood of Hyrcania" (Geography, 7.3.12). Yet Thucydides does identify the Dii, who were certainly Strabo's Daï, as Scythians. Elsewhere, Strabo had no problem explaining the relations between remote groups of Galatae, such as those Tectosages of both Celtica and Anatolia.

So it seems that while the Getae may indeed have been a division of the Thracians, they may rather have been Scythians who fell under Thracian dominion at an early time, yet such cannot be stated with any certainty. Diodorus Siculus used the terms Thracians and Getae interchangeably, such as where he describes the defeat and capture, and subsequent release, of Lysimachus, the Macedonian King who invaded the land of the Getae about 292 B.C. (Library of History, 21.12.1-6). But Strabo, realizing that the origins of the Getae were not entirely clear, states that "as for the Getae, then, their early history must be left untold" (Geography, 7.3.11). Yet neither did Strabo consider the Getae or Daci to be German, as he distinguishes these when discussing the struggle against the Romans (7.3.13). It must be conjectured here, that if the Getae were indeed Thracians, and not Scythians, the attainment of their religion, described by the Greeks in a manner which makes it seem so much like the Hebrew, may have come from the Israelites in a different manner. For it is evident that many centuries before any of the writers cited here, the early Thracians had much intercourse with the Phoenicians and Trojans, both of whom can be shown to have been of the stock of the Israelites.

Speaking of a time much nearer his own, Strabo tells us that the land of the Getae adjoins that of the Suevi (Suebi), who are to their west (Geography,). Surely Strabo is counting the Germanic tribes of the Marcomanni and Quadi as Suebi, as Tacitus did (The Germania, 42, 43), and Strabo also mentions these tribes individually (Geography, 7.1.3; and 7.3.1 where Strabo tells us that the Quadi had a common border with the Getae). The Marcomanni had displaced the Boii, who dwelt north of the Danube in Bohemia, which retains its name from the Boii, by 8 B.C., by which time also the Quadi had come to inhabit the districts in and around Moravia to the east. The land of the Marcomanni was roughly equivalent to what is in modern times the Czech Republic and part of northern Austria, and that of the Quadi to what is now Slovakia (anciently Moravia) and part of Hungary. The land of the Getae, as described by Strabo, would occupy much of modern Romania and eastern Hungary, and was known to the Romans as Dacia. Strabo then says that the Getae "not only laid waste the country of the Celti who were intermingled with the Thracians and the Illyrians, but actually caused the complete disappearance of the Boii who were under the rule of Critasirus, and also of the Taurisci" (Geography, 7.3.1, 11; 7.5. 2). These Boii here had at this time dwelt south of the Danube, northeast of the Adriatic Sea. By the time of Tacitus, as he describes in The Germania (43), there are no Getae dwelling north of the Danube, for he makes no mention of them. Rather, he places in their lands two tribes of the Suebi, the Marsigni and Buri, a tribe which he says is Keltic, the Cotini, and a tribe which he described as Pannonian, the Osi. (Tacitus' distinction between German and Keltic shall be discussed at length in a latter part of this essay.) Pannonia, roughly equivalent to the northern, inland part of modern Croatia (and Illyria was roughly equivalent to the coastal portion of modern Croatia), seems to have been occupied in ancient times by a mixture of Keltic, Illyrian, and Thracian tribes (Strabo, Geography, 7.5.3, 4, 10); the provinces of Noricum, Pannonia, Moesia and Rhaetia south of the Danube were created by Augustus Caesar early in the first century. The Osi may well have been Getae, since Tacitus distinguishes them and the Cotini by language alone. Yet it is evident that at least most of the Getae were forced south by the encroachment of more powerful German tribes from the north and east. Leaving the account of the Getae here, it is now expedient to return to the earliest accounts of the Scythians and their migrations into northern Europe.

Diodorus Siculus informs us that the Scythians originated along the Araxes river in northern Media, and spreading out towards the north came to occupy all the lands from the Caucasus mountains in the south to the Tanaïs river (the modern Don) and to the east as far as India. Then he relates that crossing the Tanaïs, the Scythians brought their western borders to Thrace (Library of History, 2.43.1-4; 3.55.10). The Tanaïs river was regarded as the border between Europe and Asia (i.e. Strabo, Geography, 2.5.26, 31). Elsewhere, discussing amber, Diodorus says that "Directly opposite the part of Scythia which lies above Galatia there is an island out in the open sea which is called Basilea ("king"). On this island the waves of the sea cast up great quantities of what is known as amber, which is to be seen nowhere else in the inhabited world" (Library of History, 5.23.1). By "Galatia" here Diodorus means the lands of the Galatae in Europe. A footnote in the Loeb Classical Library edition identifies this island as Heligoland, citing "... Cary in Cary and Warmington, The Ancient Explorers, 38", which would put the western border of "Scythia" in the north at least as far west as the mouth of the Elbe. Yet Tacitus, in The Germania (45), speaking of the Germanic tribe of the Aestii, says: "They are the only people who collect amber – glaesum is their own word for it [surely the Old English glaes, our glass] – in the shallows or even on the beach." The Aestii are described as occupying the Baltic shores, and so we see that Diodorus' "Scythia" extended, if

not as far west as the Elbe, then at least nearly as far, beyond the Vistula, and well into historically Germanic territory. Tacitus called the Baltic "the Suebian Sea", after the Germanic tribe known by that name. Later, Diodorus Siculus describes the land of the Galatae as "lying as it does for the most part under the Bears, [it] has a wintry climate and is exceedingly cold", and proceeds to describe deep snowfalls and frozen rivers. The phrase "under the Bears" refers to the constellations, and places this land in the extreme north of Germany, as Diodorus also describes the Rhine and the Danube in this chapter (Library of History, 5.25.1 ff.).

Writing long before Diodorus, Herodotus says of the amber trade: "I do not allow that there is any river, to which the barbarians give the name of Eridanus, emptying itself into the northern sea, whence (as the tale goes) amber is procured" (The Histories, 3:115). In his edition at this passage George Rawlinson says in a footnote: "Here Herodotus is over-cautious, and rejects as fable what we can see to be truth. The amber district upon the northern sea is the coast of the Baltic about the Gulf of Dantzig, and the mouths of the Vistula and Niemen, which is still one of the best amber regions in the world. The very name, Eridanus, lingers there in the Rhodaune, the small stream which washes the west side of the town of Dantzig. The word Eridanus (= Rhodanus) seems to have been applied by the early inhabitants of Europe, especially to great and strong-running rivers." Part of Herodotus' protest against the account is that "in the first place the name Eridanus is manifestly not a barbarian word at all, but a Greek name", and such is true, for the name even appears for rivers in Greece and Italy (i.e. Strabo Geography, 5.1.9; 9.1.19; Hesiod, Theogony 337-345; Batrachomuomachia, 20). The Latin name for the Rhone river was Rhodanus, equivalent to the Greek Eridanus. The existence of such a name in Dantzig, where Rome never ruled, may reveal an early Greek hand in the Baltic amber trade. Both Milesians and Thracians had colonies upon and north of the Danube, as history and archaeology reveal, before the Scythian presence in Europe, and both must have exploited the surrounding regions for such resources. Recalling the island which Diodorus called "Basilea", Herodotus mentions a tribe of Scythians who migrated into Europe called the "Royal Scythians" to whom other Scythian tribes were subject (The Histories, 4:6, 7, 11, 20, 56, 57, 59), and Strabo also mentions a tribe of Scythians called "Basileians", or "Royals", in northeast Europe (Geography, 7.3.17).

While Herodotus does not give an account of Scythian origins which corroborates Diodorus Siculus, his historic narratives concerning the Scythians surely do support Diodorus' account. Reading Herodotus, the Persian King Cyrus fails in an attempt to conquer the Scythians after Cyrus crossed the Araxus river north of Media, and the Scythians whom Cyrus engages here are identified as Massagetae (The Histories, 1:201-216), whom Diodorus explains are a division of the Scythians (Library of History, 2.43.5). A couple of generations later, as the Persian King Darius was preparing for an invasion of Greece (conducted later by his son Xerxes), he first endeavored to conquer Macedonia and Thrace, where he succeeded, and then the Scythians to the north of Thrace, for which he crossed the Danube, and though returning safely, he failed to subject the Scythians of Europe (The Histories, 4:93; 97 ff.; 5:17 ff.). Strabo also discusses Darius' expedition against the Scythians north of Thrace (Geography, 7.3.8), and explains that these people whom Darius had campaigned against were indeed Sakae, "of Scythian stock", who "used to live in wheat-producing Asia", quoting Choerilus of Samos, an epic poet who flourished towards the end of the 5th century B.C. (7.3.9). It was the "Desert of the Getae" which was said to be the place from which Darius was forced to retreat (7.3.14). Diodorus Siculus tells us of the later Greek wars against the Scythians of Europe, first under Philip of Macedon, "when he had conquered in war Illyrians, Paeonians, Thracians, Scythians, and all the peoples in the vicinity of these" (Library of History, 16.1.5), and later by Lysimachus, who ruled Macedon, being one of the successors of Philip's son Alexander the Great (19. 73.1-5). Diodorus placed these Scythians west of the Black Sea. Polybius also mentions the passing of Darius through Thrace to attack the Scythians of Europe (The Histories, 4.43.2). Elsewhere, however, Polybius does not mention Scythians in Europe, but only Galatae, whom he still considered a threat to the Greeks in his own time, likely as he wrote, about 146 B.C. (2.35.9).

Herodotus, describing the Ister (the Danube river), says: "Counting from the west it is the first of the Scythian rivers", and names five "genuine Scythian" rivers which empty into it from the north, beginning with the Pyretus in the east, "called by the Scythians Porata", surely the modern Prut (The Histories, 4:48). While it cannot be ascertained exactly which five rivers Herodotus had in mind, since not all of their names are recognizable today, in the National Geographic Atlas of the World, Eighth Edition, plate 55, a "Physical Map of Europe", there are eight named rivers shown which feed the Danube from the north, six in modern Romania (the land described by later writers as that of the Getae and Daci, discussed above) which are from east to west the Prut, Siret, Ialomita, Arges, Olt and Jiu, and two in modern Hungary, the Timas and Tisza. Yet where Herodotus counts the Danube as a Scythian river "from the west", he must have meant that portion of the river which flows from north to south, dissecting modern Hungary today. Without doubt, this brings Herodotus' perception of Scythia as far west as modern Austria. While it is unknown why

Herodotus named only five of the lower Danube's tributaries from the north, and not eight, surely he seems to have known the course of the Danube and the rivers which fed into it as far as Austria. He described the tributaries which feed it from the south as far west as the "country above the Umbrians", or in northern Italy (4:49). From this region, two rivers, the Sava and the Drava (as they are now known) flow out of the Alps and into the Danube. Herodotus called the Danube itself "one of the great Scythian rivers" (4:51).

The Scythian land around the northern coast of the Black Sea was first held by those Scythians whom the Greeks called Kimmerians (as explained in Part One of this essay), hence the name Crimea, and later (as has also been demonstrated), Galatae. Pushing west, the Scythians also migrated south of the Danube at an early time, and took lands there from the Thracians which later became known as "Little Scythia", adjacent to the Black Sea. Strabo says that the Scythians also pushed the Getae entirely south of the Danube (Geography 7.3.13; 7.4.5; and 7.65, where the Scythians are said to have "often crossed the Danube"). Herodotus distinguished the region of the Scythians south of the Danube from "Old Scythia" north of the Danube (The Histories, 4:99). Many modern commentators assume that the ancient Getae were the Goths who had much later invaded Rome (in the 5th century A.D.). However, such is not possible since the later Gothic invasions are well recorded and it is well known that the Goths did not cross the Danube until the 3rd century A.D. It is possible, however, that if the Getae were originally Kimmerians or later Scythians who had merged with the Thracians (as Strabo attests happened often), rather than being Thracians originally, that the names are indeed related, describing different divisions of the same people. However, such cannot be determined with certainty.

Seeing the descriptions of "Scythia" in Europe provided here, it is shown to extend along both the banks of the Danube and the shores of the Baltic (which Tacitus called the Suebian Sea, after the Germanic tribes of that name). There is also a quote of Ephorus, a 4th century B.C. historian who wrote a treatise, On Europe, provided by Strabo, where Ephorus said that the Kelts dwelt in "the part on the west", and the Scythians in "the part from which the north wind blows" (Geography, 1.2.28). With Diodorus Siculus and Herodotus, we have seen that "Scythia" was perceived as extending well into Central Europe. The Scythians were a northern people at this time, and not merely an Asian people, but we have also seen the testimony that these people of the north had originated in Asia. Yet of the people north of the Danube, Diodorus and Polybius, when speaking of their own times, mention Galatae and not Scythians. So with Strabo in his own descriptions of northern Europe, and his use of the terms Galatae and German for these same people inhabiting this same land, it is evident that the geographer is straddling the earlier Greek terminology, such as that used by Diodorus, and then the Roman. For the Romans of Strabo's time were in control of much of the inhabited world, and as Strabo was writing, the Romans were making continual failed attempts to conquer the German people north of the Danube and east of the Rhine. So Strabo quotes the most ancient writers, where the people of the north were known as Scythians, and then writing of his own time, he is calling them Galatae and Germans. One must not forget, however, that while Strabo often distinguishes between Galatae and Germans, he has fully described those Galatae south of and along the Danube as having mixed themselves with the Illyrian, Thracian, and other tribes, while he considers the Germans to be the genuine Galatae. Diodorus Siculus – even though he wrote during the time of Julius Caesar (who used the term German) and revered him greatly – did not use the term German but only Galatae, (interchangeably with Kelt) to describe these people, as Polybius did before him. The term German in Strabo should always be interpreted to mean genuine Galatae, as he himself explained of the origin of the term among the Romans (Geography, 7.1.2), and says that the Galatae and Germans, while they are distinguished, are kin (4.4.2).

Strabo tells us that the Rhine divides Celtica and Germany (Geography, 2.5.28, 30). Speaking of the Galatae of Celtica, Diodorus Siculus describes them as being "tall of body, with rippling muscles, and white of skin, and their hair is blond", and goes on to relate how they made their hair even blonder by washing it in lime-water (Library of History, 5.28.1). Strabo says of the Germans that they are "taller, and have yellower hair" than the Galatae of Celtica (Geography, 7.1.2). Diodorus Siculus apparently places the borders of Scythia at the Elbe (Library of History, 5.23.1; 5.32.1-3), yet Strabo tells us that the Elbe (which he calls "Albis") divides Germany into two parts (Geography, 1.2.1). Herodotus, as we have seen, calls the lands of Central Europe north of the Danube Scythia. By all of these descriptions, the eastern portion of Strabo's Germany is clearly the European Scythia of the earlier writers: Ephorus, Herodotus, and Diodorus. As we shall see in subsequent parts of this essay, the Germany of Tacitus extends all the way to the Black Sea.

Strabo tells us of the earlier writers: "Now all the peoples towards the north were by the ancient Greek historians given the general name 'Scythians' or 'Celto-scythians'; but the writers of still earlier times, making distinctions between them, called those who lived above the Euxine [Black Sea] and the Ister [Danube] and the Adriatic 'Hyperboreans,'

'Sauromatians,' and 'Arimaspians,' and they called those who lived across the Caspian Sea in part 'Sacians' [Sakae, or Sakans, all the same in Greek] and in part 'Massagetans,' but they were unable to give any accurate account of them, although they reported a war between Cyrus and the Massagetans" (Geography, 11.6.2), and here Strabo is being critical of Ctesias, Herodotus, and Hellanicus, among others, although his criticism is surely harsher than Herodotus deserves. Strabo himself here confuses "Hyperboreans" by listing them along with historical peoples, since he himself explains elsewhere that the name is a general description meaning "most northerly peoples", and is not the name of any specific tribe (1.3. 22).Yet after rebuking Herodotus for doubting whether there actually were "Hyperboreans" (referring to The Histories 4:13, 32-36), Strabo himself later calls them "mythical", revealing his own confusion on the matter (Geography, 7.3.1). Yet hopefully the links between Kelts, Galatae, Germans, Kimmerians and Scythians, through the different stages of history, are becoming quite apparent here.

Part Four

Proceeding from where we left off in Part Three of this essay, and Strabo's discussion of the usage by earlier writers of the terms "... 'Scythians' or 'Celtoscythians' ... 'Hyperboreans,' 'Sauromatians,' and ... 'Arimaspians,' and ... 'Sacians' and ... 'Massagetans'", we have seen that Hyperborean was merely a descriptive term. Now it is appropriate to commence by discussing the others, the Sarmatians and Arimaspians, and then the Scythians of Asia, before returning to a discussion of Europe. The Sarmatians, as Diodorus Siculus tells us, were a people taken from the Medes, and so they are Japhethite Slavs, related to the Thracians (Madai and Tiras, Gen. 10:2). Said to have been settled along the Tanaïs river by the Scythians, Diodorus also later tells us that some writers reckoned them as Scythians (Library of History, 2.43.6-7; 4. 45.4). Strabo was among those writers who did so, where he said "On the right, as one sails into the Caspian Sea, are those Scythians, or Sarmatians, who live in the country contiguous to Europe between the Tanaïs River and this sea; the greater part of them are nomads, of whom I have already spoken" (Geography, 11.6.2), and indeed Strabo had said earlier that the Sarmatians, "these too being Scythians", dwelt near the Caspian Sea (11.2.1). Tacitus distinguished the Sarmatians from the Germans, and specifically by physical appearance (The Germania, 46), and by his time the Sarmatians had also migrated to the west of the Tanaïs, surely contributing to the westward movement of the Scythians into Europe. The Arimaspians are mentioned by Diodorus Siculus as a branch of the Scythians (Library of History, 2.43.5), yet little else is found concerning Scythians with this name. Strabo only tells us of them that, according to Aristeas, they are a one-eyed people. Strabo later called Aristeas, who wrote an epic about the Arimaspians, "a charlatan if ever there was one" (Geography, 1.2.10; 13.1.16).

However obscure the Arimaspians are, much more is known of those Scythians of Asia: "... the eastern Scythians, also nomads, who extend as far as the Eastern Sea and India ... and they called those who lived across the Caspian Sea in part 'Sacians' [Sakae, or Sakans] and in part 'Massagetans,' but they were unable to give any accurate account of them, although they reported a war between Cyrus and the Massagetans" (Geography, 11.6.2). Here Strabo refers to accounts such as the one related by Herodotus (The Histories, 1:201-216), who tells us of Cyrus' campaign against these Scythians, which took place north of Media and the Araxes river (the modern Aras), in modern Armenia and Azerbaijan. Early in his Geography, Strabo states: "Indeed, the spread of the empires of the Romans and of the Parthians has presented to geographers of to-day a considerable addition to our empirical knowledge of geography, just as did the campaign of Alexander to geographers of earlier times, as Eratosthenes points out ... the Parthians have increased our knowledge in regard to Hyrcania and Bactriana, and in regard to the Scythians who live north of Hyrcania and Bactriana, all of which countries were but imperfectly known to the earlier geographers" (1.2.1). Yet Strabo, writing a geography, is often much more interested in a knowledge of the land and its features and resources than he is in the people, although he was also a historian, and Herodotus' comments concerning the people of these regions generally concur with Strabo.

While Herodotus did repeat some fantastic tales concerning the various tribes of the Scythians (i.e. The Histories, 4:100-117), much of the information he had is of historical value, once it is separated from the myths. For instance, he describes one tribe, the Budini (cf. 4:21-22), and says that they "are a large and powerful nation: they have all deep blue eyes, and bright red hair", and live near the Borysthenes, the modern Dnieper river (4:108). Also of great value is his enumeration of men from various Scythian tribes among the Persian army of Xerxes which invaded Greece circa 480 B.C., and which is corroborated by Persian inscriptions, where it is evident that many of the Scythian tribes and nations of the

east were at that time subject to the Persians (7:64-67). Discussing the army of Xerxes, Herodotus often used the term Sakae, or Sakans, in place of Scythians (i.e. 7:96, 184; 8:113; 9:113). That Scythians were subject to the Persians is also evident in the list of the satrapies of the Persian empire which Herodotus provided (3:90-94). The "Bactrian tribes" are listed as the twelfth Persian satrapy, and "Sacans and Caspians" together in the fifteenth, with "Parthians, Chorasmians, Sogdians and Arians" making up the sixteenth satrapy. By this it may be evident, the Scythians of Europe also being identified as Sakae (i.e. Strabo, Geography, 7.3.9), that these tribes didn't simply migrate, but had multiplied and spread out.

Some of the tales which Herodotus repeated concerning various Scythian tribes are found in other Greek writers. For instance, Herodotus mentions a tribe called the Androphagi, or Man-eaters (The Histories, 4:106), and Strabo relates tales of cannibalism among certain Scythians (Geography, 7.3.6, 7, 9), repeating earlier writers. Elsewhere Herodotus says of the Tauri, the name which the Greeks gave to the Scythians of the Crimea and neighboring Black Sea coasts (Strabo Geography, 7.4.5), that they sacrifice the shipwrecked and other foreigners found in their territory (The Histories, 4:103). For this the Tauri were the subjects of a play by Euripides, in which they appear quite anachronistically at the time of the Trojan War, being parodied in his Iphigeneia Among The Taurians as sacrificers of those unfortunate enough to have fallen upon their shores. Herodotus also described other tribes of Scythians who had settled in one place and were engaged in husbandry, i.e. the "Scythian Husbandmen" who dwelt about the Borysthenes (4:17, 18, 52, 54), and those of the Budini who had mixed with certain Greeks and inhabited a city called Gelônus (4:108, 109). Yet many others of the Scythian tribes of Asia, such as the Caspians, Bactrians, Sogdians, etc., certainly also must have been settled, due to the nature of their circumstances, being under the Persian yoke. Such would require the payment of tribute to Persia, money and goods from trade and husbandry and agriculture.

Diodorus Siculus relates that the "Scythians known as the Sacae" dwell to the north of India (Library of History, 2.35.1). Very close to this region bodies of Caucasians with reddish hair and clad in tartan-like garments have recently been found. Called the "Tarim Mummies", they date to within a few centuries before the start of the Christian era, the same time that the Classical Greek historians cited here were writing. See, for instance, "Tracking the Tarim Mummies", Archaeology, Archaeological Institute of America, March-April 2001, p. 76. Diodorus tells us that these Scythians originated along the Araxes River, northwest of Media (2.43.1-5). Strabo informs us that the "Scythians north of Hyrcania and in Bactriana" (which corresponds roughly with present-day Tajikistan) are known to the west from the Parthians (Geography, 1.2.1), and in his eleventh book he discussed them at length. There he states: "Now the greater part of the Scythians, beginning at the Caspian Sea, are called Däae, but those who are situated more to the east than these are named Massagetae and Sacae, whereas all the rest are given the general name of Scythians" (11.8.2). Later he says that the Däae are not considered Scythians by all, and indeed Herodotus thought they were a Persian tribe (Daans in Rawlinson's translation; The Histories, 1:125). In Part Three of this essay they are associated with the Daï (Strabo), or Dii (Thucydides) of Europe, an identification which Strabo refused to make. Strabo tells us that some of the Däae are called Aparni (Geography, 11.7.1), and has these among the number of the Scythians led by Arsaces who established themselves as the Parthians (11.9.2), who were indeed Scythians (11.8.2). Strabo also describes a tribe called the Siginni who dwelt in the mountains near the Caspian Sea, and who "imitate the Persians in all their customs, except that they use ponies that are small and shaggy, which, though unable to carry a horseman, are yoked together in a four-horse team" (11.11.8), and this description matches perfectly those Sigynnae of Herodotus, who dwelt north of the Danube and were "colonists of the Medes" (see Part Two of this essay), and therefore these two groups must have been originally from the same tribe, some having migrated westward at an early time. Note that often among the Greeks, "Mede" stood for either Persian or Mede, especially among the Tragic Poets contemporary with Herodotus.

With Alexander the Great, the Greeks had conquered all of the old Persian empire as far as Bactriana, which bordered upon India and was inhabited by Scythians, and Strabo explains that each of the Scythian tribes had a name of its own, though they were generally known as Scythians, and that "They are all for the most part nomads", where it is evident that Scythian identifies a race, and is not merely a synonym for nomad. Of Bactria, Strabo then says "But the best known of the nomads are those who took away Bactriana from the Greeks, I mean the Asii, Pasiani, Tochari, and Sacarauli, who originally came from the country on the other side of the Iaxartes River [the modern Syr Darya] that adjoins that of the Sacae and the Sogdiani and was occupied by the Sacae" (11.8.2). The "Tarim Mummies" have been thought by many archaeologists to be of Tocharian or related stock. Even tribes east of Sogdiana, where the Tarim Basin is located, are identified as Scythian, Strabo says, "from their identity in kind" (11.11.6). Of the Sacae and Massagetae, the largest Scythian tribes of the east, "who lived across [east of] the Caspian Sea" (11.6.2), Strabo says they are one "tribe", or nation (Greek ethnos), and he names several divisions among them (11.8.8).

Strabo errantly supposed that the Sakae of Sacasene, a district of Armenia which had its name from the Sakae, had migrated there from Asia, as if the Scythians had originated in the far east (Geography, 11.8.4). Rather, from Diodorus Siculus we see that the Scythians originated near Sacasene, which is not far from the Araxes river (Library of History, 2.43.1-5; cf. Strabo, Geography, 11.14. 3-4 for these locations). Diodorus' version of Scythian origins is better corroborated by the general historical record, that Strabo himself helps to attest. While Herodotus tells us that the Scythians ruled all of Asia for a time following the fall of Assyria (The Histories, 1.104), Strabo rather anachronistically identifies this same period by saying that "Greater Armenia ruled the whole of Asia" (Geography, 11. 13.5), meaning the Scythians, or Sakae. This is the same area where Cyrus, not 100 years after the fall of Assyria, crossed the Araxes river into what later became known as Armenia to attack those Scythians called the Massagetae (11.8.6; Herodotus, The Histories, 1:201-216). Strabo tells us that the Parthians were a division of the Scythians (11. 9.2). The attestation of Josephus, that the Parthians and other tribes of the "Upper Barbarians" were of his own nation (in the ethnic sense), and for that reason he wrote his Wars of the Judaeans for these people, as he says in the Preface to that book, agrees with Diodorus Siculus who gives the origin of these people near northern Media, and also with the Biblical accounts of the Assyrian deportations of the Israelites and to where they had been removed centuries earlier (i.e. 2 Kings 17:6). This connection between the Scythians, Kimmerians, and the Israelites is also evident in the Assyrian inscriptions uncovered by archaeologists, such as those deciphered by D.D. Luckenbill in his Ancient Records of Assyria and Babylonia, cited by E. Raymond Capt in his much more recent and available Missing Links Discovered in Assyrian Tablets.

It is fully evident, given all that Strabo and Diodorus Siculus have to say about the Scythians, that they were a common race, and Diodorus tells us that they came from a single origin (Library of History, 2.43.1-5). Strabo supports this statement of Diodorus', not where he agrees with their point of origin, but where he tells us that the Scythians of the east are indeed Scythians because of "their identity in kind" (Geography, 11.11.6), where he tells us the Sakae and Massagetae are "one tribe" (11.8. 8), and where he states that the Iberians above the Caucasus mountains are "both neighbors and kinsmen" of the Scythians, although here he includes also the Sarmatians, whom he supposes to be Scythians (11.3.3). With the testimony of Josephus mentioned above, we see that the Scythians were the ancient Israelites – Hebrews – of the Assyrian deportations. In Hebrew, the word Hebrew is Ibriy (Strong's Hebrew dictionary #5680). Once it is realized that the Phoenicians, who settled the Iberian peninsula in western Europe, were Israelites (for which see my essay Classical And Biblical Records Identifying The Phoenicians) – hence the name Iberia – then it is also evident that this Iberia in the Caucasus mountains near the Black Sea received its name in like manner, because Hebrews resided there, being the Scythians, or Sakae.

Herodotus' description of the Scythian tribe of the Budini, cited above, with their bright red hair and blue eyes, surely portrays the ideal model of Keltic appearance that is commonly perceived today. Indeed, centuries later Tacitus wrote of the Caledonians in Britain: "The reddish hair and large limbs of the Caledonians proclaim a German origin" (The Agricola, 11). Aside from the tartanclad Tarim mummies found in what is now northwestern China, there are many other archaeological finds in Asia which help to support the Classical historians cited here in their accounts of the Scythians. For instance, the so-called Pazyryk culture describes the archaeological findings of the elaborate barrow-graves of a people who once inhabited the Altay Mountains of western Mongolia. Said to be similar to the Scythian tombs of what is now the Ukraine, descriptions of these tombs are also much like Herodotus reported of the burials of Scythian chieftains (The Histories, 4:71-72), although some of Herodotus' account is evidently exaggerated, since while horses and concubines, described as "sacrificed", have been found in such graves, nowhere yet have as many as fifty horses, or fifty concubines, been found buried in this manner all at one time, as Herodotus reported. The Pazyryk tombs, which are dated to the 5th and 4th centuries B.C. (the very time of Herodotus), contain a race of Caucasian people, heavily tattooed and with blond hair, who would certainly not be out of place in Germany or Scandinavia today. Found among these burials are pile carpets, elaborate chariots, gold and gold-gilt objects of art, embroidered woven fabrics, carved leather goods, and many other crafts. Similar barrow burials have been found in Tuva, a Russian district north of Mongolia, in modern Kazakhstan (notably the interestingly-named Issyk barrow), and elsewhere in addition to the many Scythian barrows found in the west, such as those of the Ukraine.

Of course, there are many archaeological findings associated with "Indo-Europeans" (Caucasian, or White people) in and around the Eurasian Steppes which predate the Scythians, and many historians and archaeologists errantly assume that the Steppes, or some area to the east, west or north (anywhere but the lands of the Bible), must have been the original home of all Indo-Europeans. There sometimes seems to be as many theories of Indo-European origins as there are scholars holding advanced degrees in disciplines related to

the subject. Yet all roads of our cultural and historical consciousness lead back to the world portrayed by the Bible: to Egypt, the Levant, Anatolia and Mesopotamia. Once both "political correctness" and the lies of the jews concerning the Shemetic race are swept aside, and Biblical history is examined from a racially correct perspective, the conclusion that White culture and history began in and around Mesopotamia is not difficult to reach. It can certainly be demonstrated from the Bible, apocryphal Hebrew literature, the Hebrew language itself, and many other ancient historical works, that the original Shemites (not today's race-mixed jews and arabs) were White. They are the primary ancestors of most of today's White Europeans. Following the more accurate (although imperfect) Septuagint chronology of the Bible, the Adamic race appeared on earth at least – but not too much more than – 7,500 years ago, yet other Caucasoid races most likely had been here before that, and modern civilization (that of the Genesis chapter 10 nations) began following a great (but localized) deluge which took place perhaps 5200 or so years ago. From that time, White Adamic civilization spread for over 2500 years up to the deportations of the Israelites by Assyria and the subsequent appearance of the Scythians in history (741-676 B.C.). Outside of the few records which we have from Egypt, Assyria and Babylonia, scarcely anything exists to tell us of those 2500 years. The ancient Greeks began writing about 700 B.C., the time of Homer. It cannot be assumed that, over 2500 years, all of the other branches of the Adamic race remained confined to the world of the Bible: the Mediterranean and the near East. As the historic records and inscriptions tell us, the lands of Asshur, Madai, Elam (Assyria, Media and Persia) and the surrounding related nations were quite often in a state of war, or ruled over by tyrants. Surely over the centuries many of the tribes of the people migrated to regions north, east and west, and not only to escape war or tyranny, but also in search of fertile land, precious minerals, or other natural resources. And so there are many archaeological discoveries in and around the Steppes which predate the Scythians, among which are the Andronovo, Catacomb, Tumulus, Timber-grave, Corded Ware, Urnfield and many other Indo-European cultures of eastern Europe and western Asia, many of which have features linking them to earlier cultures of Mesopotamia or the adjoining regions (Anatolia, Syro-Palestine, or Iran). This has been demonstrated by at least one professional archaeologist, S.A. Grigoryev of the Ural branch of the Russian Academy of Sciences, in his book Ancient Indo-Europeans. An attempt of historical reconstruction.

In a separate online article, "The Sintashta Culture And Some Questions Of Indo-European Origins", Grigoryev makes the following comments (forgiving his imperfect English): "Origins of Indo-Europeans is one of the most significant problems of history, archaeology and linguistics. This problem has already been discussed for 200 years after the kinship of Indo-European languages was demonstrated ... Linguists T.V. Gamkrelidze and V.V. Ivanov basing analyses of Indo-European languages have localised the Indo-European homeland in Near East and described migrations of separate groups ... My study of Eurasian cultures allows me to say that Indo-European homeland was really in Near East ... V.I. Sarianidi have demonstrated that the appearance of Iranians in Central Asia and Eastern Iran and forming of Bactria-Margiana archaeological complex had been caused by migration from Syro-Anatolian region ... Another important problem of Indo-European study is a migration of ancient Europeans. T.V. Gamkrelidze and V.V. Ivanov consider that their languages differentiated already in Near East. These people (Celts, Germans, Slavs, Balts) moved to Europe through Iran and Central Asia around Caspian See. As a result of combined migrations, an area of the second intimacy of these dialects formed somewhere to the North of Caspian See. This linguistic reconstruction corresponded to archaeological evidence ... The Indo-European homeland was placed on the territory of Kurdistan. The most early complexes which we can connect with Proto-Indoeuropeans are such objects as Tel Magzalia, Tel Sotto, Hassuna, dating from the VIII to the early V milleniums [B.C.]. The first Indo-Europeans migrated to the Balkan peninsula after and together with other anatolian peoples at about the end of the VI millenium. The Anatolian tribes were formed here on this base. But most part of Indo-European migrations began later – at about the early IV millenium ... At the end of the Bronze Age Kimmerians migrated westwards to Northern Pontic area. Scithian migration through Iran, Near East and the Caucasus took place at the beginning of the Iron Age. At last, various streams of Indo-Europeans (Tokharians, Europeans and Iranians) influenced forming and development of Chinese civilisation."

I can't entirely agree with Grigoryev, who improperly labels early migrations of Caucasians into Europe as "Celts" and "Germans" and who – perhaps in deference to all those who have followed Homer – distinguishes Kimmerians from Scythians and errantly labels earlier northern groups as "Kimmerian", when in fact the Kimmerians were Scythians and did not reach Europe until the end of the 8th century B.C., things which have been discussed at length in Part One of this essay. Elsewhere Grigoryev further supports the historic record as it is presented in these essays, where he states that "Cultures of Scithian and Sarmatian world were not forming on the basis of Late Bronze Age cultures placed from Dnieper River to the Altai", and further discussing early Steppe cultures adds: "The forming of these cultures [from the 18th century B.C.] reflected an Iranization of Steppe Zone. Although the appearance of Scithian and Sarmatian tribes was not connected with these cultures." So, in support of Diodorus Siculus' testimony concerning these peoples, Scythians and

Sarmatians appear in the Steppe from Iran (ancient Media and Persia) after the Bronze Age, in the early Iron Age, which is usually said to begin with the 8th century B.C., the same century during which the Israelites were deported by Assyria.

Kurdistan is a region which includes parts of modern Turkey, Iraq, Iran, Syria and Armenia. It includes the original homeland of the patriarch Abraham in Haran, the Padan-Aram area mentioned in the book of Genesis, ancient Media, and parts of Assyria and Persia. Babylonia, which is Sumer and Akkad, lies just to the south. While Grigoryev's conclusions were reached through studies of archaeology, linguistics, and some history, it should be evident that this one archaeological model for the spread of "Indo-Europeans" agrees very closely with the proper Biblical perspective and the testimony of the Classical historians concerning the origin of the White Adamic peoples of Europe and Asia. In the next part of this essay we shall return our attention to the Scythians of Europe.

Part Five

It has already been established here, in Part Three of this essay, that the Scythia of Diodorus Siculus extended west to the amber district of the Baltic, and perhaps even to the Elbe, as described by that historian. Likewise, Herodotus accounted the Danube and its tributaries from the north as "Scythian" rivers. Strabo also often discussed the Scythians, or Sakae, north of the Danube and west of the Black Sea. Yet Strabo wrote in much later times than Herodotus, and perhaps 30 to 50 years later than Diodorus. While Diodorus did not use the term German, he was certainly familiar with the writings of Julius Caesar, and Caesar used the term. Yet Diodorus used only the terms Kelts and Galatae, and used them interchangeably, when referring to both the people of Celtica and the lands north of the Danube, while we learn from Strabo that the Romans made a distinction between them, which certainly was an arbitrary one, calling those of Celtica Gauls and those east of the Rhine Germans. Strabo wrote in Greek, and cited many earlier Greek writers, and it is evident that most often his perspective was that of a Greek, and usually in agreement with the earlier writers whom he cites. Yet where Strabo writes of the northern Europe of his own time, it is in an era when Rome had been fighting many battles against the northern tribes, in an attempt to establish – and even expand – its northern borders and its control over the inhabited earth, or oikoumenê, and in these places Strabo's perspective is clearly a Roman one.

Keeping this in mind, Strabo writes of northern Europe: "Now the parts that are beyond the Rhenus and Celtica are to the north of the Ister [Danube]; these are the territories of the Galatic and the Germanic [genuine Galatae, as he explains in the subsequent paragraph] tribes, extending as far as the Bastarnians and the Tyregetans and the River Borysthenes [the Dnieper]. And the territories of all the tribes between this river and the Tanaïs [the Don] and the mouth of Lake Maeotis [the Sea of Azov] extend up into the interior as far as the ocean [the Baltic] and are washed by the Pontic [Black] Sea" (Geography, 7.1.1). The Tyregetans were those Getae who lived along the Tyras river, the modern Dniester. The Bastarnians, found inhabiting the region called elsewhere "Little Scythia", on the western shores of the Black Sea, who are said by Strabo to be a Germanic tribe (7.3.17), shall be discussed further below. What is most striking here is an absence of any mention of Scythians. Rather, we find mention of "Germanic tribes" occupying the territory where we found mention of Scythians, or Sakae, for nearly 500 years up to Strabo's writing of his statement here. Of the Scythians in Europe the historian Thucydides, writing towards the end of the 5th century B.C., had written: "For there is no nation, not to say of Europe but neither of Asia, that are comparable to this, or that as long as they agree, are able, one nation to one, to stand against the Scythians" (History of the Peloponnesian War, 2:97). The only logical conclusion is that by Strabo's time the Romans had created yet another distinction: the Scythians of Europe, whom the Greeks had called Galatae, were being called Germans. As Strabo had often explained that many of the Scythians were nomadic, dwelling in wagons (i.e. Geography, 11.2.1), and living off of their flocks were "eaters of cheese made of mare's milk", where he quotes Aeschylus (7.3. 7, and see 7.3.9), Strabo likewise related of the Germans: "It is a common characteristic of all the peoples in this part of the world [here in the Loeb Classical Library edition a footnote reminds the reader that Strabo means the Germans and Galatae] that they migrate with ease ... they do not till the soil or even store food, but live in small huts that are merely temporary structures; and they live for the most part off their flocks, as the Nomads do, so that, in imitation of the Nomads, they load their household belongings on their wagons and with their beasts turn whithersoever they think best" (7.1.3). Strabo wrote this while discussing many of the Germanic tribes, such as the Suevi (or Suebi), later described by Tacitus in The Germania. Here it is clear that Strabo has described these Germans in the exact same manner as he had described the Scythians, and they are found occupying the same lands that were said in many places elsewhere to have been occupied by Scythians. For instance, while Strabo described the

displacement of those Getae north of the Danube by Scythians (7.3.13, et al.), Tacitus mentions no Getae north of the Danube, nor any Scythians, but names German tribes occupying those lands. It is quite evident, that with all of these things considered, the Germans are indeed the Scythians, and only the names have changed.

It could not have been an accident, that in his description of those inhabiting northern Europe in his seventh book, Strabo neglected to mention the Scythians. In his second book he had given a statement similar to the one repeated above: "This river [the Danube] flows from the west towards the east and the Euxine [Black] Sea; it leaves on its left the whole of Germany (which begins at the Rhine), all the country of the Getans, and the country of the Tyregetans, Bastarnians, and Sarmatians as far as the river Tanaïs [the modern Don] and Lake Maeotis [the Sea of Azov]; and it leaves on its right the whole of Thrace, Illyria, and, lastly and finally, Greece" (Geography, 2.5.30). Here again we see that there are no Scythians mentioned in Europe, although Strabo gave much testimony elsewhere, from older writers, confirming their prominence there. The only explanation is that here they are being called Germans, who are indeed the Scythians of the earlier writers, and here Strabo portrays Germany as extending from the Rhine to the Black Sea, north of the Danube, except for the region held by the Getae, since he tells us that the Bastarnians are German (7.3.17). Strabo tells us elsewhere that the Getae share a border with the Germanic Suevi (7.1.3), yet indicates that the Getae were driven south of the Danube by the Scythians (i.e. 7.3.13), and Tacitus names several tribes inhabiting that region, but no Scythians. Rather, Tacitus tells us that east of the Quadi (a division of the Suevi called Coadui, or in some mss. Coldui, by Strabo) dwell the Germanic Marsigni and Buri, not Suevi but both "exactly like the Suebi in language and mode of life", and the Cotini and the Osi who both pay tribute to the Suebi and to the Sarmatians. Using language as his determinant, Tacitus distinguishes the Cotini and Osi from the Germans, and says that the Cotini are Kelts, which shall be further discussed below, and that the Osi are Pannonian (The Germania, 43). It is possible, yet difficult to ascertain, that the Osi were a remnant of the Getae, whom Tacitus does not mention, who managed to remain north of the Danube. As discussed in Part Three of this essay, Pannonia was a Roman district south of the Danube, apparently inhabited by a mixture of Keltic, Illyrian and Thracian tribes.

Before continuing a discussion of Germany as it was perceived by Strabo and Tacitus, it is appropriate to discuss the Galatae and Scythians as they were mentioned by the historian Polybius. Polybius lived from about 208-126 B.C., and the main part of the history which he wrote covers the years 264-146 B.C. His is an excellent work concerning the Punic Wars between Rome and Carthage, and the exploits of Hannibal and Scipio, but he also described wars of the period among the Greek states to the east, and the causes for and the beginnings of the Roman empire, for which he was an apologist. Many who write about the Kelts cite Polybius endeavoring to show that either the Kelts had dominion throughout all of northern Europe at one time, or that they originated in the east, or both. Like the later Diodorus Siculus, Polybius also used the terms Galatae and Kelts interchangeably (i.e. The Histories, 2.30.7-9), and he never used the term German, calling all the people of the north Galatae. Concerning the origins of peoples, the founding of cities, and related things, Polybius did not write, and he explains his reasons for abstaining from such at length in his ninth book (9.1-2).

Polybius directly mentioned the Scythians in Europe only once, where of a certain point along the coast near Byzantium he writes: "It is here, they say, that Darius bridged the straits when he crossed to attack the Scythians" (4.43.2). Yet Polybius mentioned the Galatae often, both those north of Greece who had conquered Thrace and invaded Anatolia, and those further west. While Polybius' mentions of the Galatae, or Kelts, say nothing of detriment to that which is being presented here, neither are they of great assistance. Yet in general they support one major contention made here: that those people of Europe originally said to be Scythians (for instance by Ephorus, whom Strabo quotes at length) were the same people later called Galatae by the Greeks, and then divided into Germans and Gauls by the Romans, since in the era of Herodotus and Thucydides only Scythians were known in the north – and neither Herodotus nor Thucydides knew the term Galatae – and only Kelts were known in the west. Yet later the people of the north were called Galatae, and no longer are Scythians mentioned there, unless older writers are being followed. Both Galatae and Scythians are described by Strabo in the exact same manner, where Strabo is certainly discussing the same people in two different eras, by two different names: the first from earlier writers, and the latter in his own time.

Polybius also makes statements which show that the archaeological Hallstatt culture should not be so readily associated with the Galatae. For he says of the Galatae that "their lives were very simple, and they had no knowledge whatever of any art or science", and that their possessions were scarce so that they could "shift where they chose" (2.17.10), much as Strabo had described them. He also described at length their highly inferior arms, and how easily

their swords bent after a single hard blow (2.30.7-9; 2.33.3). None of this accords with the more advanced metallurgy and the fine arts of the Hallstatt culture, which likely belonged to Thracians, Milesians, other Phoenicians, and other earlier settlers of the Danube River valley and western Europe – the "proto-Kelts".

In the times of Strabo and Tacitus a Germanic tribe called the Bastarnae dwelt on the Danube near the Black Sea, in the same region which Strabo and others called "Little Scythia" elsewhere. Polybius mentions these people, who were the reason for a mission of the Dardanians (an Illyrian tribe) to the Roman Senate in 177-176 B.C.: "A mission from the Dardanians now arrived, telling of the Bastarnae, their numbers, the huge size and the valour of their warriors, and also pointing out that Perseus and the Galatians [of Anatolia] were in league with this tribe. They said they were much more afraid of him than of the Bastarnae, and they begged for aid. Envoys from Thessaly also arrived confirming the statement of the Dardanians, and begging for help" (The Histories, 25.6.2-4). These Bastarnae are not said by any of these writers to have migrated from anywhere, nor to have been conquerors of the Scythians or Galatae who inhabited this region, and so it seems plausible that Bastarnae is only a name for the Scythian tribe which long inhabited the area, of which the Greeks and Romans only later acquired a more intimate knowledge. Strabo was uncertain about the Bastarnae, and says "but what is beyond Germany and what beyond the countries which are next after Germany – whether one should say the Bastarnae, as most writers suspect, or say that others lie in between ... it is not easy to say ... or whether any part is uninhabitable by reason of the cold or other cause, or whether even a different race of people, succeeding the Germans, is situated between the sea and the eastern Germans [here it is absolutely evident that the word German stands for Scythian] ... for I know neither the Bastarnae, nor the Sauromatae, nor, in a word, any of the peoples who dwell above the Pontus ..." (Geography, 7.2.4). By "know" Strabo must mean that he didn't know them first-hand, and so was not able to describe them completely, since both Diodorus Siculus some years before, and Tacitus some years after, confirm his statements concerning the Sarmatians, the Bastarnae, and the Germans – once one accepts as fact that Strabo and later writers used "German" to describe the people that Diodorus and earlier writers called Scythian, and then Galatae, which shall hopefully be further established in a discussion of the Peucetians.

Diodorus Siculus mentions the Peucetians (Peuketioi) where he says that Agathocles, king of Sicily, supplied "both the Iapygians and the Peucetians ... with pirate ships, receiving in return a share of their booty" (Library of History, 21.4.1), Sicily being at war with Carthage, Macedon, and the "barbarians of Italy" about 295 B.C. (21.2.2). Strabo tells us that certain of the Bastarnians lived on Peuce (peukê means pine in Greek), an island in the Danube, and were therefore called Peucini (Peukinoi), which must be Diodorus' Peucetians, the name and location being identical. Strabo names other tribes of the Bastarnae, the Atmoni and Sidoni, and the Roxolani who "roam the plains between the Tanaïs and the Borysthenes [the Don and Dnieper rivers], and here is more evidence that the Germanic Bastarnae are of the European Scythians. The Roxolani, Strabo tells us, are known from their wars with Mithridates Eupator, king of Pontus, 120-63 B.C." (Geography, 7.3.15, 17). Elsewhere where Diodorus Siculus discusses Macedonian and Thracian relations with their neighbors during this period, he mentions only Scythians in this region, and no Bastarnae (i.e. Library of History, 16.1.5; 19.73.1-5). It should be manifest here, that Bastarnae is a name for the Scythian, later called German, tribes in this same area. The people did not change, only the names did, once the perspective changed from Greek to Roman: German was a strictly Roman term.

Although in one place Strabo does seem to distinguish the Bastarnae from the Scythians, where he says that the Thracians had suffered the encroachment of "Scythians and Bastarnians and Sauromatians" from north of the Danube (Geography, 7.3.13), this does not mean that Strabo counted them as a distinct people. Rather, Strabo is referencing an extended period of time, and in the earliest migrations of the Scythians into Thrace, no particular tribe was distinguished among them, where the Bastarnae are named only much later, yet are clearly the same people as those Scythians inhabiting the same area throughout the centuries up until Strabo's time. Strabo also distinguishes the Bastarnae for another reason, where he says that "they also being, one might say, of Germanic stock" (7.3.17), and it is learned from Tacitus, who says that "The Peucini, however, who are sometimes called Bastarnae, are like Germans in their language, manner of life, and mode of settlement and habitation [but] ... Mixed marriages are giving them something of the repulsive appearance of the Sarmatians [Sauromatae] ..." and so Tacitus says "I do not know whether to class the tribes of the Peucini [Bastarnae], Venedi [Slavic Wends], and Fenni [Finns] with the Germans or with the Sarmatians" (The Germania, 46). So it is evident that on the heels of the Germans, who were the westward-migrating Scythians, were the Slavic tribes pushing into western Europe, and intermingling with them along the way.

In The Germania, Tacitus gives an account of how the Germans came to be so called, stating that "The name Germania, however, is said to have been only recently applied to the country. The first people to cross the Rhine and appropriate Gallic territory, though they are known nowadays as Tungri, were at that time called Germani; and what was at first the name of this one tribe, not of the entire race, gradually came into general use in the wider sense. It was first applied to the whole people by the conquerors of the Gauls, to frighten them; later, all the Germans adopted it and called themselves by the new name" (§2). Yet the Germans did not use the name German of themselves, it is strictly the Roman term for them. Latin becoming the language of learning in the Middle Ages, the name prevailed. Neither Diodorus Siculus nor Strabo, who both knew more of the tribes of Celtica west of the Rhine and south of the Alps than they did of Germany, ever mentioned such a story, nor did they ever mention any individual tribe named Germani. Neither did Caesar in The Gallic War, where he used the name Germani of those tribes east of the Rhine, corroborate any part of Tacitus' story concerning this name, and so it is certainly implausible. Therefore it must be a coincidence that there was apparently a tribe of this name, Germanians in Rawlinson's edition, mentioned by Herodotus as being among the Persians (The Histories, 1:125), and there is nothing from the time of Herodotus to that of Caesar by which to connect the name of this tribe to the west. Diodorus Siculus and all of the other earlier writers calling all of the tribes of the north Galatae, the account of Strabo is much more credible: that the Germans were called so by the Romans because they were esteemed to be genuine Galatae, i.e. those not mixed with Thracians or Greeks or Etruscans or any of the other previous inhabitants of the European coasts, germanus being the Latin for genuine.

Like Strabo, Tacitus tells us that Germany stretched from the Rhine in the west to the east as far as the Bastarnae whom he calls Peucini, although by this time the Venedi and the Sarmatians, Slavic tribes, had also advanced into those parts of Europe west of the Dniester and north of the Danube (The Germania, 46). The Venedi are the later Wends of eastern Germany, who occupied the area around Brandenburg southwest of Berlin. As we have seen, Tacitus would not account the Sarmatians as Germans (and Diodorus Siculus tells us that they derived from the Medes, not the Scythians), yet he wasn't as certain concerning the Venedi, Fenni (Finns) and Peucini (Bastarnae), only for rather arbitrary reasons. For instance, he spoke of the Bastarnae mingling with the Sarmatians, and he said of the Venedi that they "have adopted many Sarmatian habits; for their plundering forays take them over all the wooded and mountainous highlands that lie between the Peucini and the Fenni. Nevertheless, they are on the whole to be classed as Germans; for they have settled homes, carry shields, and are fond of travelling – and travelling fast – on foot, differing in all these respects from the Sarmatians, who live in wagons or on horseback" (The Germania, 46). Living in wagons and on horseback was the manner by which Strabo's Germans and Scythians had lived (Geography, 7.1.3; 11.2.1), and it seems that Tacitus' classification depends only upon whether or not these once-nomadic tribes had yet settled into a given area, quite arbitrary indeed. The Venedi may only have been later classified as Slavs because of their language, nevertheless, there were wars between the Saxons and the Wends down through the time of Otto I, who defeated and ended the menaces to Germans from both the Magyars and the Wends by 955 A.D. (The Encyclopedia of World History).

Yet Tacitus never mentioned any Scythians in Europe, although his Germany stretched, like that of Strabo, from the Rhine to the Black Sea. If the Scythians of the west are not the Germans, then in a very short time, and after so many centuries of being so well entrenched in Europe, those Scythians whom Thucydides said were so powerful had simply vanished into thin air, and the Germans – coming from nowhere – consumed the entire northern continent without any evidence of cataclysm or struggle. Rather, as demonstrated throughout all parts of this essay, the Germans are indeed the Scythians, and the Saxons (Sachsens) of the west are the Sakans (Sakae) of the east, and descended from those Sakans whom Darius the Persian could not defeat (i.e. Strabo, Geography, 7.3.9).

In The Germania, Tacitus conjectures that at one time the tribes of Gaul migrated east into Germany, because the Gauls had been more powerful than the Germans (§28). By this Tacitus attempts to account for the presence of tribes which he considered Gallic in regions east of the Rhine, such as the Boii and the Cotini (§43). Of the Cotini, Tacitus distinguishes them from the Germans by language, saying that "The Cotini and the Osi are not Germans: that is proved by their languages, Celtic in one case, Pannonian in the other ..." Yet language is no determinant of race, and there were many dialects among the tribes of both Germany and Gaul. Speaking elsewhere of language, Tacitus classified the Aestii along the Baltic shore as Germans, but tells us that their language was "more like the British" although they had "the same customs and fashions as the Suebi" (§45), and the British spoke Celtic dialects much like those of Gaul, as he himself stated elsewhere (Agricola, 11). Today's Estonians speak a language classified as Finno-Ugric, and not even Indo-European. Tacitus does not mention the language of the Fenni (Finns), and was unsure whether to classify them as Germans, cited above. Speaking of the Treviri and Nervii, tribes of Gaul, Tacitus seems to doubt the "German descent to

which they claim", where he describes the German tribes which had migrated west of the Rhine (§28). But here Tacitus fails to address their language or any other significant reason to doubt their claim, stating only that "Such a glorious origin, they feel, should prevent their being thought to resemble the unwarlike Gauls". Here Tacitus' distinction between Gaul and German crumbles, being revealed as both arbitrary and prejudiced. Writing nearly 100 years earlier, Strabo tells us that "The whole race which is now called both 'Gallic' and 'Galatic' is war-mad, and both high-spirited and quick for battle, although otherwise simple and not ill-mannered", going on to describe their strength and large physiques, among other things, while also explaining that they are with the Germans "kinsmen to one another" (Geography, 4.4.2). Strabo also attests that both the Treviri and Nervi are indeed German (4.3.4). It is clear that Tacitus' distinction between Germans (whom Strabo considered genuine Galatae) and Gauls (Galatae) afforded him a way by which to display his contempt for those tribes who had been conquered by Rome, and who had adopted the civilization of their conquerors, a contempt which Tacitus also showed for the Britons who did likewise (The Agricola, 21). Elsewhere, Tacitus himself acknowledged that the Gauls had become unwarlike only under Roman subjection (§11). Yet among Whites the cultural or political state of a tribe or nation is certainly a less reliable determinant of race than is language, and Tacitus' distinctions in these areas are therefore demonstrated to be wholly unreliable, made for political reasons and not for the sake of true historical or anthropological inquiry. The Greek writers tell us that the Galatae and the Germans are one and the same race, and the eastern inscriptions tell us as much concerning their ancestors: Kimmerians, Sakans and Scythians.

Part Six: Who are the English?

While it has been the purpose of this series of essays to demonstrate that the Germanic peoples indeed descended from the Scythians of Asia, who were also called Kimmerians and Sakans, and that they in turn had descended from the peoples of the Bible, notably those Israelites who had been deported by the Assyrians, here in this installment a short digression shall be made. Quite unfortunately, in the prelude to events in more recent history, certain propagandists among the English people succeeded in labeling the Germans as Huns, and in convincing the masses that the English themselves are a people of distinct origin. Of course such is not true, and here we shall digress in order to discuss the origins of the English, and Anglo-German kinship.

The pre-Roman inhabitants of Britain, while not the topic of this discussion, shall be mentioned here only briefly. In The Encyclopedia of World History, 6th edition, Houghton Mifflin Co., on page 180 we find: "The prehistoric inhabitants of Britain (called Celts on the basis of their language) were apparently a fusion of Mediterranean, Alpine and Nordic strains that included a dark Iberian and a light-haired stock. Archaeological evidence points to contacts with the Iberian Peninsula (2500 B.C.E.) and Egypt (1300 B.C.E.) ... The true Celts are represented by two stocks: Goidels (Gaels), surviving in northern Ireland and high Scotland, and Cymri and Brythons (Britons), still represented in Wales. The Brythons were close kin to the Gauls, particularly the Belgi." First, note that from the Belgi we have the modern name Belgium, and that the Cymri – distinguished from the Britons – have a name identical to the Cimmerii (Kimmerians), which cannot be overlooked. Yet much of the information provided here appears to have come from the Roman annalist, Tacitus.

In his Agricola, written about his father-in-law who was a governor of Roman Britain, in §11 Tacitus wrote: "Who the first inhabitants of Britain were, whether natives or immigrants, is open to question: one must remember that we are dealing with barbarians. But their physical characteristics vary, and the variation is suggestive. The reddish hair and large limbs of the Caledonians proclaim a German origin; the swarthy faces of the Silures, the tendency of their hair to curl, and the fact that Spain lies opposite, all lead one to believe that Spaniards crossed in ancient times and occupied that part of the country. The peoples nearest to the Gauls likewise resemble them ..." [Penguin Classics ed.] Of course Tacitus was not properly a historian, for he was not educated in the classical histories and was apparently ignorant of, or perhaps simply ignored, the accounts of both the Phoenicians and Trojans in Britain, although it is not probable that all of the early Britons are derived from these alone. Rather Tacitus was a chronicler of his own times, and both the Agricola and his account of the tribes of Germany, the Germania, have been esteemed as works of great value for many centuries.

The Greek geographer Strabo, who lived a few generations before Tacitus, gave his own description of the German tribes as they were known to him, although he did not have nearly as much information as the Roman had almost a century later. Yet Strabo apparently described many German tribes

accurately, since Tacitus' later account is very much in agreement with the geographer, although much more detailed. While Strabo's account of the Germans won't be discussed here at length, one statement is important to our discussion: "Now as for the tribe of the Suevi [or Suebi], it is the largest, for it extends from the Rhenus [Rhine] to the Albis [Elbe]; and a part of them even dwell on the far side of the Albis" (Geography, 7.1.3, Loeb Classical Library ed., brackets mine). In the same paragraph, Strabo lists among the tribes of the Suebi the Coldui (or Coadui, the Quadi of Tacitus) and Marcomanni, both who inhabited Bohemia, and the Langobardi (the Lombards) who some centuries later came to inhabit northern Italy, and also several other tribes mentioned by Tacitus. The name of the Suebi existed until recent times in the name Swabia, a large duchy in southwest Germany which included parts of modern day France and Switzerland, and the modern German state of Baden-Wurttemberg.

Tacitus, throughout the Germania, refers to the Baltic ocean as the "Suebian Sea". He begins his description of the Suebi, found at §'s 38-46, thusly: "We must now speak of the Suebi, who do not, like the Chatti or the Tencteri, constitute a single nation. They occupy more than half of Germany, and are divided into a number of separate tribes under different names, though all are called by the generic title of 'Suebi'." In his ensuing description of these tribes, he makes special mention of the Semnones and the Langobardi, whom he notes for their bravery, and then he says: "After them come the Reudigni, Aviones, Anglii [the Angles], Varini, Eudoses, Suarines, and Nuitones, all of them safe behind ramparts of rivers and woods. There is nothing noteworthy about these tribes individually ...". Tacitus then goes on to list the rest of the tribes of Suebia: the Hermunduri, Naristi, Marcomanii, Quadi, the Marsigni and Buri who are both "exactly like the Suebi in language and mode of life", the Lugii who are "divided into a number of smaller units", the Gothones (Goths), whose "rule is somewhat more autocratic than in the other German states", the Rugii and Lemovii, both "bordering on the [Suebian] sea", the Suiones "right out in the sea" (from where the name Sweden may well have come), the Aestii, and finally the Sitones. Of the Aestii (where we see the name of the Estonians), Tacitus says that they "have the same customs and fashions as the Suebi, but a language more like the British", and that they "are the only people who collect amber – glaesium is their own word for it", where we see that these are the Scythians of the amber district along the Baltic, mentioned by Diodorus Siculus and earlier writers. Beyond these, Tacitus attests to the presence of the Peucini (also called Bastarnae), Venedi (the Slavic Wends) and the Fenni (Finns), all of whom he was not sure whether to class as Germans or Sarmatians (or Slavs). As we have seen in the first five parts of this essay, all of these Germans are the very same peoples whom the early Greek writers called Kimmerians, and later Scythians or Sakans, and then Galatae, while Romans called them all Gauls, and later divided them into Gauls and Germans. While it is absent from Tacitus, later we shall see that the term Sakans persisted, as Bede and other late writers call these same people by the general name of Saxons: certainly the same people whom Tacitus and Strabo labeled as Suebi. Here it must also be noticed that in the account of the Suebi given by Tacitus, the Anglii (or Angles), are but a minor tribe among the rest of the Germanic tribes, and certainly considered to be Germans, and being labeled as Suebi they are indeed closely related to the other tribes of the German interior.

The strength of Rome checked Germanic expansion into the lands of the empire for as long as such strength endured, and Tacitus records the various Germanic tribes who lived along the Rhine and Danube, which of those were friendly to Rome, and which had already crossed west of the Rhine by his time, as he distinguishes Germans from Gauls and doubts the Germanic origin of some of the tribes of Gaul (the lands of modern France, Belgium, the Netherlands and the portion of Germany west of the Rhine) even when they claimed such origin (i.e. Germania §28). Yet from the time that Julius Caesar conquered Gaul, for over 300 years until the 3rd century A.D., the Germanic tribes were for the most part held at the frontiers of the empire. Not that there was ever any peace, for Rome conducted campaigns in Germany many times, and many times the German tribes raided parts of the empire. From the 3rd century, however, the Germanic tribes were too strong for the empire to contain, while they themselves were also being pressured from the east. Rome had already begun an internal decline from the peak of her strength, and so the empire began to lose the more distant provinces first, and by the 5th century, was overrun by Goths, Vandals, Alans, Alamanni, Burgundians, Franks, Saxons, Suebi and Huns. The Goths are Tacitus' Gothones (Ger. 43), whom he counted among the Suebi. The Vandals Tacitus' Vandilii (Ger. 2), also mentioned by Strabo as Vindelici (4.3.3; 4.6.8, 9). The Alans are called by the 6th century Greek historian Procopius a Gothic nation (History of the Wars, 3.3.1, 5.1.3) and allies of those Vandals with whom they invaded Spain (3.3.1). The Alamanni and Burgundians are mentioned by Procopius along with the Suebi and other German tribes (5.12.11). The terms Frank and Saxon do not describe any single German tribe, but rather they generally describe particular groups of tribes, as Tacitus had also used the term Suebi. Procopius mentions "the Germans, who are now called Franks" (3.3.1) quite often. It is evident from Bede that many tribes which Tacitus called Suebi were Saxons, a term which Tacitus did not use, since Bede counts the Angles as Saxons, frequently using the term "Angles or Saxons" (i.e. E.H. 1.15). Many of the Goths, Alans, Vandals, and others who invaded the empire were already Christians, although of the Arian sect, as Propocius often relates, and being so they must have

received their Christianity from the east, and not from the Greeks or Romans – who were adverse to Arianism. It shall be shown in a later part of this essay that the Huns did indeed descend from the same Scythian stock from which the other German tribes had come, except that they had ventured further east than most of the others, and had come into Europe relatively late.

While much more may be said concerning the movements of Germanic tribes during the final centuries of the Roman empire, here we shall focus on Britain, turning to the British church historian Bede, who wrote his Ecclesiastical History of the English Nation in the 8th century A.D. Bede wrote of the "Franks and Saxons" looting and pillaging the British sea-coast as early as the reign of the emperor Diocletian, towards the end of the 3rd century (E.H. 1.6). After Rome lost control of Britain, first by a revolt of her own soldiers, for a short time the nation was ruled by various military tyrants. Later, the British came under the constant siege of the Scots (and Bede called all of the Irish by that name) and the Picts (E.H. 1.6-15; Bede also says that the Picts had come "from Scythia", E.H. 1.1). Rome no longer being in any position to aid the Britons, who had made numerous appeals for help, finally a British King, in the reign of the emperor Marcian (which Bede dates as beginning in "the 449th year of the incarnation of our Lord"), invited the "English or Saxons" ("Anglorum sive Saxonum gens" in Bede's Latin) into Britain. Bede says of the Saxons that: "... being sent for of the said king into Britain, landed there in three long ships, and by the same king's commandment is appointed to abide in the east part of the island, as to defend the country like friends, but indeed, as it proved afterward, as minded to conquer it as enemies" (E.H. 1.15, LCL ed.) Bede goes on to describe how these first Saxons in Britain, after defeating certain enemies of the Britons in a battle, and noticing the cowardice of the Britons themselves, sent word back to Germany and were soon joined by many more of their kinsmen. Bede then explains: "Now the strangers had come from three of the more mighty nations in Germany, that is, the Saxons, the Angles and the Jutes. Of the Jutes came the people of Kent and the settlers in Wight, that is the folk that hold the Isle of Wight, and they which in the province of the West Saxons are called unto this day the nation of the Jutes, right over against the Isle of Wight. Of the Saxons, that is of that region which is now called of the Old Saxons [modern Saxony], descended the East Saxons, the South Saxons and the West Saxons [of those parts of England now known as Essex, Sussex and Wessex]. Further, of the Angles, that is of that country which is called Angeln [modern Schleswig-Holstein] and from that time to this is said to stand deserted between the provinces of the Jutes [Jutland, the part of Denmark on the mainland] and the Saxons [Saxony], descendeth the East Angles, the Uplandish Angles, the Mercians and all the progeny of the Northumbrians, that is, of that people that inhabiteth the north side of the flood of Humber, and the other nations of the Angles." Bede goes on to relate the story of the Saxon kings Hengist and Horsa, and mentions their descent from "Woden [Oden], of whose issue the royal house of many provinces had their original" (E.H. 1:15, all brackets mine).

Later in his history Bede discusses a certain English preacher, Egbert, who made missionary journeys to the continent, and Bede says that he "... by preaching of the Gospel to bring the word of God to some of those nations which had not yet heard it: and many such countries he knew to be in Germany, of whom the English [Angli] or Saxons, which now inhabit Britain, are well known to have had beginning and offspring; whereby it is that to this day they are corruptly called Garmans by the Britons that are their neighbours. Such now are the Frisons [the Frisians; Frisii in Tacitus, Ger. 34, 35], Rugins [Rugii, Ger. 43], Danes, Huns, Old Saxons, and Boructuars [Bructeri, Ger. 33] ..." (E.H. 5.9), where it is evident that not only does Bede count the Angles themselves as Saxons, stating "English or Saxons", but he refers to the Saxons of Germany as "Old Saxons". Also, the Britons knew these new inhabitants of Britain as Germans, but called them "Garmans" instead. Bede's Saxons must be those same tribes who, along with the Angli, Tacitus had described as Suebi, and while a district in Germany which was once inhabited by Angli evidently remained vacant for some time after their move to Britain, as Bede has told us, indeed not all of the Angli on the continent moved to Britain, as we shall see shortly from Procopius. That Saxon is a general name for a group of German tribes is also evident with Bede, since while he calls them by this name generally, aside from the Angli he also refers to other individual tribes among those who settled in Britain, namely the Gewissas or West Saxons (E.H. 2.5; 3.7; 4.15), the Grywas (E.H. 3.20; 4.6, 19), the Hwiccas (E.H. 2.2; 4.13, 23), and the Meanwaras (E.H. 4.13).

Procopius had mentioned little of Britain, but understandably since it was not within the scope of his intended subject. Yet being the personal secretary of Belisarius, the great Byzantine general who won many battles against the Germanic tribes during the reign of Justinian, he had the opportunity to witness and record many things, which indeed he did, in his History of the Wars (of the Byzantine Romans against the Persians, Goths of Italy and Vandals in Africa) and Anecdota (or Secret History, a scathing criticism of the emperor Justinian and his wife). On those occasions where he does mention Britain, he supports the account given by Bede. He describes how the Roman soldiers of Britain first revolted from the empire (about 407 A.D.), and how Britain was never recovered by Rome, "but it remained from that time on under tyrants" (Hist. 3.2.31,

38). At one point Belisarius, negotiating with the Goths who invaded Italy, offered to "permit the Goths to have the whole of Britain" in return for giving up Sicily (Hist. 6.6.28), even though the empire did not even possess Britain at the time. Procopius does not mention the Saxon invasions of Britain, but referring to his own time says only that it is inhabited by barbarians (Anec. 19.13).

Procopius described an "island", Thule, "exceedingly large ... more than ten times greater than Britain. And it lies far distant from it toward the north. On this island the land is for the most part barren, but in the inhabited country thirteen very numerous nations are settled; and there are kings over each nation" (Hist. 6.15.4-5). Naming some of the tribes of Thule, Procopius relates fantastic stories about some of them, as the Greek writers always heard and recorded such tales about the peoples who lived on the fringes of their own world. Yet Procopius also spoke of the Eruli, a tribe which had apparently adopted the Arian form of Christianity (Hist. 4.14.12), from which many had fought for the Romans and whom Procopius must have been quite familiar with, and describes how a great number of this tribe (after losing a fight with the Lombards) had left Germany to settle in Thule (Hist. 6.15.1. ff.). While there is much speculation concerning Thule, from the time of Pytheas who seems to have been the first to record the name as that of a place in the northern ocean, here Procopius certainly seems to be describing Norway. Later, in the 8th through the 11th centuries, parts of Britain were invaded and settled by Norsemen and Danes.

Procopius describes another island which he calls Brittia – but which is certainly not Britain – and which is "towards the rear of Gaul, that side namely which faces the ocean, being, that is, to the north of both Spain and Britain" (Hist. 8.20.5), and he seems to be describing Denmark, which from the sea may certainly be perceived as an island. He then says: "The island of Brittia is inhabited by three very numerous nations, each one having a king over it. And the names of these nations are Angili, Frissones, and Brittones, the last being named from the island itself. And so great appears to be the population of these nations that every year they emigrate thence in large companies with their women and children and go to the land of the Franks [which at the time included large portions of both modern France and Germany]. And the Franks allow them to settle in the part of their land which appears to be more deserted, and by this means they say they are winning over the island. Thus it actually happened that not long ago the king of the Franks, in sending some of his intimates on an embassy to the Emperor Justinian in Byzantium, sent with them some of the Angili, thus seeking to establish his claim that this island was ruled by him. Such then are the facts relating to the island that is called Brittia" (Hist. 8.20.6-10, brackets mine). Now while this may seem to be a quite obfuscated account of some of the movements of the Germanic tribes which took place in the north at the time, the Frissones must be the Frisons of Bede, the Frisii of Tacitus' Germania, (34, 35), and the Angili must be Tacitus' and Bede's Anglii, the Angles. While the Frisii have the country which is named for them Friesland, now a district in the north of the Netherlands, there is certainly much evidence of Angles who did not move to Britain – as we see here from Procopius – but rather remained in Germany. Indeed, the German surnames Engler, Englert and Engles, among others, are all surnames of the Angles in Germany, who also gave their name to places such as Engelberg in Switzerland, Engelsberg of which there are two such towns in Bavaria, Engelskirchen northeast of Cologne in Westphalia, Engelhartszell in Austria, Engeløy in Norway, and Ingelheim in the Rhineland, along with many other like placenames.

Bede used "Saxony" as a name for Saxon Britain (in his Lives of the Abbots, 19). Yet the "Old" Saxony which he often referred to is today found in the modern German states of Lower Saxony and Saxony-Anhalt. Yet it may be determined from this and previous portions of this essay, that the German tribes of Saxony are indeed akin to and of like origin with their neighbors, those of the German regions of Bavaria, Swabia, the Rhineland, Franconia, Hesse and Thuringia, along with the other portions of central and southern Germany, Austria and Switzerland in the south, the German regions in Italy (primarily Lombardy and the Tyrol), and also with those Germans of Pomerania, Brandenberg and the former states of Prussia to the east. Likewise, the Scandinavian peoples, the Picts of Scotland and other tribes of the original Britons, and the Germanic people of France, Belgium, and the Netherlands are all kin to both Anglo-Saxons and Germans. While the Slavic peoples pressed upon the German tribes from the east, and there are Slavs found among the Germans of today, through the practice of slavery, the mercantile trade, and by other means, people of Slavic lineage also exist among the English. And while the English in the early 1900's slandered the Germans with the name of "Huns", it is not at all true that the Germans are Huns, although both groups certainly descended from the Scythians. Rather, the English themselves are Germans indeed, and no amount of propaganda – which in actuality emanates from the devious minds of the internationalist financial community in order to control nations for their own purposes – can ever separate the Englishman from the German blood which shall ever flow through his veins. Those Englishmen who deny their own heritage and origin are indeed guilty of hating their own brethren! For among the Saxon Chronicles of the ancient English kings are found many of the same ancient Germanic poems, such as the Voluspa, which are known to have been sung among Norsemen, Englishmen and Germans alike in the most ancient times.

Special Study #7
DIVERS SEED DEFILES FAMILIES

Divers Seed Defiles Families, Deuteronomy 22:9 and Leviticus 19:19

By: Clifton Emahiser

Some clarifications in brackets by William Finck

We are about to address the Bible's most serious offense. Everywhere in the Old Testament the Hebrew word for "seed", "sperm" or "descendant" (i.e., "offspring") is Strong's #2233 "zera", except [in] Leviticus 19:19 and Deuteronomy 22:9, where the [word found at] Strong's #3610 [כלאים, kilayim] is used for "seeds", "diverse kind", "mingled seed" and "mingled"; (once for "seeds" at Deuteronomy 22:9, and three times as "diverse kind", "mingled seed" and "mingled" at Leviticus 19:19) [as it is translated] in the King James Version. These two passages, with their four occurrences, are an exception to the rule. [In Clifton's own words from a later paper, Diverse Seeds Defile Families Downline Forever & Is Incurable!, *where he repeated much of this, he said "These two passages, with their four occurrences, are an exception to the rule concerning 'seeds' rather than 'seed.'"]*

I will now quote these two verses from e-Sword, with words for Strong's #3610 underlined along with each of the four King James Version renderings:

Deuteronomy 22:9: ***"Thou shalt not 3808 sow 2232 thy vineyard 3754 with divers seeds 3610: lest 6435 the fruit 4395 of thy seed 2233 which 834 thou hast sown 2232, and the fruit*** *8393* ***of thy vineyard 3754, be defiled 6942."***

Leviticus 19:19: ***"Ye shall keep 8104+853 my statutes 2708. Thou shalt not 3808 let thy cattle 929 engender 7250 with a diverse kind 3610: thou shalt not 3808 sow 2232 thy field 7704 with mingled seed 3610: neither 3808 shall a garment 899 mingled 3610 of linen and woolen 8162 come 5927 upon 5921 thee."***

I will repeat again that these four occurrences are the only places [in Scripture] where Strong's Hebrew #3610 [כלאים, kilayim] is used, and from the King James Version it is rendered once as "seeds" at Deuteronomy 22:9 [where it is actually "divers seeds"], and three times as "diverse kind", "mingled seed" and "mingled" at Leviticus 19:19. But, the King James Version cannot always be trusted, so we will turn to the lexicons for a better understanding of the original languages (in this case Hebrew, Arabic & Ethiopic). Sometimes, when the lexicographers can't find a root word in Hebrew, they will often turn to the Arabic because of the similarity of the two languages.

Strong's Hebrew and Chaldee Dictionary:

*"**3610.** כלאים* ***kil'ayim****, kil-ah´-yim; dual of 3608 in the original sense of separation; two heterogeneties:– divers seeds (-e kinds), mingled (seed)."*

*"**3608.** כלא* ***kele'****, keh´leh; from 3607; a prison:– prison. Compare 3610, 3628."*

The Gesenius' Hebrew-Chaldee Lexicon OT:

*"**3610.** כלאים [kilayim] dual. two things of diverse kinds, heterogeneous things, properly two separations, two separated, i.e., diverse things (Arabic كِلَاب كِلَابٌ both, see De Sacy, Grammar Arabe ii. page 122; and Jeuhari, as quoted by him on Haririi Cons. page 87; Æthiopic ክልኤ: two, of a twofold kind). Leviticus 19:19; Deuteronomy 22:9."*

Gesenius' on ***"3608:*** *כלא [kele] masculine with suffix כלאו [kelew] Jeremiah 52:33, a prison, so called from the idea of shutting up, Jeremiah loc. cit. 2 Kings 25:29; more fully בית חכלא בית כלא II Kings 17:4; 25:27, plural בתי כלאים Isa. 42:22."*

In all, the Gesenius' Hebrew-Chaldee Lexicon of the Old Testament takes into consideration Hebrew, Arabic, Samaritan, Syriac, Phoenician, Ancient Hebrew, Ancient Greek, Ethiopic, Armenian, Coptic, Greek, and German, and has Tables of Alphabets listed on pp. xvi - xvii.

[Strong's] #'s 3610 [kilayim] and 3608 [kele] seem to be a strange combination of Hebrew words! #H3610 is rendered "divers seeds", "diverse kind", "mingled seed", and "mingled", and #H3608 means "a prison". It would appear [that] what we have [being described] here [in these passages of Deuteronomy and Leviticus] are two individual seed [Clifton purposely used the singular] with dissimilar genetics [which are] imprisoned or locked into one capsule from which neither can escape. In other words, "two, of a twofold kind" imprisoned in a single living being or plant. To help the reader understand all of this, I will present some of the essential fundamental data related to this subject. I will first quote from The World Book Encyclopedia, vol. 3, pp. 250-250a as follows:

*"**CELL** is the basic unit of all life. All living things – tigers, trees, mosquitoes, and men – are made up of cells. Some animals and some plants consist of only one cell. Other plants and animals are made up of many cells. The body of a man has more than a million million (1,000,000, 000,000) cells.*

"Most cells are so small that they can be seen only under a microscope. It would take about 40,000 of your blood cells to fill [the space of] this letter 0 [as it appears on paper]. It takes more than a million cells to make up one square inch of your skin.

"Some one-celled plants and animals lead independent lives. Others live in loosely organized groups. In plants and animals made up of many cells, the cells are specialists with particular jobs to do. As you read these words, for example, nerve cells

in your eyes are carrying messages of what you are reading to your brain. Muscle cells attached to your eyeballs are moving your eyes across the page. Nerve cells, muscle cells, and other specialized cells group together to form tissues, such as nerve tissue or muscle tissue. Different kinds of tissues form organs, such as the eyes, heart, and lungs. All the specialized cells together form you – or a giraffe, a daisy, or a bluebird.

"Almost all cells have some things in common, whether they are specialized cells or one-celled plants and animals. A cell is alive – as alive as you are. It 'breathes,' takes in food, and gets rid of wastes. It grows and reproduces (creates its own kind). And, in time, it dies.

"A thin covering encloses each cell. Within the covering is a fluid that looks like jelly. This fluid is called cytoplasm. It contains many tiny structures. Each has a job to do, such as producing energy. Near the center of the cell is the nucleus, the cell's control point. The nucleus contains a master plan that controls almost everything the cell does. The entire living substance that makes up the cell is often called protoplasm.

"Just as all living things are made up of cells, every new cell is produced by a cell. Most cells reproduce by dividing, so that there are two cells where there once was one. When a cell divides, each of the two new cells gets a copy of the master plan.

"The master plan is a chemical substance called DNA (deoxyribonucleic acid). All DNA, whether it comes from a human cell, an animal cell, or a plant cell, looks much alike, and has about the same chemical composition. But DNA has a chemical code that makes every living thing different from all other living things. This code makes a dog different from a fish, a zebra different from a rose, and a willow different from a wasp. It makes you different from every other person on earth ...." [Clifton now notes that:] While The World Book Encyclopedia did well on the subject of the "Cell", they completely destroy their credibility on the subject of "Heredity" by inserting vain propaganda, promoting their unproved hypothesis of evolution found in almost all available data!

THE SATANIC LIE THAT "ENVIRONMENT" INFLUENCES ONE'S HEREDITY

I will now quote and underline a portion from The World Book Encyclopedia on "Heredity" where they deliberately interwove the LIE of EVOLUTION in their otherwise appropriate data, vol. 9, p. 192

*"**HEREDITY** is the passing on of characteristics from parents to offspring. All living things – human beings, plants, and animals – pass on traits from one generation to the next.*

"Nearly all forms of life are made up of vast numbers of tiny cells (units of living matter). For example, a person's body contains about a hundred trillion (a hundred million million) cells. Each person begins life as a single cell, however. This cell comes from the joining of a tiny egg cell of the person's mother with an even tinier sperm cell from his father. Egg and sperm join in a process called fertilization.

"A fertilized egg contains a set of 'instructions' on how the egg should grow. These 'instructions' differ from one form of life to another. For this reason, a human egg grows into a human being and not into something else. Even among human beings the 'instructions' vary in detail. Except for identical twins, no two persons inherit 'instructions' that are exactly alike.

"All children inherit traits from their parents. A boy may be blond and blue-eyed like his mother. A girl may have curly hair like her father, and a nose like her grandmother. Sometimes traits can be traced to more distant relatives. The traits that you inherited from your parents by way of the sperm and egg are called your biological inheritance.

"Your biological inheritance alone does not make you the person you are. Your environment (surroundings) influences your inherited traits. Ever since you were born you have needed air to breathe, food to eat, and water to drink, as well as protection from cold weather. But environmental influences began even before you were born – when you were an egg in your mother's body. While you were developing, your mother's blood brought food and carried away waste products. An unborn child is very sensitive to substances in its mother's blood ..." [Here I have underlined the horrendous lie and the misleading statements.] Question: Just when did the "environment" change the genetic code given to us by our father and mother, who in turn received it from our Almighty Father, Yahweh?

I simply cannot let this comment that "An unborn child is very sensitive to substances in its mother's blood" without addressing it. In a normal birth of a child, the mother's blood never comes into contact with the child, nor does the baby's blood come into contact with the mother! In the 1980 edition of Collier's Encyclopedia, vol. 11, p. 748, under "Prenatal Circulation", it states:

"Circulation of blood in the unborn child (the fetus), called the fetal circulation, is important because it functions directly in nutrition, excretion, and respiration. During the fetal or prenatal stage, there is present a special organ, the placenta, which connects the body of the fetus with the mother. The fetal blood runs through the placental tissue as does the maternal blood. However, the blood of the fetus and of the mother do not mix at any time. The exchange of different substances takes place through the very thin contacting walls of the placental membranes. Through them, the fetal blood takes up oxygen and nutritive materials from the mother's blood. At the same time, it gives off waste substances which are then eliminated through the mother's excretory system.

"From the placenta, the newly oxygenated blood passes through the umbilical vein towards the heart. Much of it first

goes through the liver; hence the liver is quite large in proportion to other organs in this early stage of life. The blood that does not go through the liver goes through the ductus venosus to the inferior vena cava. There, it mixes with blood from the lower parts of the body and the abdominal wall, and the blood from the liver which comes through the hepatic vein. This mixed blood then enters the right atrium of the heart. Guided by the valve of the inferior vena cava, it passes into the left atrium through the foramen ovale which is a fetal opening in the wall that separates the two atria. There, it meets a small amount of blood from the lungs that comes through the pulmonary vein. The blood then passes into the left ventricle and is pumped out into the aorta and distributed to the head and upper parts of the body. The blood returns from the head and upper regions through various veins into the right atrium via the superior vena cava. It then enters the right ventricle and is pumped into the pulmonary artery; however only a small quantity goes to the lungs since they do not function until birth and need only enough blood for their nutrition. The greater part is forced through a blood vessel, the ductus arteriosus, which is present only in the fetus, directly into the aorta. The blood is then distributed to the lower limbs and abdominal organs, but the greater portion of it returns to the placenta via the umbilical arteries.

"At birth, the umbilical blood vessels are severed and the placenta is cast off. Several changes then occur in the circulatory system which culminate in the permanent circulatory system. The lungs start functioning and blood is sent to them for the carbon dioxide-oxygen exchange. The foramen ovale usually ceases to function within two months after birth and closes up entirely within a year. It becomes an oval depression known as the fossa ovalis. Failure to close after birth results in a congenital heart disorder known as an atrial septal defect which can now be corrected by the newest techniques of heart surgery. Immediately after respiration is established, the ductus arteriosus begins to contract and becomes obliterated. It eventually becomes the ligamentum arteriosum, which is an impervious cord without function. Failure of this to occur after birth results in a disorder known as potency of the ductus arteriosus which can be corrected surgically in a large percentage of cases. The umbilical vein, the ductus venosus, and the umbilical arteries usually disappear about five days after birth. With the commencement of food intake, the digestive tract begins to function. The digestive system then takes over the function of providing nutrients for the blood to pick up and distribute throughout the body. Wastes are eliminated through the urinary system."

Ibid. vol. 9, p. 123, under "Development Of The Embryo": "A human embryo in the uterus, suspended in a protective sac of amniotic fluid. During its development, the embryo receives oxygen and food materials from the mother's bloodstream through the placenta, a spongy membrane composed of tissue from the embryo and the uterus. Waste products from the embryo are released into the mother's bloodstream through the same membrane. Although the blood vessels from the embryo and uterus interlock, the blood does not intermix."

Ibid. vol. 9, p. 123, under "Extraembryonic Membranes": "... The placenta develops as a specialized outgrowth of the fetal membranes. A spongy membrane, the placenta is composed of interlocking blood vessels from the embryo and the mother. It is through the placenta that nutrients, oxygen, and metabolic wastes are passed by diffusion. Normally, however, there is no actual intermingling of fetal and maternal blood because layers of cells separate the blood vessels. At birth the placenta is discarded as the afterbirth, and its tasks are assumed by the digestive systems, lungs, and kidneys ...." This reference material concerning how Yahweh protects our women even though they have committed miscegenation is vital to our cause!

From The Ante-Nicene Fathers, vol. 1, ch. 4, Dialogue of Justin Philosopher and Martyr, with Trypho, speak of something similar: "'... The Soul of Itself Cannot See God." – "'Tell me, however, this: Does the soul see [God] so long as it is in the body, or after it has been removed from it?' – "'So long as it is in the form of a man, it is possible for it,' ... 'And what do those suffer who are judged to be unworthy of this spectacle?' said he. – 'They are <u>imprisoned in the bodies of certain wild beasts</u>, and this is their punishment'." [emphasis mine] (See my Angels That Sinned "Chained In Darkness", 2 Pet. 2:4 & Jude 6 (#1). It would appear "the angels that sinned" are genetically mixed ½ & ½ with animal-kinds! Until we comprehend that <u>there is no record</u>[613] that Yahweh created the nonwhite races, we are naïvely doomed to adopt dangerous premises. In order to learn more about Justin Martyr and Trypho, I will quote from A History of the Christian Church by Williston Walker, under the topic "The Apologists", section 11, pp. 50-51:

"These charges against Christians, and the hostile attitude of the Roman government, aroused a number of literary defenders, who are known as the Apologists. Their appearance shows that Christianity was making some conquest of the more intellectual elements of society. Their appeal is distinctly to intelligence. Of these Apologists the first was Quadratus, probably of Athens, who about 125 presented a defense of Christianity, now preserved only in fragments, to the Emperor Hadrian. Aristides, an Athenian Christian philosopher, made a similar appeal, about 140, to Antoninus Pius. Justin wrote the most famous of these defenses, probably in Rome, about 153. His disciple, Tatian, who combined the four Gospels into his famous Diatessaron, also belonged to the Apologists. With them are to be reckoned Melito, bishop of Sardis, who wrote between 169 and 180; and Athenagoras, of whom little is known personally, whose

613 The A.C.I. is **not** in agreement with Mr. Emahiser here. The other races are clearly created in Genesis 1.

defense, which survives, was made about the year 177. Here also belongs the Epistle to Diognetus, often reckoned among the writings of the Apostolic Fathers.

"There is no evidence that any of these Apologists greatly influenced heathen opinion, or that their appeal was seriously considered by the rulers whom it was their desire to persuade. Their work was deservedly valued in Christian circles, however, and undoubtedly strengthened Christian conviction of the nobility of the cause so earnestly defended. Several of the Apologists were from the ranks of the philosophers, and their philosophical interpretation aided in the development of theology. The most significant was Justin, and he may well stand as typical of the whole movement.

"Justin, called the Martyr, from his heroic witness unto death in Rome under the prefect Rusticus, about 165, was born in Shechem, in the ancient Samaria, of heathen ancestry. He lived, for a time at least, in Ephesus, and it was in its vicinity probably that the conversion of which he gives a vivid account took place. An eager student of philosophy, he accepted successively Stoicism, Aristotelianism, Pythagoreanism, and Platonism. While a Platonist his attention was directed to the Hebrew prophets, 'men more ancient than all those who are esteemed philosophers.' Theirs is the oldest and truest explanation 'of the beginning and end of things and of those matters which the philosopher ought to know,' since they were 'filled with the holy Spirit.' 'They glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ.' By his newly acquired conviction of the truth of their ancient prophetic message, Justin says: 'straightway a flame was kindled in my soul; and a love of the prophets and of those men who are friends of Christ. ... I found this philosophy alone to be safe and profitable.' These quotations show the character of Justin's religious experience. It was not a profound and mystical union with a risen Lord, as with Paul. It was not a sense of forgiveness of sin. It was a conviction that in Christianity is the oldest, truest, and most divine of philosophies. Justin continued to look upon himself as a philosopher. He made his home in Rome and there wrote, about 153, his Apology, addressed to the Emperor Antoninus Pius and that sovereign's adopted sons, defending Christianity from governmental antagonism and heathen criticisms. A little later, perhaps on a visit to Ephesus, he composed his Dialogue with Trypho, similarly presenting the Christian case against Jewish objections. A second sojourn in Rome brought him to a martyr's death ..."

From the work Who's Who in Christian History, we will examine a short excerpt: "The Dialogue was a discussion with a Jewish rabbi (possibly the historical Rabbi Tarphon) about the superiority of Christianity over Judaism ..." At Justin's time, whether Trypho was an Edomite or an Israelite cannot be determined, but it is quite evident he was steeped in Judaism! Nevertheless, both men were highly educated and acquainted with the writings of the Old Testament, and grasped the meaning of the Hebrew word "kil'ayim", being two dissimilar seed[s] permanently imprisoned in the body of a beast, and the offspring thereof. I hope the reader now sees the difference between "kil'ayim" and "zera"!

Special Study #8
THE STORY OF QUEEN TOMYRIS

By: Clifton Emahiser

Throughout the history of the Adamic (show blood in the face) people, Yahweh decreed the woman's ***"... desire shall be to thy husband, and he shall rule over thee"*** *(Gen. 3:16). However ideal this directive might be, our history has proven the ideal is not always possible! Sometimes the husband dies whereupon his widow must take over the rulership and be the breadwinner for the family, which has forever been an overwhelming physical and mental task. Yet, in other cases, it's a matter when the man of the house neglects or refuses the obligations Yahweh expects of a husband, and the husband's duties must be piled upon the already overburdened wife!*

Our story is of such a woman who went far beyond her duty. I will quote from David Grene's translation of The History, Herodotus, bk. 1, §§ 204-216:

"204. So to the west of this sea called Caspian there is the barrier of the Caucasus, but to the east and the rising sun there succeeds a plain that stretches endlessly to the eye. A very great share of this huge plain the Massagetae have as their portion; it was against them that Cyrus was bent on making war. There were many great inducements to urge him on; first, his own birth, in respect to which he appeared to be something more than human, and, second, his good luck in his wars. For wherever Cyrus directed his attack, that people could in no way escape.

"205. The king of the Massagetae was dead, and his wife had taken over the sovereignty; her name was Tomyris. To her Cyrus sent and would have wooed her – in word – to be his wife. But Tomyris, who understood that it was not herself that he was wooing but the kingship of the Massagetae, said no to his approaches. After this, Cyrus, since he had gained nothing by craft, drove as far as the Araxes and now openly made a campaign against the Massagetae, building bridges over the river for the passage of his army and building towers on the rafts that were to carry his men over.

"206. As he labored over all this, Tomyris sent him a herald and said: 'King of the Medes, cease to be so eager to do what you are doing; for you cannot know whether, when accomplished, it will stand you in good stead. Give it over and rule over your own people, and endure to look upon us governing ours. Still, you will not follow this advice of mine, but will do anything rather than remain at rest. So, if you are so mightily set upon making trial of the Massagetae, give over your work of building bridges over the river; we will retreat three days' journey from the river, and do you cross over into our land. Or, if you would rather welcome us into yours, do you withdraw for the three days' journey.' When Cyrus heard this, he called a council of the chief men of the Persians and in the assembly put the proposition to them, taking advice of them as to which he should do. Their judgments were all the same, that they should admit Tomyris and her army into their own country.

"207. But Croesus the Lydian was there and found fault with this judgment, and declared another that was the opposite to what was accepted. His words were these: 'My lord, I told you long ago that, since Zeus had given me to you, whatsoever I saw that could make your house fall, I would to the extent of my power prevent it. My own sufferings have been a harsh teacher for me. If it is immortal that you think yourself, and immortal the army that you govern, there would be no ground for me to give you advice. But if you know that you too are a man and that even such are those you rule, learn this first of all: that all human matters are a wheel, and, as it turns, it never suffers the same men to be happy forever. So it is that I now have a different judgment about the matter in hand than these others. If we shall admit the enemy onto our land, there is a danger in that, and it is this: if you are worsted, you will lose your whole empire along with the battle. For it is clear that if the Massagetae conquer they will never flee back but will drive through into all your realms. But if you win, you will not win as much as if you had crossed into the enemy's country and, conquering the Massagetae, were hot on the heels of a flying enemy. For I will balance the two positions equally; I will assume that, having conquered those who confront you here, you will drive into the heart of Queen Tomyris' empire. Apart from all that I have said so far, it is a shame, and not to be borne, that Cyrus, son of Cambyses, should yield and give ground to a woman. So in my opinion we ought to cross over and advance as far as the enemy will let us, and from then on take the following measures to get the better of them. As I understand it, the Massagetae are inexperienced in the good things of Persia and have never tasted of what is great and glorious. For these men, therefore, I would have you unsparingly slaughter many from your flocks and herds, and dress the meat and set it out in our camp for a banquet, and unsparingly set on bowls of wine unmixed with water and all sorts of viands. Having done so, I would leave behind the meanest part of our army and march away with the rest as far as the river. If I do not err in my judgment, the enemy, when they see these many good things, will fall to, to possess them; and, from then on, what is left to you is the display of valiant deeds.'

"208. These, then, were the opposing judgments. And Cyrus let go his former choice and took the opinion of Croesus. He bade Tomyris retreat, for he himself would cross over into her country. So she withdrew, as she had promised at the first. Cyrus put Croesus into the hands of his son, Cambyses, to whom he was giving the kingdom, and he charged the boy to honor him and treat him well, if his own crossing against the Massagetae should go ill with him. So then he gave these orders to his son and sent him and Croesus away to the land of Persia, and he himself and his army crossed the river.

"209. When he had crossed the Araxes, the night came on him and, as he slept in the land of the Massagetae, he saw a vision and it was this: it seemed to him in his dream that he saw the eldest of the sons of Hystaspes with wings on his shoulders, and with one of these wings he overshadowed Asia and, with the other, Europe. Now Hystaspes was the son of Arsames, an Achaemenid, and his eldest son, Darius, was

a boy of about twenty who had been left behind in Persia; for he was not yet of age to serve in the army. When Cyrus waked up, he reflected within himself about the dream; and inasmuch as he thought it a great one, he summoned Hystaspes and, taking him aside, said to him, 'Hystaspes, your son has been caught plotting against me and my empire. I will signify to you how I know this so exactly: the gods have care for me and show me in advance all that is coming upon me. So now in this past night, as I slept, I saw the eldest of your sons with wings on his shoulders, and with the one he overshadowed Asia and, with the other, Europe. So by this dream it cannot but be that he is plotting against me. Go back now, you, quickly to Persia, and take measures that when I come thither again, after conquering these people here, you may put your son before me to examine him.' [Before Cyrus, Medes dominated Persians, now it was the opposite. (ed. William Finck.)]

"210. That is what Cyrus said, because he thought that Darius was plotting against him. But to him the god was giving signs that he himself should die, right there where he was, and that his kingship should pass to Darius. Hystaspes answered: 'My lord, let never [a] Persian be born that shall plot against you, and, if he exist, let him die right quickly. You have made the Persians from being slaves into free men and, instead of being ruled, to be the rulers of all others. If this dream tells you that my son is plotting against you, I will turn him over to you to do whatsoever you will with him.'

"211. So Hystaspes answered him and then crossed the Araxes and betook himself to Persia, there to guard his son against the coming of Cyrus. Cyrus advanced one day's journey from the Araxes and accomplished what Croesus had advised. After that, Cyrus and the sound part of his army marched back to the Araxes, leaving the useless part behind. Then one third of the army of the Massagetae made an onslaught on them and butchered those of Cyrus' army that had been left behind, despite their resistance. The Massagetae saw the feasts set out before them, once they had conquered their enemy, and, having filled themselves with food and wine, they lay down to sleep. But the Persians stole on them and killed many and took prisoner even more, and among these was the son of Tomyris, who was general of the army of the Massagetae; his name was Spargapises.

"212. When his mother heard what had happened to her son and her army, she sent a herald to Cyrus with this message: 'Cyrus, insatiate of blood, be not uplifted by this thing that has happened – that with this fruit of the vine, whereof you Persians fill yourselves even to madness, so that, as the wine descends into your body, ill words rise up in you to the top – be not uplifted, I say, because with such a powerful drug you have overmastered my son by trickery and not by strength and fighting. Now, therefore, take this proposal from me, for I advise you well. Give back my son to me now and get out of our country, paying no penalty, although you have done violence and insolence to onethird of the army of the Massagetae. If you do not so, I swear by the sun, the lord of the Massagetae, that, for all your insatiability of blood, I will give you your fill of it.'

"213. But Cyrus paid no heed to these words, which were reported to him. The son of Queen Tomyris, Spargapises, when the wine had died in him and he knew in what calamity he was, asked Cyrus to be relieved of his chains, and he gained his request; but as soon as he was freed and was master of his hands, he made away with himself.

"214· That was the end of him. Tomyris, since Cyrus would not listen to her, gathered all her host together and fought him. Of all the battles that were fought among the barbarians, I judge this to have been the severest, and indeed my information is that this is so. First, they say, the two sides remained at a distance from one another and shot arrows, and afterwards, when all their missiles were spent, they fought hand to hand with spears and daggers. Long they remained fighting in close combat, and neither side would flee. But finally the Massagetae got the upper hand. The most of the Persian army died on the spot and, among them, Cyrus himself, having ruled, in all, twenty-nine years. Tomyris sought out his corpse among the Persian dead, and, when she found it, she filled a skin with human blood and fixed his head in the skin, and, insulting over the dead, she said: 'I am alive and conqueror, but you have destroyed me, all the same, by robbing me of my son by trickery. Now it is you and I; and I will give you your fill of blood, even as I threatened.' There are many stories of the death of Cyrus, but this that I have told seems to me the most convincing. [Footnote: Cyrus died in 529 B.C.]

"215. The Massagetae wear the same kind of clothes as the Scythians and live much the same. They are both cavalry and infantry – for they have some of both – and archers and spearmen; and they are used to carrying battle-axes as well. They use gold and bronze for everything. For their spearpoints and arrowheads and battle-axes are all made of bronze, but on their headgear, belts, and girdles they use adornments of gold. In the same way, the breastplates of their horses are bronze, but the reins, bits, and cheekplates are of gold. Iron and silver they do not use at all, for indeed there is none in their country, but there is a great plenty of gold and bronze.

"216. These are their customs: each of them marries a wife, but the wives they have in common. The Greeks say that it is the Scythians that do this, but it is not the Scythians that do so but the Massagetae. When a man of the Massagetae desires a woman, he hangs his quiver on the front of her wagon and lies with her, fearlessly. There is no definite limit to life other than this: when a man grows very old, all his relatives come together and kill him, and sheep and goats along with him, and stew all the meat together and have a banquet of it. That is regarded as the happiest lot; any man who dies of disease they do not eat but bury him in the ground, lamenting that he did not come to being eaten. They do not sow land at all but live off cattle and also fish, which they have in abundance from the river Araxes. They are drinkers of milk. Of the gods, they worship the sun only, to whom they sacrifice horses, and their argument for the sacrifice is this: to the swiftest of all gods they assign the swiftest of all mortal things."

William Finck, in his Classical Records of the Origins of the Scythians, Parthians & Related Tribes stated: "Elsewhere Strabo tells us that the Däae, along with the Massagetae and Sacae, are Scythians (11.8.2). So we see

that the Parthians of the Parthian empire were Scythians, and Josephus surely indicates to us that they were Israelites."

Ibid: "In his Library of History at 2.43.1-5, Diodorus Siculus says of the Scythians: 'But now, in turn, we shall discuss the Scythians who inhabit the country bordering upon India. This people originally possessed little territory, but later, as they gradually increased in power, they seized much territory by reason of their deeds of might and their bravery and advanced their nation to great leadership and renown. At first, then, they dwelt on the Araxes River, altogether few in number and despised because of their lack of renown; but since one of their early kings was warlike and of unusual skill as a general they acquired territory, in the mountains as far as the Caucasus, and in the steppes along the ocean and Lake Maeotis (the sea of Azov today) and the rest of that country as far as the Tanaïs River ... But some time later the descendants of these kings ... subdued much of the territory beyond the Tanaïs River as far as Thrace ... for this people increased to great strength and had notable kings; one whom gave his name to the Sacae, another to the Massagetae, another to the Arimaspi, and several other tribes received their names in like manner ....' (Loeb Library edition).

"So while Diodorus described the naming of the various related Scythian tribes fancifully, he surely is accurate in the description of the origins and growth of these people, and corroborates Herodotus concerning their relationship and locations. The Araxes river was the ancient boundary between Media and Armenia. Herodotus, describing the Persian King Cyrus' expedition against the Massagetae, describes the Caspian Sea, the Araxes river which empties into it from the west, and the Caucasus Mountains which bind the Caspian there, and places Cyrus' expedition in this very place. Herodotus describes the Massagetae: 'In their dress and mode of living [they] resemble the Scythians', and, as he says later that the Scythians carry, 'their favorite weapon is the battle-axe' (Histories 1.201, 215). Later, Herodotus describes the Persian King Darius' expedition against the Scythians, where to get there Darius crossed the Bosphoros, and then going through Thrace crossed the Danube to attack them (4.97). He also described how these Scythians had migrated into Europe from Asia (4.11, 48), as Diodorus tells us, and he says that the Scythians of the east who were once subject to the Persians, the Scythians of the Caucasus mountains, and the Scythians of Europe were all related (7.64)."

In all of these quoted passages, we have encountered the term "battle-axe(s)" three times. This is significant as Jer. 51:19-23 states this fact concerning Yahweh's Cinderella bride, the twelve tribes of Israel:

"19 The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: Yahweh of hosts is his name. 20 <u>Thou</u> [Israel] <u>art my battle axe and weapons of war</u>: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; 21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; 22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; 23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers ...."

[underlining mine]

It should be pointed out with emphasis that Queen Tomyris was one of Yahweh's battle-axe women, and she out maneuvered Cyrus and brought about his death. This Cyrus II is the same Cyrus as mentioned at Isaiah 45:1-3:

"1 Thus saith the Yahweh to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Yahweh, which call thee by thy name, am the Elohim of Israel."

As long as Cyrus didn't direct his warfare against Yahweh's divorced and cast away Israelites, Yahweh would allow Cyrus to win his wars. However, in the case of Queen Tomyris and her Massagetae tribesmen, Cyrus was attempting to conquer a portion of Yahweh's chosen people, and Yahweh drew a line in the sand, for Cyrus had gone far beyond his Yahweh-given anointing. How many times down through history that Yahweh has drawn a line in the sand for Israel, nationally and personally among Israel families, would be hard to fathom, for we just don't know. But it must number in multiple-thousands of cases. Be that as it may, nationally and personally Israel brings the curse of Yahweh down upon themselves through practicing the doctrines of "Jezebel" and "Balaam" (2 Pet. 2:15; Jude 11 & Rev. 2:20), both of which are "fornication" (i.e., race-mixing)!

2 Pet. 2:15: ***"Which have forsaken the right way, and are gone astray, following the <u>way of Balaam</u> the son of Bosor, who loved the wages of unrighteousness ..."***

Jude 11: ***"Woe unto them! for they have gone in the way of Cain, and ran greedily after the <u>error of Balaam</u> for reward, and perished in the gainsaying of Core."*** *[See also Rev. 2:14]*

Rev. 2:20: ***"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to <u>commit fornication</u>, and to eat things sacrificed unto idols."***

We should, therefore, take notice of the god that Queen Tomyris and her Massagetae tribesmen worshipped in part #216: "Of the gods, they worship the sun only, to whom they sacrifice horses, and their argument for the sacrifice is this: to the swiftest of all gods they assign the swiftest of all mortal things."

There are many Baal gods; too many to mention here. Hence, I will cite Webster's Unified Encyclopedia and Dictionary for a general concise definition, vol. 2, no pagination:

*"**Baal** ... n. ... **1** The Phoenician sun god; one of numerous local deities of the ancient Semite peoples, gods of*

fertility. ***2*** *A false god.* ***-ish*** *adj. Idolatrous.* ***-ism*** *n. Idolatry.* ***-ist*** *n., adj. –* ***-ite*** *n.* ***Baal****, a Canaanite deity, adopted by the Israelites; known among the Babylonians as Bel."*

Knowing this, we should not be surprised that Queen Tomyris and her Massagetae tribesmen worshipped the sun-god Baal. Not only did Queen Tomyris and her Massagetae tribesmen worship the sun-god Baal but all the twelve tribes of Israel did likewise and Yahweh divorced all of them, and cast them away for a seven times punishment period of 2,520 years, and all twelve are still worshipping the sun-god Baal, Protestants and Catholics alike (halloween, and all the other sun-god Baal days)! While Queen Tomyris did quite well in routing Cyrus, her mode of worship was flawed!

Special Study #17
WHOM DID MOSES MARRY?

by Bertrand L. Comparet

Taken From Your Heritage
You are all familiar with the saying, " A little knowledge is a dangerous thing ". A little knowledge is never enough. It never gets beyond half truths which mislead people into false beliefs. This is consistently true in the field of religion, more than in all other areas. They think they have found a fallacy in the Bible's great truth that Yahweh's people Israel are known today as the Anglo-Saxon, Scandinavian and Teutonic people.
Israel is, and always has been, under Yahweh's command to keep their race pure.
One challenge I frequently get is, " Why shouldn't whites marry negroes, Moses married an Ethiopian woman? " They base this on the way Numbers 12:1 reads in the King James Bible. " And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman."
Christianity has never labored under a greater curse than the many mistranslations in the King James Bible. Some of these mistranslations are even followed in some other translations because these errors have become traditional. Bible scholars know that there are many thousand mistranslations in the King James Bible.
The eminent scholar Robert Young, author of Young's Analytical Concordance to the Bible and of Young's Literal Translation of the Bible, says in the preface to his Literal Translation, " In the King James Bible, there are scarcely two consecutive verses where there isn't some departure from the original. These variations may be counted by the tens of thousands, as admitted on all hands."
When you think you have found some discrepancy in Yahweh's word, which can be used as the foundation for conflicting doctrines, we can never safely rely upon what we find in the English translation, until you have checked it in a good lexicon. The best reference is the Hebrew and Greek dictionaries used in Strong's Exhaustive Concordance, which is more thorough than most of the others. We often find that defective scholarship in early translations, has become accepted as doctrine. It is continued, although the original word will not support the meaning given it in the translation. Let's get back to Moses and his wife. In Numbers 12:1, the Hebrew does not say Ethiopian it says Cush, a descendant of Cush, or a resident of the land of Cush. Remember that Noah had three sons, Shem, Ham and Japheth. Genesis 10:6 tells us the sons of Ham were Cush, Mizraim, Phut and Canaan, Noah and his wife were both white, so all their children naturally were of the same race.
One of Ham's sons was Mizraim, meaning Egyptian. We know from all the Egyptian art, including their marvelously fine portrait sculpture, during all the many centuries of Egypt's greatness, they were a pure white people. In fact during this time, any negro found in Egypt, other than a slave working in chains in the fields, was summarily killed on sight. Ham's other son Cush was, without question, also white.
What about the land of Cush?

There were two different countries named Cush in Bible times, one was Ethiopia, lying south of the Sudan in Africa. There was another Cush that was in eastern

Mesopotamia, or what at other times was part of the Babylonian empire. These people were not a black race at any time. This Cush flourished about 1500 B.C., during the time of Moses, the exodus from Egypt occurred in 1486 B.C.. Who can we expect to find living in this Cush, on the east side of the Tigris and Euphrates rivers, from what people that lived there did Moses take his wife? Note there is absolutely nothing anywhere in the Bible which says, or even hints, that Moses was ever in Ethiopia or any place else, where he could have found a negro woman to marry. The Bible does tell us where Moses got his wife, or who she was. Remember Moses had killed an Egyptian who was beating an Israelite. In Exodus 2:15-21 we read, " Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well. And the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us and watered the flock. And he said unto his daughters, Why is it that ye have left the man? Call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter."

We know positively from this, that Moses married the daughter of the priest of Midian. His name Reuel means, friend of God, it is given in the variant form of Raguel in one or two places. Sometimes he is called Jethro. Jethro is the Hebrew word Yithro and means his excellency, this is a title of respect, not a name. Who were the Midianites, from whom Moses got a wife?

Genesis 25:1-2 tells us that after the death of his wife Sarah, " Then again Abraham took a wife, and her name was Keturah. And she bore him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah." Midian was a son of Abraham. Abraham had been told by Yahweh the great promises would be fulfilled by his son Isaac, not through any of his other sons. Therefore he gave his inheritance only to Isaac, but he loved his other sons also and dealt fairly with them. Genesis 25:6 tells us, " But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward into the east country."

Logically, he would want them to move more than just a few miles away, as the whole idea was to send them far enough away that they would not be neighbors of Isaac, and perhaps quarrel with him over the inheritance. The next place of any importance to which they could go was Cush. Cush was in the valleys of the Tigris and Euphrates rivers, the same country which at other times was part of the important Babylonian empire. So Midian and his descendants became Cushites, people living in the kingdom of Cush. Remember though, that by race they were descendants of Abraham, closely related to Isaac and his descendants the Israelites. However, they remained a separate nation and never became part of Israel. Since this is the only wife the Bible tells us Moses had, it is clear she was a Midianite, whose family lived in Cush.

In the Tigris and Euphrates valleys. This is where Moses would logically have found his wife.

Moses fled for his life because the Pharaoh of Egypt wanted to kill him. Moses could not have gone to just some tiny neighboring kingdom to stay. A neighboring kingdom would not have dared to give Moses shelter, but would have turned him over to Pharaoh as soon as the Egyptians learned he was there and made a demand for him. Therefore, Moses fled a safe distance, to a land where the people did not live in fear of the powerful Egyptian empire. He went to Cush, among whose people were the Midianites.

We may be certain Moses never married a negro. Remember he was brought up in Pharaoh's palace as the adopted son of Pharaoh's daughter. He was educated as an Egyptian of the royal family. The Egyptians considered the negroes as wild animals, to be killed on sight. The son of royalty would not take a wife from the negro Cush in Africa. It was while Moses was guarding the flocks of his father-in-law, the priest of Midian, that Yahweh appeared to him in the burning bush. This was when Moses was commissioned by Yahweh to go to Egypt to set Yahweh's people Israel free.

When Moses returned to his own people, he taught them their proud heritage as Yahweh's people Israel. He also taught them that they must keep their race pure. His brother Aaron and his sister Miriam taunted Moses about his marriage outside the strictly limited group of Israel. It is true Moses had married a woman who was not an Israelite. However, she was not only a white woman, but a descendant of Abraham, a close relative of the Israelites. So this matter of the wife of Moses can't be used as a justification for race mixing, Moses did not marry outside the white race, just outside his nation. Mongrelization is equally a sin against both races. Yahweh had His own purposes in mind when He made the different races. Each was made suited to the purpose Yahweh had planned for it. To lose that suitability by mixing it with another race is to defy Yahweh, the results of this are always bad.

Special Study #20
GOD COMMANDS RACIAL SEGREGATION

By: Pastor Bertrand L. Comparet,A.B., J.D.

In the Bible, God repeatedly warns us against any mixing of races and especially against intermarriage and mongrelization. Some of this has been overlooked because of imperfect translation out of the Hebrew and Greek languages in which the Bible was written. Let us examine some of these passages, carefully noting the exact meaning of the words used in the original tongues.

From the very beginning, the commandment not to permit mongrelization is strongly emphasized. For example:

EXODUS 33:16 "So shall we be separated, I and all of Thy people, from all the people that are upon the face of the earth."

LEVITICUS 20:24 "I am the Lord thy God, which have separated you from other people."

JOSHUA 23:12-13 "if ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you, and shall make marriage with them and go in unto them and they unto you: know for a certainty that they shall be snares and traps unto you and scourges in your sides and thorns in your eyes, until ye perish off from this good land which the Lord your God has given you."

DEUTERONOMY 7:3 "NEITHER SHALT THOU MAKE MARRIAGE WITH THEM: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

Many warnings are given in the Bible not to mate with "the stranger. "But the Hebrew words translated "stranger" in these verses are "ZUWR", "NEKAR", and "NOKRI" and each one means A PERSON OF A DIFFERENT RACE FROM OURS. (There are other Hebrew words, "ger" and "toshab", meaning persons who are aliens only in a political sense, but of our race.) The warning against race mixing is always against those "strangers" who are ZUWR, NEKAR, or NOKRI. For example.

PROVERBS 23:27 "For a whore is a deep ditch; and a strange (ZUWR) woman is a narrow pit.

The reason for the warning is clear. MONGRELIZATION IS THE WORST FORM OF "GENOCIDE". If you kill 99% of a race, but leave the other 1% pure blooded, they will in time restore the race. But, when you mongrelize them, you have destroyed that race eternally. Once mixed with the Black or Yellow Races, the White Race would be totally and forever destroyed. Hence, God has forbidden it.

PSALM 144:11-12 "Rid me and deliver me from the hand of a strange (NEKAR) children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That OUR SONS may be as plants grown up in their youth, that OUR DAUGHTERS may be as the polished cornices of a palace."

JEREMIAH 2"21,25 "Yet I planted thee a noble vine, wholly a right seed. HOW THEN, ART THOU TURNED INTO THE DEGENERATE PLANT OF A STRANGE (ZUWR) VINE UNTO ME? Withhold thy foot from being unshod, and thy throat thirst: but thou saidest There is no hope: no: for I HAVE LOVED STRANGERS (ZUWR) AND AFTER THEM I WILL GO.

HOSEA 5:6-7 "They shall go with their flocks and their herds to seek the Lord, but they shall not find Him: He hath withdrawn Himself from them. THEY HAVE DEALT TREACHEROUSLY AGAINST THE LORD: FOR THEY HAVE BEGOTTEN STRANGE (ZUWR) CHILDREN."

NOAH WAS SAVED BECAUSE HE WAS PURE BLOODED, WHILE THOSE AROUND HIM WERE MONGRELIZED. Genesis 6:2,4-5, records the forbidden mixing of races and the evil results thereof. But of Noah,

GENESIS 6:9 "Noah was a just man and perfect (Hebrew 'taw-meem - without blemish) in his generations (Hebrew 'to-led-aw'- descent, ancestry). Hence, Noah and his family were saved while the mongrels were wiped out.

MONGRELIZATION IS THE SIN FOR WHICH SODOM AND GOMORRAH WERE DESTROYED!!

JUDE 7 "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and GOING AFTER STRANGE FLESH, are set forth for an example, suffering the vengeance of eternal fire."

Those who seek to force integration in the schools and churches are new beginning to admit that their real purpose is to bring about RACIAL INTERMARRIAGE. They have even deceived certain well meaning but ignorant clergymen into helping them. Even without inter-marriage, JUST ALLOWING NEGROES INTO THE WHITE CHURCHES IS DISOBEDIENCE TO GOD. Do you say, "I didn't see that in my Bible?" That is only because mis-translation conceals it from you. No doubt, you were puzzled when you read the following:

DEUTERONOMY 23:2 "A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord."

You wondered at this, because an illegitimate child is not to blame for the sins of its parents; and why should the penalty extend for ten generations? They might all be legitimately born.

But the Hebrew word mistranslated "bastard" is the word "MAMZER": It means a MIXTURE, A HALF-BREED OR MONGREL. It has nothing to do with whether a child's parents were married, but it refers to THE FORBIDDEN INTERMIXTURE OF RACES. THAT IS WHY THE PENALTY EXTENDS FOR[614] TEN GENERATIONS: and it shows how seriously God treats this sin. It is true that the mulatto child is not to blame for his parents' sins: BUT HE IS STILL A MULATTO. The first generation would be a half-breed; the second would have at least a quarter of the black blood; the third at least 1/8; the fourth 1/16; and so on. IN THE TENTH GENERATION, THE NEGRO BLOOD MAY BE AS SMALL AS ONE PART IN 1,024, YET GOD HIMSELF SAYS THAT THIS IS TOO MUCH TO BE ALLOWED TO "ENTER INTO THE CONGREGATION OF THE LORD."

If you admit that YOUR church is not worthy to be called "the Congregation of the Lord," then perhaps this doesn't concern you. But if your church is, or trying to be, "the Congregation of the Lord," HADN'T YOU BETTER OBEY GOD'S OWN COMMANDMENT CONCERNING IT? CALL THIS TO THE ATTENTION OF YOUR MINISTER.

The unfortunate children of such marriages are not the guilty ones of course, the sin is that of their parents. Yet the fact that they cannot help what they are does not change the permanent fact THEY ARE WHAT THEY ARE. The experience of thousands of years has demonstrated that the dark races do not have what it takes to produce the White Man's high civilization. They have never had it in their own lands and they only have it here because we, the White Majority, make it so.

The mixed breed is the same. It does not have in proper measure those qualities which God so carefully implanted in the White Race to carry out certain purposes which He has assigned to them. Recognition that God Himself, made the races different does not imply hatred or contempt for any of them. Difference has its purposes, which must be respected. I do not expect the family cat to sing like a canary, nor the canary to keep mice out of the kitchen. If I went quail hunting, I would not expect a horse to point quail for me, neither would I try to saddle and ride the best hunting dog in the world. All the family pets are equally loved and neither is despised because he can't do what some other does. Each has his own purpose and trying to mix them up or interbreed them can only harm them.

I know that there are many people to whom these facts are new. There are also many who have learned the evil lesson that they can get more money or more political popularity by violating these laws of God than by obeying them.

Some of you might not like being reminded of these things. But remember, I did not write the Bible, God wrote it, through His prophets. His commandments are always right. FOR OUR OWN GOOD, FOR THE VERY SURVIVAL OF OUR WHITE RACE UPON THE EARTH AND THAT WE MAY FACE OUR GOD WITH A BETTER CONSCIENCE, WE HAD BETTER OBEY THESE LAWS OF GOD.

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614 Even unto 10 generations, indicating it extends beyond 10 generations into eternity. The mamzer cannot be redeemed from his mongrelization.

Special Study #32
RITUAL TZITZIT

The Tzitzit (Tassels/Fringes) are to be worn by all who are doers of the Torah. The Tzitzit consist of four sets of eight strands that hang from the four corners of the Tallith-katan, a rectangular cloth with a hole in the center to put your head through. The Tallith is inscribed with the Names and Titles of Yahuah. The Tzitzit contain in their construction knots and wraps that numerically represent the Tetragrammaton (YHWH) There are 32 strands total representing the 32 times Elohim is mentioned in the first chapter of Genesis, and the 32 paths on the Tree Of Life as well as the 32 paths of wisdom. Each corner contains 8 strands, 7 white and 1 longer cerulean purple strand. Each of the eight strands has a meaning:

First: corresponds to the eyes, Do not see without raising up the eyes. Cast down the eyes to salvation.

Second: corresponds to the ears. Do not be deceived by hearing lies.

Third: corresponds to the throat, Do not swallow abominations.

Fourth: corresponds to the mouth, Do not speak profane words, nor falsehoods.

Fifth: corresponds to the hands, Do not lay the hand in sin and do not steal, bind the signs by means of it.

Sixth: corresponds to the feet, Do not walk about after strange gods, walk after Yahuah-Elohim. Journey by the 32 paths.

Seventh: Corresponds to the skin (sexual pleasure), Do not Adulterate your bloodline, be fruitful and multiply your people to increase Yahuah's inheritance as promised to Abraham.

Eighth: corresponds to the nose, Let it not be seduced by the sweet smell of idolatry, nor desire the oblation.

Special Study #33
THE SOUL

The soul of an Adamite consists of five parts: Neshamah, Ruach, Nefesh, Chaya, and Yechidah. For the purposes of this study which is available to the masses we will discuss only part of these.

In general when reference is made to the soul it is referencing "Ruach" which means MIND, SPIRIT, BREATH, WIND, AIR, INSPIRATION, and DIRECTION combined and individually. Ruach governs our waking state and is the source of our intellect and conscious mind. Ruach is the "voice" and it is called Knowledge i.e. "Daat". It is connected to those who raise their voice in the study of Torah. Ruach rules over Nefesh.

Nefesh is the subconscious mind which controls the body (Guf). By the awareness and self control of our mind we can tame our emotions. Ruach and Nefesh are connected and form the mortal personality we inhabit in this life.

Neshemah is the part of the soul-spirit that is so high that it is nearly unattainable for the ordinary Adamite. Even the spiritual seeker with training will find it difficult to access. The Neshemah rules over Ruach and Nefesh. The rule being that the higher always rules the lower.

The Neshemah guides us through life and our spiritual work in a subconscious way. The Neshemah is what is quickened by the Set Apart Spirit (Holy Spirit) and the Vibrations of the spoken Scriptures. In its lower aspect it gives us understanding and inspires in us repentance (Teshuvah). When Neshemah dominates our self, we become totally devoted to Yahuah. Free access to the Neshemah must be earned by deep study of the Torah, Tanakh, and Brit-Hadashah (Whole Scriptures), without study of these no mysteries of the Kingdom of Heaven will be revealed nor access to Neshemah given. Without the study of Scripture our state of total depravity takes over (i.e. the Yetzer ha-Ra evil urge).

The physical body of an Adamite is called the Guf (Body, Substance, Surface) it is made of the four elements: Fire, Air, Earth and Water. The physical body also has its ethereal counterpart called the Tzalem (Shadow, Image) and it mirrors the physical body but only in image.

The highest level of the soul is the Yechidah which literally means "Single One"; there is only one Yechidah in the universe and it encompasses all beings.

Each of the aspects of the soul is connected to the Tree of Life in the Garden of Eden: Yechidah belongs to Kether, Chaya to Chochmah, Neshemah to Binah, Ruach to Tifareth, Nefesh to Yesod and the Guf to Malchuth.

Glossary

Definitions and explanations are provided below for selected words that appear in the text in Hebrew (H), Aramaic (A), Greek (G), Chaldean (C), Persian (P), Or, English (E).

Abba (H) *Abba Yahuah*
Abbas' (H) *Fathers' (Plural)*
Acharit Hayamim (H) *Latter-Days*
Achashverosh (H) *Ahasuerus The Persian King*
Achor (H) *Trouble*
Adon (H) *Master*
Adon Adonim (H) *Master Of All masters*
Adonai (H) *Master*
Aharon (H) *Aaron*
Ahava (H) *Love*
Ahavta Re'echa Camocha (H) *Love Your Neighbor As Yourself*
Ahdahm (H) *Adam*
Ahvot (H) *Fathers*
Akel-Dahma (H) *Field Of Blood*
Akel-Kartza (A) *The Slanderer*
Akrobustia (G) *The Previously Circumcised Efrayimites, Or Those Who Counted Their Covenant Circumcision As Something To Be Tossed Away And Not Treasured. They Became Reckoned By The Jews As Those Who Behaved Like the Uncircumcised, And Thus The Usage Of This Special Term Of Designation.*
Al Tirah (H) *Fear Not*
Alef-Taf (H) *First And Last Letters Of Hebrew Alphabet. Used To Describe Father-Yahuah And Yahuah-Yahshua*
Aleph (H) *First Letter In The Hebrew Alphabet*
Aliyah (H) *Return To The Land Of Yisrael, Or To Go Up In An Upward Direction*
Almah (H) *Virgin*
Am (H) *Nation, Or People*
Am Ha-Aretz (H) *Common, Or Unlearned People*
Am Rav (H) *A Great, Or Huge Nation*
Amein (H) (A) *So Let It Be, Or Truly It Is*
Amein, amein (H) (A) *Truly, Truly, Or Verily, Verily*
Ami (H) *My People*
Amorah (H) *Gomorrah*
Anakim (H) *Giants*
Aram (H) *The Arameans*
Aretz (H) *Earth, Or Land Of Yisrael*
Aron Ha-Eh-Dut (H) *Ark Of The Testimony, Or Witness*
Artahshashta (P) *Artaxerxes King Of Persia*
Asham (H) *Sacrificial Guilt Offering*
Asher (H) *Tribe Of Asher*
Asherim (H) *Pagan Groves Of Worship*
Ashshur (H) *Assyria*
Ashurim (H) *Assyrians*
Atah (H) *You*
Atid Lavoh (H) *Millennium, Or Messianic Age*
Avadim (H) *Servants, Or Slaves*
Avram (H) *Abraham*
Ayden (H) *Eden*
Azazel (H) *The Yom Kippur Scapegoat*
B'nai (H) *Children, Or Sons Of*
B'nai Brit (H) *Children Of The Covenant*
B'nai Elohim (H) *Children Of Elohim*
B'nai Lewi (H) *Sons Of Levi*
B'nai Yisrael (H) *Children Of Yisrael*
Ba'al (H) *The lord, Or Any lord Other Than Yahuah*
Ba'ali (H) *My Lord*
Baalah (A) (H) *Husband*
Bachor (H) *Male Firstborn*
Bachorim (H) *Firstborn Plural*
Bala (H) *Swallow, Or Consume*
Bar (A) *Son*
Bar Elohim (A) *Son Of Elohim*
Bar Enosh (A) *Son Of Man*
Bar Mitzvah (A) (H) *A 13-Year-Old Male Child Of The Covenant. A Passage To Manhood.*
Bara (H) *Created From Nothing*
Barchu (H) *Blessed Are You*
Barchu-Et (H) *Bless The*
Barchu-Et-Shem-*Yahuah* ***(H)*** *Bless The Name Of Yahuah*
Bar-Navah (A) *Barnabas*
Baruch Haba Beshem (H) *Blessed Is He That Comes In The Name Of…..*
Baruch Shemo (H) *Bless His Name*
Basar-Echad (H) *One Flesh*
Bat (H) *Daughter*
Bat Kol (H) *Heavenly Voice Of Yahuah*
Batiym (H) *Houses*
Bavel (H) *Babylon, Or Confusion*
Bayit (H) *House*
Bechora (H) *Female Firstborn*
Bechorot (H) *Firstlings*
Beit (H) *House*
Beit Achav (H) *House Of Ahab*
Beit Dawid (H) *House Of Dawid*
Beit Efrayim (H) *House Of Efrayim*
Beit HaMikdash (H) *Yahuah's Temple On Mt. Moriah*
Beit Lewi (H) *House Of Levi*
Beit Tefillah (H) *House Of Prayer*
Beit Yaakov (H) *House Of Jacob*
Beit Yahudah (H) *House Of Judah*
Beit Yisrael (H) *House Of Israel*
Beit Yoseph (H) *House Of Joseph*
Beliyaal (H) *s.a.tan, Or Literally "Without Yah As El*
Bema Seat (H) *Judgment Seat*
Ben (H) *Son*
Ben- Ahdahm (H) *"Ben Ahdahm" Spelled With Upper Case "A" When Specifically Referring To Yahshua The Moshiach.*
Ben Dawid (H) *Son Of Dawid*
Ben Emunah (H) *Son In The Faith*
ben-adam (H) *Son Of Man Pronounced, "Ben ad-ahm" Spelled With Lower Case "a" When Referring To Someone Other Than Yahshua.*
Benyamin (H) *Benjamin*
Berchati (H) *My Blessing*
Beresheeth (H) *Beginning, Or In the Beginning, Or Scroll Of Genesis*
Besorah (H) *Gospel, Or Good News*
Bet (H) *House, Or Second Letter Of Hebrew Alphabet*

Bet Din (H) *Torah Court Of Law, Or House Of Judgment*
Betachon (H) *Security, Or Safety*
Beth Chesed (H) *House Of Mercy*
Beth-Lechem (H) *Bethlehem, Or House Of Bread*
Beth-Togarmah (H) *Pergamos*
Betulah (H & A) *Young Woman, Or Maiden*
Beulah (H) *Married*
Be-Yachad (H) *As One, Or In Common*
Bikkur (H) *The Firstfruit, Speaking of Yahshua In The Renewed Covenant*
Bikkurim (H) *Firstfruits Offering, Speaking Of Torah Keeping Disciples In The Renewed Covenant*
Bilashon (H) *In The Language*
Binah (H) *Understanding*
Birchat HaMinim (H) *Ancient Curse On The Nazarenes By Traditional Jews In The Prayer Book*
Boh (H) *Come; Pronounced Bohh*
Bracha (H) *Blessing*
Brachot (H) *Blessings (Plural)*
Brit (H) *Covenant*
Brit Am (H) *Covenant People, Or Covenant Of The People*
Brit Chadasha (H) *New, Or Renewed Covenant, Or New Testament*
Brit Halev (H) *Circumcision Of The Heart*
Brit Milah (H) *Circumcision*
Chag (Singular), or Chagim (Plural) (H) *Feast, Or Feasts Of Rejoicing; Indicates One, Or More Of The Three Ascension Feasts: Unleavened Bread, Weeks And Tabernacles*
Chag HaSukkot, or Chag Sukkot (H) *The Feast Of Tabernacles, Or Feast Of Tabernacles*
Chag Matzoth (H) *Feast Of Unleavened Bread*
Chag Shavuot (H) *Feast Of Weeks*
Chai (H) *Life, Or The Number 18 Depending On The Context*
Chamas (H) *Violence*
Chametz (H) *Leaven*
Chananyah (H) *Ananais*
Channah (H) *Hannah*
Chanoch (H) *Enoch*
Chanukah (H) *The Feast Of The Rededication Of The Moriah Temple*
Chatsrot (H) *Twin Silver Trumpets*
Chavah (H) *Eve*
Chaver (H) *Friend, Or Sharer*
Chaverim (H) *Friends, Or Companions*
Chavurah (H) *Fellowship, Or Fellowship Time*
Chayim (H) *Life, Or Lives*
Chayim Olam (H) *Eternal Life*
Chen (H) *Favor*
Chet (H) *Eighth Letter Of The Hebrew Alphabet*
Chesed (H) *Kindness, Or Goodness*
Chilul Hashem (H) *Desecration Of The Name Of Yahuah By Voiding It, Or Misusing It*
Chochmah (H) *Wisdom*
Chodashim (H) *Months*
Chol-Ha-Moed (H) *Days That Are Moadim But Not Annual Shabbats, Or Set-Apart Convocations*
Chuk (H) *An Ordinance Of Torah Not Fully Logical, Or Understood, Yet Fully And Eternally Binding*
Chukim (H) *Statutes, Or Ordinances (Plural Form Of "Chuk")*
Cochav (H) *Star*
Cochavim (H) *Stars*
Cubit (H) *About 18 inches, Or 1.5 Feet*
Cup of Geulah (H) *Cup Of Redemption; The Third Of Four Passover Cups. The Master's Cup Of Memorial Blood*
Da'at (H) *Knowledge*
Dahm (H) *Blood; Pronounced Dah-hm*
Daled (H) *Fourth Letter Of The Hebrew Alphabet*
Dameshek (H) *Damascus*
Dan (H) *Tribe Of Dan*
Daryawesh (P) *King Darius The Mede*
Derachot (H) *Ways, Or Roads, Or Paths*
Derech (H) *Way, Or Road, Or Path*
Devar Yahuah (H) *Word Of Yahuah*
Divre HaYamim (H) *Chronicles*
Drash (H) *Allegoric Level Of Hebraic Understanding*
DSS (H) *Dead Sea Scrolls*
Echad (H) *One, Or Oneness, Or Unity, Or Compound Unity*
Ed (H) *Witness*
Edah (H) *Congregation*
Edot (H) *Congregations*
Eema (H) *Mother*
Eemot (H) *Mothers (Plural)*
Efrayim (H) *Efrayim; Collective Term For The Ten Tribes After 721 BCE, Or The Single Tribe Depending On The Context*
Efrayimites (H) *A Group Of, Or From Efrayim*
Egle (H) *Bull. The Tribal Banner Of Efrayim Yisrael*
Ekklesia (G) *Congregation, Or Synagogue*
El (H) *Single Form Of "Elohim"*
El-Azar (H) *Eliezer*
El-Elohe-Yisrael (H) *Elohim The El Of Yisrael*
El-Elyon (H) *Most High*
Eliezer, or El-Azar (H) *Eliezer (Son Of Aaron The High Priest)*
Elisheva (H) *Elizabeth*
Eliyahu (H) *Elijah*
Eloah (A) *Elohim In Aramaic*
Elohim (H) *Title For Yahuah, Often Used Either For Yahuah, Or In Conjunction With The Personal Proper Name Yahuah*
El-Olam (H) *Master Of The Universe, Or World*
El-Roi (H) *El My Shepherd, Or El Who Shepherds*
El-Shaddai (H) *Most High El, Or El Over All Shads, Or Demons*
Emanu-El (H) *El With Us*
Emet (H) *True, Or Truth, Or Truthful*
Emunah (H) *Faith, Or Trust, Or "The Faith"*
Ephah (H) *Unit Of Dry Measure Equal To About One Bushel, Or About 33 Liters, Or A Dry Measure Of About 64 US Pints*

Ephod (H) *Shoulder Garment Worn By the High Priest*
Eretz (H) *Land, Or Earth*
Eretz Acherit (H) *Another Land, Or New World*
Eretz Yisrael (H) *Land Of Yisrael*
Erom (A) *Edom*
Et (H) *The*
Et Borecha (H) *Your Creators*
Eu Sebio, or Eu Saveo (G) *Shabbat-Guarding Piety*
Eved (H) *Servant, Or Slave*
Eytz Chayim (H) *Tree Of Life*
Eytzim (H) *Trees (Plural)*
Eytzim Chayim (H) *Trees Of Life*
Gad (H) *Tribe Of Gad*
Gadar-Peretz (H) *Restorer Of The Breach*
Galil (H) *Area Of Galilee, Or Sea Of Galilee*
Galut (H) *Exile, Or Diaspora*
Galutyah (H) *Exiles Of Yah, Galatia*
Gan (H) *Garden*
Gan Ayden (H) *Paradise, Or Garden Of Eden*
Gat Sh'manim (H) *Gethsemane*
Gavriel (H) *Gabriel The Heavenly Messenger*
Gei-Hinnom (H) *Hell, Or A Valley Of Garbage Dumping Outside Ancient Jerusalem*
Gematria (H) *Numerical Value Of Hebrew Letters Used To Discover Secrets About Yahuah*
Ger (H) *Sojourner, Or Stranger, Or Convert To A Form Of Judaism*
Gerim (H) *Plural For Strangers, Sojourners, Or Converts To A Form Of Judaism*
Get (H) *Certificate Of Divorce*
Geulah (H) *Redemption*
Gilah (H) *Rejoice*
Gilgal (H) *Roll Away*
Gilgul (H) *Revolving*
Gimel (H) *Third Letter Of Hebrew Alphabet*
Goalecha (H) *Your Redeemer, Or Redeemers*
Golyath (H) *Goliath The Giant*
Gooff (H) *Physical Body*
Gowra (A) *Guardian, Or Legal Guardian*
Goy, or Goyim (H) *Nation (As Applied To Either Yisrael, Or The Gentiles Depending On Context). Also An Individual Not Born In Yisrael.*
Ha (H) *Definite Article: "The"*
Ha Allah (H) *Literally "The Allah" The Personification of Evil And Cursing*
Ha Moshiach (H) *The Messiah*
Ha navi, or the navi (H) *The, Or A Prophet; Not Speaking Of Yahshua*
Ha Adon (H) *The Master*
Haftarah (H) *Weekly Portion From The Prophets Read In The Shabbat Service*
Halacha (H) *Way, Or Way To Walk, Or Conduct One's Life*
Halachot (H) *Plural Form Of Halacha, Or Ways*
Hallel (H) *Praise*
Hallelu, or Hallelu-et (H) *Praise To, Or Praise The*
HaMitikun (H) *The Restoration*
HaNavi (H) *The Prophet; Speaking Only Of Yahshua*
Har (H) *Mountain, Mount, Or Hill*
Har HaBayit (H) *Mountain Of the House (Temple)*
Har HaZaytim (H) *Mount Of Olives*
Har Kadosh (H) *Set-Apart Mountain*
Har Senai (H) *Mount Sinai*
Har Tzion (H) *Mt. Zion*
Havdalah (H) *Closing Service For Shabbat Night, Or Separating The Shabbat From The Rest Of The Week*
Heilel (H) *s.a.tan*
Hekal (H) *Temple, Or Set-Apart Place In Front Of The Holy Of Holies*
Hephzi-nah (H) *Delight In Her*
Hey (H) *Fifth Letter Of The Hebrew Alphabet*
Higayon (H) *Meditation, Or To Meditate*
Hinai Ma Tov Uma Nayim Shevet Aachim Gam Yachad (H) *See, How Good And How Pleasant It Is For Brothers To Dwell Together In Unity*
Hinayni (H) *Here Am I, Or Here I Am*
Hodu (H) *Give Thanks*
Hoshiana (H) *Hosanna, Or Save Now*
Ichavod (H) *The Presence And Beauty Of Yahuah Has Departed*
Ish (H) *Man*
Isha (H) *Woman*
Ivri (H) *A Hebrew Person Pronounced Iyvree*
Ivrim (H) *Hebrews (Plural) Pronounced Iyvreem*
Ivrit (H) *The Hebrew Language Pronounced Iyvreet*
Iyov (H) *Job*
Kadesh (A) *Liturgical Prayer Of Praise In Matthew 6, Or The Traditional Jewish Funeral Service*
Kadosh (H) *Set-Apart*
Kadosh HaKedoshim (H) *Most Set-Apart Place, Or The Holy of Holies*
Kadosh Le –Yahuah (H) *Set-Apart To Yahuah*
Kadosh Shemecha (H) *Set-Apart Is Your Name; Hallowed Is Your Name*
Kadosh-One (H) *Set-Apart-One Referring To Yahshua-Yahuah, Or Abba-Yahuah*
Kahal (H) *Congregation, Or Assembly*
Kahal Gadol (H) *Large, Or Great Congregation, Or Assembly*
Kaiser (H) *Caesar*
Kal Va Chomer (H) *Principle Of Hebraic Interpretation That Seeks The Greater, Or Weightier Issue, When Two Commandments Seem To Contradict*
Kala (H) *Bride, Or Finished, As In "It Is Done"*
Kanaan (H) *Land Of Canaan*
Kanaanite (H) *Canaanite*
Karsavan (A) *Thrones*
Kashrut (H) *Kosher Laws Of Yahuah And The Corresponding Lifestyle*
Kata (G) *Hanging Facial Veil*
Katuv (H) *A Scripture, As In A Single Verse Of Scripture*
Kavod (H) *Esteem, Honor*
Ke (H) *For*

Ke Etsem Ha Shamayim (H) *Like The Body, Or Bone Of Heaven*
Ke Le-Olam-Chasdo (H) *For His Kindness Is Everlasting*
Ke Tov (H) *For He Is Good*
Kedoshecha (H) *Your Set-Apart One*
Keetvay HaKadosh (H) *The Scriptures As A Whole In Plural Form*
Ken (H) *Yes, Or For Sure*
Kepha (H) *Peter*
Keporah (H) *Blood Atonement, Atonement, Or Sin Covering*
Kesay (H) *Throne, Or Seat Of Authority*
Kesay Lavan (H) *White Throne*
Ketarim (H) *Crowns*
Keter (H) *Crown*
Ketuvim (H) *Writings*
Kevutz Galyut (H) *Ingathering Of The Exiles*
Kfar (H) *City, Or Village*
Kiddish (H) *Cup Of Blessing And Separation*
Kiddushat HaShem (H) *The Sanctification Of The Name*
Kidushim (H) *Saints*
Kilayaim (H) *Torah Command Prohibiting Mixing Of Seeds*
Klalot (H) *Curses*
Koach (H) *Strength, Or Power*
Kochav (H) *Star*
Kochavim (H) *Stars*
Kodesh (H) *Set-Apart*
Kodesh-Le (H) *Set-Apart To*
Kohanim (H) *Priests From The Tribe Of Levi*
Kohanim Gedolim (H) *High Priests*
Kohanim HaGedolim (H) *The High Priests (Plural)*
Koheleth (H) *Preacher*
Kohen (H) *Priest*
Kohen HaGadol (H) *The High Priest*
Kol (H) *Voice, Or All*
Kol Bet Yisrael (H) *All The House Of Israel*
Kol Echad (H) *One Voice, Or One Mind*
Kol Ha-Am (H) *All The People*
Kol Shofar (H) *Voice Of The Shofar*
Koresh (H) *Cyrus The Persian King*
Kruvat (H) *An Offered Near Event, Or Thing*
Kush (H) *Ethiopia*
Kushite (H) *Person Of Color, Or Ethiopian*
Lashon Hara (H) *Evil Speaking, Gossip, Or Slander*
Lashuv (H) *To Return Again*
Le (H) *To*
Lechayim (H) *To Life, Or Long Life*
Lechem (H) *Bread*
Lechem Ha Panayim (H) *Bread Of The Faces, Or Showbread In The Ancient Temple.*
Le-Marbe (H) *To Increase*
Le-Olam-Va-Ed (H) *Forever, Or For eternity*
Lev (H) *Heart*
Lev Echad (H) *One Heart, Or One Purpose*
Levanon (H) *Lebanon*
Levim (H) *Hearts (Plural)*
Lewi (H) *A Levite, A Levi, Or Tribe Of Levi*
Lewiym (H) *Levites (Plural)*
Lo (H) *No*
Lo-Ami (H) *Not My People*
Lo-Ruchamah (H) *No Compassion*
LXX (G) *Septuagint (The Greek Translation Of The Hebrew Tanach, Done Circa 150 BCE)*
Ma'aser (H) *Tithe, Or Tithes, Or 10 %*
Maaleh (H) *Filled*
Maariv (H) *Early Evening Prayer*
Maaseh (H) *Acts, Or Works Of*
Maaseh Mirkavah (H) *Workings Of The Chariot; Official Name For Ezekiel Chapter One.*
Makom Kadosh (H) *Set-Apart Place*
Malach (H) *Angel, Or Heavenly Messenger*
Malach-Yahuah (H) *Angel, Or Messenger Of Yahuah, Or Yahshua Himself*
Malchut (H) *Kingdom, Or The Kingdom*
Malchut HaShamayim (H) *Kingdom Of Heaven, Or The Heavens*
Malchutim (H) *Kingdoms (Plural)*
Malka (H) *Queen*
Malkaim (H) *Queens (Plural)*
Malkosh (H) *Latter Rain, Or Kingdom Rain*
Manna (H) *Wafers Of Honey, Or The Wilderness Food Of Yisrael. Literally; What is this?*
Marah (H) *Bitter*
Mar-Yah (A) *Aramaic For Master, Or Master-Yah*
Matbeel (H) *Immerser, Or Baptist*
Mattityahu (H) *Matthew*
Matzah (H) *Unleavened Bread*
Matzoth (H) *Feast Of Unleavened Bread, Or Plural Form For Matzah*
Mayim (H) *Water, Or Waters*
Me-Camocha (H) *Who Is Like You?*
Meechayai Hamaytim (H) *Resurrection Of The Dead As A Reality, Hope, Or Doctrine*
Melachim (H) *Angels, Or Heavenly Messengers (Plural)*
Melech (H) *King*
Melech HaMelechim (H) *Kings Of All Kings*
Melechim (H) *Kings (Plural)*
Melech-Tzadik or Tzedek (H) *Melchesidek, Or King of Righteousness, And King Of Jerusalem*
Melo-Hagoyim (H) *Fullness Of The Gentiles, Or Nations*
Mem (H) *Hebrew Letter*
Menashsheh (H) *Tribe of Manasseh*
Menorah (H) *Seven-Branched Candleholder As Used In The Ancient Temple*
Menorot (H) *Seven Branched Candleholders (plural)*
Meshecho (H) *His Messiah*
Meshugas (H) *Crazy*
Meshugoyim (H) *Lunatics, Or Crazies (Plural)*
Metatron (A) *Guardian, Or The Guardian Of Yisrael, Or Yahshua*
Mezuzah (H) *Scripture Portions In A Case Posted On the Doorposts To Obey The Command*
Mia-Ton-Sabbaton (G) *One Of The Shabbats*
Midrash (H) *Discuss Scripture And Theology Openly*
Mikvah (H) *Baptism, Water Immersion, Or Purification, To Baptize, To Immerse*
Mikvot (H) *Immersions (Plural)*
Mincha (H) *Afternoon Prayer*

Miqra Kedoshim (H) *Set-Apart Assemblies, Or Gatherings (Plural)*
Miqra Kodesh (H) *Set-Apart Gathering Of Believers Ordered By Torah*
Mirkavot (H) *Chariots (plural)*
Miryam (H) *Mary*
Mishkan (H) *Tabernacle*
Mishle (H) *Proverbs, Or A Proverb*
Mishle Emet (H) *True Proverb*
Mishpacha (H) *Family*
Mishpachot (H) *Families, Or Tribes*
Mishpat (H) *Judgment, Or Right Ruling*
Mishpat Bachor (H) *Firstborn Right, Or Rights*
Mishpatim (H) *Judgments, Or Right-Rulings That Make Perfect Sense*
Mitzrayim (H) *Egypt*
Mitzri (H) *Egyptian*
Mitzrim (H) *Egyptians (Plural)*
Mitzvah (H) *A Single Commandment, Or Torah Obedient Act, Or Command*
Mitzvoth (H) *Yahuah's Commandments, Or Man's Obedient Deeds, Or Obedient Works Of Torah Done In Complete Submission And Willingness*
Mizmor (H) *Individual Psalm From The Book of Psalms*
Moadim (H) *The Appointed Times, Or Eternal Feasts of Yahuah (Plural)*
Moed (H) *Feast, Appointed Time*
Moreh (H) *Teacher*
Morim (H) *Teachers (plural)*
Moshe (H) *Moses*
Moshe Rabainu (H) *Moses Our Teacher, Moses Our Rabbi*
Moshiach (H) *The Messiah, Or The Anointed One*
Moshiach Ben Dawid (H) *Messiah Son Of David, Or The Reigning King Messiah*
Moshiach Ben Yoseph (H) *Messiah Son Of Joseph, Or The Suffering Servant*
Motzei Shabbat (H) *Sundown On Shabbat*
Nachamu (H) *Comfort*
Nachas (H) *Intense Joy*
Nagid (H) *Prince, Or Ruler*
Nakdimon (H) *Nicodemous*
Naphtali (H) *The Tribe Of Naphtali*
Nasi (H) *The Messiah In A Millennial Context*
Natzeret (H) *City Of Nazereth*
Navi (H) *Prophet*
Navi Sheker (H) *A False Prophet, Or The False Prophet Of Revelation*
Neir Tamid (H) *Eternal Flame In Front Of The Holy of Holies*
Nekudah (H) *Hebrew Language Point Mark, Such As A Period*
Nephesh (H) *Soul, Or Being*
Nephilim (H) *Giants Before The Flood*
Neshalem (H) *Peace To The Bride, Or A Finished Action*
Ness (H) *Individual Miracle*
Nethinim (H) *Singers-Musicians In The Ancient Temple*
Netzarim, or Netsarim (H) *Believers In Yahshua Who Keep Torah. Literally Means "Branches"*
Netzer, or Natzer (H) *Branch*
Neviim (H) *Used With Upper Case "N"; Prophets (Plural), Or The Books Of The Prophets*
neviim (H) *Used With Lower Case "n"; Any Combination Of The Prophets As A Whole*
Neviyah (H) *Prophetess*
Nezer (H) *A State Of Separation, Or Consecration*
Nidah (H) *Period Of Menstruation; Used In Symbolic Terms As Well To Portray Uncleanness*
Nigzar (H) *Cut Off*
Nisim (H) *Miracles (Plural)*
Nissi (H) *Banner*
Nivrechu (H) *Mixed, Or Intermingled, Or Blessed, Or Both*
Noach (H) *Noah*
Nokri (H) *Foreign, Or Strange, As In Foreign Vine*
Nomos (G) *Any Kind Of Law, Laws, Or Statutes*
Notsrei Yisrael (H) *Nazarene Yisrael, Or Preserved Ones*
Notsrim (H) *Believers In Yahshua Who Keep Torah; Nazarenes*
Oikodomeo (G) *Rebuild*
Olam (H) *World, Or Earth*
Olam Haba (H) *World, Or Age To Come; The Reward Of The Redeemed*
Olam Hazeh (H) *This Age, Or This World*
Olamim (H) *Ages*
Omer (H) *The Standard Measurement For Food In Torah; About 2.5 lbs; About 1/10 Of An Ephah Which Is About 6.4 Pints*
Ot (H) *Sign*
Oy (H) *A Loud Sigh*
Oy Vey (H) *Longer Oy*
Panayim-El-Panayim (H) *Face To Face*
PaRDeS (H) *Four Levels Of Understanding Scripture (From Most Basic To Deepest): Pashat (Simple), Remez (Hints, Or Allusions), Drash (Parables, Riddles And Allegories), And Sod (Esoteric, Mysterious Level)*
Parsha, or Parashot (H) *Torah Portion; The Name Of The Portion Is Based On The First Few Words In Hebrew In The First Sentence Of The Torah Reading Portion. There Are 52 Parshas, Or Parashot, One For Each Of 52 Shabbats In The Year.*
Parthenos (G) *Virgin*
Pashat (H) *Literal Level Of Hebraic Understanding*
Pehter (H) *Peter As A Proper Noun, A Name; Also A Verb, Meaning "To Open" (As In The Opening Of A Womb)*
Pesach (H) *Passover*
Peshitta (A) *Aramaic Plain And Preserved Text Of The East; The Original Language Of The Renewed Covenant Documents*
Peyot (H) *Long Sideburns, Or Side Locks Worn By Male Torah-Keepers*
Pinchus (H) *Phineus*
Plishti (H) *Philistine*
Plishtim (H) *Philistines*
Prush (H) *Pharisee*
Prushim (H) *Pharisees (Plural)*
Qayin (H) *Cain*
Racham (H) *Mercy (In Singular Form)*

Rachamim (H) *Mercy, Or Mercies*
Rachatz (H) *Hand-Washing Ceremony During Passover Meal*
Ratzon (H) *Will (As In Yahuah's Will And Purpose)*
Rav (H) *Rabbi, Or Teacher*
Rav Shaul (H) *Apostle Paul*
Regalim (H) *Three Ascension, Or Foot Feasts To Jerusalem.*
Remez (H) *Hint Level Of Hebraic Understanding*
Rephayim (H) *Giants, Or Healed Resurrected Spirits Depending On Context*
Reuven (H) *Tribe of Reuben*
Roehim (H) *Shepherds*
Roei (H) *Shepherd*
Roei-HaGadol (H) *Chief Shepherd*
Romayim (H) *Romans*
Romiyah (H) *Rome*
Roni (H) *Rejoice*
Roni Bat Tzion (H) *Shout For Joy Daughter Of Zion*
Rosh Chodashim (H) *New Moons, Or New Months*
Rosh Pina (H) *Cornerstone*
Ruach (H) *Spirit Of Man, Or Beast*
Ruach Hakodesh (H) *Set-Apart Spirit*
Ruachim (H) *Spirits*
Ruchamah (H) *Compassion*
s.a.tan (H) *satan*
Sanhedrin (H) *Ruling Council Of The 70 Elders In Jerusalem*
Sar (H) *Ruler (Moshiach), Or Lower Level Prince*
Schmuel (H) *Samuel*
Seah (H) *Ancient Grain Measurement*
Sedom (H) *City Of Sodom*
Sefer Ha Chayim (H) *Book, Or Scroll Of Life*
Sefer Yahshar (H) *Scroll of Jasher*
Sefirot (H) *Manifestations of Yahuah*
Selah (H) *Pause And Think About It*
Sepharad (H) *Spain*
Seraphim (H) *Heavenly Messengers*
Sh'bikta (A) *Undivorced, Or Never Legally Divorced*
Shaalu Shalom (H) *Pray, Or Ask For The Peace*
Sha-ar ha Shamayim (H) *Gate Of Heaven*
Shaar Yahshuv (H) *Isaiah's Son*
Shaarai Mavet (H) *Gates Of Death*
Sha-aray ha Shamayim (H) *Gates Of Heaven*
Shabbat (H) *Sabbath Day*
Shabbat Gadol (H) *Annual Shabbat, Or Big Sabbath*
Shabbat-Shabbaton (H) *A Day Of Rest; And A Term Used For Certain Very Set-Apart Ordained Days Of Rest, Such As The Day Of Atonement*
Shacrit (H) *Morning Prayer*
Shad (H) *Demon, Or Unclean Spirit*
Shadim (H) *Demons, Or Unclean Spirits (Plural)*
Shalom (H) *Peace*
Shalom Aleichem (H) *Peace Be To You*
Shalom VeBetachon (H) *Peace And Safety*
Shalosh Regallim (H) *Three Ascension Feasts, Or Literally Foot Festivals*
Shamashim (H) *Local Elders In A Congregation (Plural)*
Shamayim (H) *The Heavens (Singular And Plural)*
Shamesh (H) *Elder*
Shatnetz (H) *A Forbidden Mixture Of Wool And Cotton*
Shavuot (H) *Feast Of Weeks*
Shechinah (H) *The Divine Presence*
Shem Tov (H) *A Middle Ages Hebrew Version Of The Book Of Matthew Translated From The Greek*
Shema (H) *Hear, Or Listen*
Shemesh (H) *Sun*
Shemot (H) *Names*
Sheol (H) *Grave, Or Pit*
Sheva Yamim (H) *Seven Days*
Shevet (H) *Scepter*
Shimeon (H) *Simeon*
Shimon Kepha (H) *Simon The Rock*
Shir (H) *Sing, Or Song*
Shir HaShirim (H) *Song Of Songs*
Shirim (H) *Songs (Plural)*
Shittim (H) *Acacia Wood*
Shiva (H) *Traditional (Among Jews) Mourning For Seven Days*
Shivlai HaMoshiach (H) *Birth Pains Of The Messiah, Or Another Description Of The Great Tribulation*
Shlichim (H) *Apostles, Messengers, Sent Ones From Yahuah*
Shlomo (H) *Solomon*
Shmecha (H) *Your Name*
Shmeta (H) *Land Shabbat*
Shmonei-Esreh (H) *Ancient Liturgical Piece Of 18 Benedictions That Included The Curse On The Nazarenes; Still Used Today Without The Curse In Modern Judaism*
Shnai Machanot (H) *Two Camps, Or Companies*
Shochet (H) *Ritual Slaughterer Of Kosher Meat; A Certified Slaughterer*
Shofar (H) *Ram's Horn*
Sholiach (H) *Emissary, Or Apostle*
Sholiachship (H) *Office Of Sholiach, Or Apostle*
Shomer (H) *Watch, Keep, Observe, Or Guard*
Shomron (H) *Samaria The Efrayimite Capital*
Shophet (H) *A Judge*
Shophtim (H) *Judges*
Shulchan (H) *Table*
Shuv (H) *Return, Or Repent*
Shuvee (H) *Return*
Siddur (H) *Liturgical Prayer Book*
Simcha (H) *Joy, Or Happiness*
Sitrah Hora (H) *Other Side, Or Dark Underworld Of Spirits*
Sod (H) *Mystical Esoteric, Or Secret Level Of Hebraic Understanding, Or A Secret Matter*
Sopher (H) *Scribe*
Sophrim (H) *Scribes*
Sperma (G) *Human Seed, Or Seed Of Fruit*
Sukkah (H) *Tabernacle, Or Booth*

Sukkot (H) *Feast of Tabernacles, Or Booths; Also An Ancient City*
Taf (H) *Last Letter In The Hebrew Alphabet*
Tahor (H) *Pure*
Tallit (H) *Prayer Shawl*
Talmid (H) *Student, Or Disciple*
Talmida (H) *Female Student, Or Disciple*
Talmidim (H) *Disciples, Students, Or Followers*
Tanach (H) *Acronym For The "First Covenant" Formed By:* ***T****orah (Instruction),* ***N****eviim (Prophets), And* ***K****etuvim (Writings)*
Taraa (A) *Tutors*
Tarea (A) *Door*
Targum Yonathan (A) *The Aramaic Paraphrase Of Tanach At The Time Of Yahshua*
Tartaros (G) *A Special Place For Imprisoned Spirits At The Time Of The Flood And For The Fallen Angels Of The Flood*
Tayvah (H) *Ark Of Noah*
Techelet (H) *Cord Of Blue On The Fringes*
Tefillah (H) *Prayer (Singular)*
Tefillin (H) *Head And Arm Phylacteries*
Tefillot (H) *Prayers (Plural)*
Tehilla (H) *Praise*
Tehillim (H) *Praises, Or Book Of Psalms*
Tehillot (H) *Praises (Plural)*
Tekiyah (H) *Shout Of A Trumpet, Long Shofar Blast, Or Shout*
Tekiyah-Ge-Dolah (H) *Loud And Long Shofar Blast*
Teleo (G) *Goal, Or Finished*
Telestai (G) *Accomplished, Or Finished*
Terumah (H) *Free-Will Offering*
Teshuvah (H) *Repentance, Or Turning Back*
Tet (H) *Ninth Letter Of The Hebrew Alphabet*
Tetragrammaton (G) *The Four Letters Forming The Divine Name Yahuah*
The Devar Yahuah (H) *The Word Of Yahuah-Yahshua*
The Lewi (H) *The Levi*
The Shema (H) *Deuteronomy 6:4*
Tifereth (H) *Beauty, Glory*
Tikvah (H) *Hope, Expectation, Baptism (Depending On Context)*
Todah (H) *Thank You, Thanks*
Todah Raba (H) *Thank You Very Much*
Torah (H) *Loving Instructions Found In The Five Books Of Moses, Or Instructions Of Moses From Yahuah; Mistranslated As "Law"*
Torot (H) *Plural Of Torah, Or Instructions*
Tov (H) *Good*
Tsad HaYamin (H) *Right Side*
Tsemach (H) *Branch*
Tsor (H) *Tyre*
TWOT *Thayer's Workbook Of The Old Testament*
Tzadik (H) *A Righteous Man, Woman, Or Person*
Tzadik Mishpat (H) *Righteous Judgment, Or Sentence*
Tzadik Shophet (H) *Righteous Judge*
Tzadikim (H) *Righteous Ones, Or Persons*
Tzaduk (H) *Sadducee*
Tzadukim (H) *Sadducees*
Tzarephath (H) *France*
Tzedakah (H) *Righteousness, Or Charity*
Tzephanyah (H) *Stephen*
Tzevaot (H) *Hosts, Or Armies*
Tzion (H) *Zion*
Tzitzit (H) *Fringe*
Tzitziyot (H) *Fringes (Plural)*
Urah-Vetzeah (H) *Rise And Come Out*
Uzuvah (H) *Forsaken*
Vayhee Beensoah HaAron (H) *Synagogue Liturgy Piece During Removal Of Torah From The Ark*
Waw (H) *Sixth Letter Of The Hebrew Alphabet*
Word (E) *Used With An Upper Case "W" When Referring To Yahshua*
Yaakov (H) *Jacob, Or James*
Yachad (H) *Together, As In Unity, Or Common*
Yachid (H) *Absolute Unity*
Yah (H) *Poetic Short Form Of Yahuah*
Yahpha Gate (H) *Beautiful Gate Of Ancient Temple*
Yahrushalayim (H) *Jerusalem*
Yahshar (H) *Straight, Or Upright*
Yahshua (H) *Yahuah's Only Begotten Son; Hebrew Name For Moshiach (Meaning "Yah Saves," Or "Salvation Of Yah")*
Yahudah (H) *Judah*
Yahudi, or Yahudite (H) *A Jew*
Yahudim (H) *The Jewish People (Plural)*
Yam Suf (H) *Sea Of Reeds*
Yamim Acharonim (H) *Last Days*
Yamim HaAcharonim (H) *The Latter-Days*
Yapha (H) *Beautiful*
Yapho (H) *City Of Joppa*
Yarden (H) *Jordan River, Or Jordan*
Yericho (H) *Jericho*
Yeshayahu (H) *Isaiah*
Yeshiva (H) *Torah Class, School For Torah Study*
Yeshuat Nefesh (H) *Saving Of Life; The Overriding Principle Of Torah*
Yetzer Harah (H) *Evil Nature, Or Inclination In All Humanity*
Yahuah (H) *True Name Of The Father*
Yahuah-Nissi (H) *Yahuah My Banner*
Yahuah-Rophechah (H) *Yahuah Your Healer, Or Healers*
Yahuah-Tzidkaynu (H) *Yahuah Our Righteousness*
Yahuah-Yireh (H) *Yahuah Will Be Seen, Or Yahuah Will Provide*
Yireh-Yahuah (H) *Yahuah-Fearers, Or Non-Jewish Converts In The First Century*
Yirmeayahu (H) *Jeremiah*
Yisrael (H) *Israel (The Nation, Or Land, Or Person Known As Jacob, Depending On The Context); Means Overcoming With El*
Yisraelite (H) *Israelite*
Yissacher (H) *The Tribe Of Issachar*
Yizrael (H) *Jezreel, Or The Promise To Gather The Scattered Seed Of Yisrael; Also An Ancient City*
Yochanan (H) *John*
Yochanan ha Matbeel (H) *John the Baptist*
Yom (H) *Day*
Yom Chameeshe (H) *Fifth Day*
Yom Din, or Yom HaDin (H) *Day Of Judgment, Or The Day Of Judgement*
Yom HaGeulah (H) *The Day of Redemption*

Yom HaKippurim *Days of Atonements (Plural)*
Yom Kippur, or Yom HaKippur (H) *Day Of Atonement*
Yom Revee (H) *Fourth Day*
Yom Rishon (H) *First day of the week*
Yom Shanee (H) *Second Day*
Yom Sheshi (H) *Sixth Day*
Yom Shleshi, or Yom Shlishi (H) *Third day*
Yom Teruah (H) *Feast of Trumpets*
Yom Tov (H) *Normal Holiday That Is Either Biblical, Or Manmade*
Yonah (H) *Dove, Or A Proper Name*
Yoseph (H) *Joseph, Or Yahuah Has Added, Or Enlarged*
Yovel (H) *Jubilee, Or Year Of Jubilee*
Yud (H) *Smallest Hebrew Letter, Tenth Letter Of The Hebrew Alphabet*
Zachan (H) *Elder Of A Nation, Or A Faith, Or An Elderly Man*
Zacharyah (H) *Zechariah*
Zayin (H) *Seventh Letter Of The Hebrew Alphabet*
Zechanim (H) *Elders Of A Nation, Or A Faith*
Zera (H) *Seed, Sperm*
Zevulon (H) *Zebulon*
Zichnai Yisrael (H) Elders Of Yisrael, Or Of The Faith