

Triennial Parasha Reading for June 19th 2010

B'may Amraphel / "Days of Amraphel"

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Torah - Gen 14

The battle of four kings against the king of Sodom and his allies

¹ And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; ² [That these] made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. ³ All these were joined together in the vale of Siddim, which is the salt sea. ⁴ Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. ⁵ And in the fourteenth year came Chedorlaomer, and the kings that [were] with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, ¹ Gen 15:20; Deut 2:10-11; ⁶ And the Horites in their mount Seir, unto Elparan, which [is] by the wilderness. ² ⁷ And they returned, and came to Enmishpat, which [is] Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.

⁸ And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same [is] Zoar;) and they joined battle with them in the vale of Siddim; ⁹ With **Aleph Tav** Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar,

and Arioch king of Ellasar; four kings with five.¹⁰ And the vale of Siddim [*was full of*] slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.¹¹ And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

Lot is taken prisoner

¹² And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

¹³ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these [*were*] confederate with Abram. [Gen 13:18](#);

Abram rescues him

¹⁴ And when Abram heard that his brother was taken captive, he armed his trained [*servants*], born in his own house, three hundred and eighteen, and pursued [*them*] unto Dan.^{3,4,15} And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which [*is*] on the left hand of Damascus.¹⁶ And he brought back **Aleph Tav** all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Melchizedek blesses Abram at his return, who gives him tithes

¹⁷ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that [*were*] with him, at the valley of Shaveh, which [*is*] the king's dale.

¹⁸ And Melchizedek king of Salem brought forth bread and wine: and he [*was*] the priest of the most high Elohim. [Heb 7:1-3](#); [[Heb 7:1](#)]; ¹⁹ And he blessed him, and said, Blessed [*be*] Abram of the most high Elohim, possessor of heaven and earth: [[Deut 10:14](#)]; ²⁰ And blessed be the most high Elohim, which hath delivered thine enemies into thy hand. And he gave him tithes of all. [[Heb 7:6](#)];

The rest of the spoil, his partners having had their portions he restores to the king of Sodom

²¹ And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.^{5,22} And Abram said to the king of Sodom, I have lift up mine hand unto YHVH, the most high Elohim, the possessor of heaven and earth,²³ That I will not [*take*] from a thread even to a shoelatchet, and that I will not take any thing that [*is*] thine, lest thou shouldest say, I have made Abram rich: [[Gen 21:23](#)]; ²⁴ Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Standalone Aleph Tav for Gen 14:9 and 14:16

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

Verse	Hebrew BHS	English KJV
Gen 14:9	<p>אֶת כְּדֹרְלֹאֶמֶר מֶלֶךְ עֵילָם וְתִדְעַל מֶלֶךְ גֹּוִים וְאַמְרַפֶּל מֶלֶךְ שִׁנְעָר וְאַרְיֹוֹךְ מֶלֶךְ אַלְסָר אַרְבָּעָה מְלָכִים אֶת־הַחֲמִשָּׁה :</p>	<p>⁹ With Aleph Tav Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five</p>
Gen 14:16	<p>וַיָּשֶׁב אֶת כָּל־הָרְכָשׁ וְגַם אֶת־לוֹט אָחִיו וְרַכְשׁוֹ הַנְּשִׂימ וְגַם אֶת־הַנְּשִׂימ וְאֶת־הָעָם :</p>	<p>¹⁶ And he brought back Aleph Tav all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people</p>

Haftorah - Isa 41:2-14

² Who raised up the righteous [*man*] from the east, called him to his foot, gave the nations before him, and made [*him*] rule over kings? he gave [*them*] as the dust to his sword, [*and*] as driven stubble to his bow.^{1 3} He pursued them, [*and*] passed safely; [*even*] by the way [*that*] he had not gone with his feet.^{2 4} Who hath wrought and done [*it*], calling the generations from the beginning? I YHVH, the first, and with the last; I [*am*] he. [Isa 43:10](#); [Isa 44:6](#); [Isa 48:12](#); [Rev 1:17](#); [Rev 22:13](#); [\[Rev 1:8\]](#); [\[Rev 2:8\]](#); [\[Rev 21:6\]](#);

⁵ The isles saw [*it*], and feared; the ends of the earth were afraid, drew near, and came.

⁶ They helped every one his neighbour; and [*every one*] said to his brother, Be of good courage.^{3 7} So the carpenter encouraged the goldsmith, [*and*] he that smootheth [*with*] the hammer him that smote the anvil, saying, It [*is*] ready for the sodering; and he fastened it with nails, [*that*] it should not be moved.^{4 5 6} [\[Jer 10:4\]](#);

⁸ But thou, Israel, [*art*] my servant, Jacob whom I have chosen, the seed of Abraham my friend. [Deut 7:6](#); [Deut 10:15](#); [Deut 14:2](#); [Ps 135:4](#); [Isa 43:1](#); [Isa 44:1](#); [2Chr 20:7](#); [Jas 2:23](#); [\[Exod 19:5\]](#); [\[Song 5:1\]](#); ⁹ [*Thou*] whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou [*art*] my servant; I have chosen thee, and not cast thee away. [\[Luke 1:54\]](#);

about his promises

¹⁰ Fear thou not; for I [*am*] with thee: be not dismayed; for I [*am*] thy Elohim: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

¹¹ Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.⁷ [Exod 23:22](#); [Isa 60:12](#); [Zech 12:3](#); [\[Isa 45:24\]](#); [\[Jer 30:16\]](#); ¹² Thou shalt seek them, and shalt not find them, [*even*] them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.^{8 9 13} For I YHVH thy Elohim will hold thy right hand, saying unto thee, Fear not; I will help thee. [\[Jer 30:10\]](#); [\[Jer 46:27\]](#);

¹⁴ Fear not, thou worm Jacob, [*and*] ye men of Israel; I will help thee, saith YHVH, and thy redeemer, the Holy One of Israel.¹⁰

Haftorah - 1Ki 10:9

⁹ Blessed be YHVH thy Elohim, which delighted in thee, to set thee on the throne of Israel: because YHVH loved Israel for ever, therefore made he thee king, to do judgment and justice.

Brit - Heb 7:1-19

Meshiach Y'shua is a priest after the order of Melchisedec

¹ For this Melchisedec, king of Salem, priest of the most high Elohim, who met Abraham returning from the slaughter of the kings, and blessed him; [Gen 14:18](#); ² To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; [\[Ps 85:10\]](#); ³ Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohim; abideth a priest continually.¹

⁴ Now consider how great this man [*was*], unto whom even the patriarch Abraham gave the tenth of the spoils. ⁵ And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: [Num 18:21](#); [Deut 18:1](#); [Josh 14:4](#); [2Chr 31:5](#); ⁶ But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.² [Gen 14:20](#); ⁷ And without all contradiction the less is blessed of the better. ⁸ And here men that die receive tithes; but there he [*receiveth them*], of whom it is witnessed that he

liveth.⁹ And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.¹⁰ For he was yet in the loins of his father, when Melchisedec met him.

and so far more excellent than the priests of Aaron's order

¹¹ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [*was there*] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? [Gal 2:21](#); ¹² For the priesthood being changed, there is made of necessity a change also of the law. ¹³ For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. ¹⁴ For [*it is*] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. [Isa 11:1](#); [Matt 1:3](#); [[John 4:22](#)]; ¹⁵ And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, ¹⁶ Who is made, not after the law of a carnal commandment, but after the power of an endless life. ¹⁷ For he testifieth, **Thou [*art*] a priest for ever after the order of Melchisedec.** [Ps 110:4](#); [Heb 5:6](#); ¹⁸ For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. [[Rom 3:20](#)]; [[Rom 7:7](#)]; [[Rom 8:3](#)]; [[Gal 2:16](#)]; ¹⁹ For the law made nothing perfect, but the bringing in of a better hope [*did*]; by the which we draw nigh unto Elohim.³ [Acts 13:39](#); [Rom 3:28](#); [Rom 8:3](#); [Gal 2:16](#); [John 1:17](#); [Rom 3:21](#);

Gospel Harmony

Joh 4:5-42 Y'shua at Jacob's well

⁴ And he must needs go through Samaria. ⁵ Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. [Gen 33:19](#); [Gen 48:22](#); [Josh 24:32](#); ⁶ Now Jacob's well was there. Y'shua therefore, being wearied with [*his*] journey, sat thus on the well: [*and*] it was about the sixth hour.

⁷ There cometh a woman of Samaria to draw water: Y'shua saith unto her, **Give me to drink.** ⁸ (For his disciples were gone away unto the city to buy meat.)

⁹ Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. [Luke 9:52-53](#); [John 8:48](#); [[Luke 9:53](#)]; [[Acts 10:28](#)];

¹⁰ Y'shua answered and said unto her, **If thou knewest the gift of Elohim, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.** [[Isa 9:6](#)];

¹¹ The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? [Jer 2:13](#); ¹² Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

¹³ Y'shua answered and said unto her, **Whosoever drinketh of this water shall thirst again:** [John 6:58](#); ¹⁴ **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.** [John 3:16](#); [John 6:27](#); [John 6:35](#); [John 6:54](#); [John 7:38](#); [[John 6:40](#)];

¹⁵ The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

¹⁶ Y'shua saith unto her, **Go, call thy husband, and come hither.**

¹⁷ The woman answered and said, I have no husband. Y'shua said unto her, **Thou hast well said, I have no husband:** ¹⁸ **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

¹⁹ The woman saith unto him, Sir, I perceive that thou art a prophet. [Luke 7:16](#); [Luke 24:19](#); [John 6:14](#); [[John 9:17](#)]; ²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. [Deut 12:5](#); [Deut 12:11](#); [1Kgs 9:3](#); [2Chr 7:12](#);

²¹ Y'shua saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.** [[1Thess 4:9](#)]; [[1Tim 2:8](#)]; ²² **Ye worship ye know not what: we know what we worship: for salvation is of the Jews.** [2Kgs 17:29](#); [Gen 12:3](#); [Gen 18:18](#); [Gen 22:18](#); [Gen 26:4](#); [Heb 7:14](#); ²³ **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** ²⁴ **Elohim [*is*] a Spirit: and they that worship him must worship [*him*] in spirit and in truth.** [2Cor 3:17](#); [[Phil 3:3](#)];

²⁵ The woman saith unto him, I know that Messias cometh, which is called Meshiach: when he is come, he will tell us all things. [Deut 18:18];

²⁶ Y'shua saith unto her, **I that speak unto thee am [he]**. John 9:37;

His disciples marvel

²⁷ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

²⁸ The woman then left her waterpot, and went her way into the city, and saith to the men, ²⁹ Come, see a man, which told me all things that ever I did: is not this the Meshiach? [Matt 12:23]; ³⁰ Then they went out of the city, and came unto him.

He declares to them his zeal for Elohim's glory

³¹ In the mean while his disciples prayed him, saying, Master, eat. ³² But he said unto them, **I have meat to eat that ye know not of.**

³³ Therefore said the disciples one to another, Hath any man brought him [ought] to eat?

³⁴ Y'shua saith unto them, **My meat is to do the will of him that sent me, and to finish his work.** [John 17:4]; ³⁵ Say not ye, **There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.** Matt 9:37; Luke 10:2; ³⁶ **And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.** ³⁷ **And herein is that saying true, One soweth, and another reapeth.** ³⁸ **I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

Many Samaritans believe on him

³⁹ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. ⁴⁰ So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. ⁴¹ And many more believed because of his own word; ⁴² And said unto the woman, Now we believe, not because of thy saying: for we have heard [him] ourselves, and know that this is indeed the Meshiach, the Saviour of the world. John 17:8; [John 7:41]; [1John 2:2];

Epistle - Heb 9

The description of the rites and bloody sacrifices of the law

¹ Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary. ¹ [Exod 25:10]; ² For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the shewbread; which is called the sanctuary. ² Exod 26:1; Exod 36:1; Lev 24:5; ³ And after the second veil, the tabernacle which is called the Holiest of all; ⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; Exod 25:10; Exod 16:33; Num 17:10; Exod 34:29; 1Kgs 8:9; 2Chr 5:10; [Exod 25:16]; [Exod 25:21]; ⁵ And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Exod 25:22; [Exod 25:18]; [Exod 25:20];

⁶ Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of Elohim]. Num 28:3; [Luke 1:9]; ⁷ But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people: Heb 9:25; Exod 30:10; Lev 16:2; Lev 16:34; ⁸ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: John 14:6; ⁹ Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; ¹⁰ [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation. ³ Lev 11:2; Num 19:7;

which are far inferior to the dignity and perfection of the blood and sacrifice of Meshiach

¹¹ But Meshiach being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; [Heb 3:1](#); [Heb 4:14](#); [Heb 6:20](#); [Heb 8:1](#); ¹² Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [*for us*]. [Acts 20:28](#); [Eph 1:7](#); [Col 1:14](#); [Heb 10:10](#); [1Pet 1:19](#); [Rev 1:5](#); [Rev 5:9](#); [[Exod 29:16](#)]; [[1Cor 6:20](#)]; [[1Cor 7:23](#)]; ¹³ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: [Lev 16:14](#); [Num 19:4](#); [Heb 10:4](#); ¹⁴ How much more shall the blood of Meshiach, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?⁴ [1John 1:7](#); [Rev 1:5](#); [Gal 1:4](#); [Eph 5:2](#); [Titus 2:14](#); [Luke 1:74](#); [Rom 6:13](#); [Gal 2:20](#); [1Pet 4:2](#); [[Gal 2:19](#)]; [[Col 1:14](#)];

¹⁵ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [*that were*] under the first testament, they which are called might receive the promise of eternal inheritance. [Rom 5:6](#); [1Pet 3:18](#); [[Rom 5:8](#)]; [[1Tim 2:5](#)]; ¹⁶ For where a testament [*is*], there must also of necessity be the death of the testator. ⁵ ¹⁷ For a testament [*is*] of force after men are dead: otherwise it is of no strength at all while the testator liveth. [Gal 3:15](#); ¹⁸ Whereupon neither the first [*testament*] was dedicated without blood. ⁶ ¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ⁷ [[Exod 29:16](#)]; [[Zech 9:11](#)]; ²⁰ Saying, **This [*is*] the blood of the testament which Elohim hath enjoined unto you.** [Exod 24:8](#); [Matt 26:28](#); ²¹ Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. [[2Chr 29:22](#)]; ²² And almost all things are by the law purged with blood; and without shedding of blood is no remission.

²³ [*It was*] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

²⁴ For Meshiach is not entered into the holy places made with hands, [*which are*] the figures of the true; but into heaven itself, now to appear in the presence of Elohim for us: ²⁵ Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; [Heb 9:7](#); [Exod 30:10](#); [Lev 16:2](#); [Lev 16:34](#); [[Lev 16:14](#)]; ²⁶ For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. ²⁷ And as it is appointed unto men once to die, but after this the judgment: [[Job 30:23](#)]; ²⁸ So Meshiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. [Rom 5:6](#); [Rom 5:8](#); [1Pet 3:18](#);

History - Jdg 3 and 4

The nations which were left to prove Israel

¹ Now these [*are*] the nations which YHVH left, to prove Israel by them, [*even*] as many [*of Israel*] as had not known all the wars of Canaan; ² Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; ³ [*Namely*], five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath. ⁴ And they were to prove Israel by them, to know whether they would hearken unto the commandments of YHVH, which he commanded their fathers by the hand of Moses.

By communion with them they commit idolatry

⁵ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: [[Ps 106:35](#)]; ⁶ And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. ⁷ And the children of Israel did evil in the sight of YHVH, and forgat YHVH their Elohim, and served Baalim and the groves. [[Judg 10:6](#)]; [[Judg 13:1](#)]; [[Jer 23:27](#)];

Othniel delivered them from Chushan-rishathaim

⁸ Therefore the anger of YHVH was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.¹

⁹ And when the children of Israel cried unto YHVH, YHVH raised up a deliverer to the children of Israel, who delivered them, [*even*] Othniel the son of Kenaz, Caleb's younger brother.² [*Acts 13:20*]; ¹⁰ And the Spirit of YHVH came upon him, and he judged Israel, and went out to war: and YHVH delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.^{3 4} ¹¹ And the land had rest forty years. And Othniel the son of Kenaz died.

Ehud from Eglon

¹² And the children of Israel did evil again in the sight of YHVH: and YHVH strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of YHVH. [*Judg 2:19*]; [*1Sam 12:9*]; ¹³ And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.¹⁴

¹⁴ So the children of Israel served Eglon the king of Moab eighteen years.

¹⁵ But when the children of Israel cried unto YHVH, YHVH raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.^{5 6} [*Judg 20:16*]; ¹⁶ But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.¹⁷ And he brought the present unto Eglon king of Moab: and Eglon [*was*] a very fat man.

¹⁸ And when he had made an end to offer the present, he sent away the people that bare the present.¹⁹ But he himself turned again from the quarries that [*were*] by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.^{7 20} And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from Elohim unto thee. And he arose out of [*his*] seat.^{8 21} And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:²² And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.^{9 23} Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

²⁴ When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour [*were*] locked, they said, Surely he covereth his feet in his summer chamber.^{10 25} And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened [*them*]: and, behold, their lord [*was*] fallen down dead on the earth.

²⁶ And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.²⁷ And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.²⁸ And he said unto them, Follow after me: for YHVH hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.²⁹ And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.^{11 30} So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

and Shamgar from the Philistines

³¹ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Deborah and Barak deliver them from Jabin and Sisera

^{Jdg 4:1} And the children of Israel again did evil in the sight of YHVH, when Ehud was dead. [*Judg 10:6*]; [*Judg 13:1*];
² And YHVH sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host

[*was*] Sisera, which dwelt in Harosheth of the Gentiles. ¹Sam 12:9; ³ And the children of Israel cried unto YHVH: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

⁴ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. ⁵ And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment. ⁶ And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not YHVH Elohim of Israel commanded, [*saying*], Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? Heb 11:32; ⁷ And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. Ps 83:9;

⁸ And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, [*then*] I will not go.

⁹ And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for YHVH shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

¹⁰ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

¹¹ Now Heber the Kenite, [*which was*] of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which [*is*] by Kedesh. Num 10:29;

¹² And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

¹³ And Sisera gathered together all his chariots, [*even*] nine hundred chariots of iron, and all the people that [*were*] with him, from Harosheth of the Gentiles unto the river of Kishon. ¹

¹⁴ And Deborah said unto Barak, Up; for this [*is*] the day in which YHVH hath delivered Sisera into thine hand: is not YHVH gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

¹⁵ And YHVH discomfited Sisera, and all [*his*] chariots, and all [*his*] host, with the edge of the sword before Barak; so that Sisera lighted down off [*his*] chariot, and fled away on his feet. Ps 83:9;

¹⁶ But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; [*and*] there was not a man left. ²

Jael kills Sisera

¹⁷ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for [*there was*] peace between Jabin the king of Hazor and the house of Heber the Kenite.

¹⁸ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. ³

¹⁹ And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Judg 5:25;

²⁰ Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

²¹ Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. ⁴

²² And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her [*tent*], behold, Sisera lay dead, and the nail [*was*] in his temples.

²³ So Elohim subdued on that day Jabin the king of Canaan before the children of Israel.

²⁴ And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan. ⁵

Commentary

For more commentary see [MIA](#)

Ahavta

<http://www.ahavta.org/Commentary%20Y-1/Y1-11.htm>

Commentary - Year 1 Sabbath 11

Genesis 14:1-24 - Isaiah 41:2-14; 1 Kings 10:9 - Psalm 10 - Hebrews 7:1-19

Sivan 18, 5761 / June 9, 2001	Sivan 16, 5764 / June 5, 2004	Sivan 16, 5767 / June 2, 2007	Sivan 16, 5770 / May 29, 2010
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B'yamei Amraphel / In the Days of Amraphel

SHINAR	
ELLASAR	Way east of Sea of Galilee
GOIIM	
ELAM	
Sodom	
Gomorrah	Near SE Dead Sea
Admah	
Zeboiim	
Zoar	
Six other nations	

Avram defeats terror in Iraq! The year was 2023 AM, and he was 75 years old.

Near the Persian Gulf, in today's southern Iraq, there were four nations, each having kings. They were:

Amraphel (Nimrod)	King of Shinar,
Arioch	King of Ellasar,
Tidal	King of Goiim / Nations
Chedorlaomer (a Shemite)	King of Elam,
(Chedorlaomer means 'Until the time of the Omer.')	

Five cities of the plains, near the Dead Sea, served Chedorlaomer for twelve years. These five cities were represented by the names of the two predominant ones, "Sodom and Gomorrah". These cities and their kings were:

Bera	King of Sodom,
Birsha	King of Gomorrah,
Shinab	King of Admah,
Shemeber	King of Zeboiim,
(unnamed)	King of Bela (that is, Zoar)
(Bela means 'Insignificant'; it was southeast of the Dead Sea.)	

These five served King Chedorlaomer until the thirteenth year, and then they rebelled.

In the fourteenth year, the kings of the four nations went to war and defeated six other nations and then the five kings of the cities of the plains. Lot and his family, who were living in Sodom, were taken captive.

Avram, upon hearing of this, took 318 of his trained servants, and went out and defeated all four nations, and safely brought back Lot with his family.

Today's Psalm 10 is fitting, as usual.

(V. 17-18) *O Yahweh, You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear to vindicate the orphan and the oppressed, so that man who is of the earth will no longer cause terror.*

So, Chedorlaomer reigned until the time of the Omer – the tithing of the Ephah. Then Avram the Hebrew (v.13) – the one from the other side of the dispersion of nations – put an end to the reign of terror in Iraq, and paid the tithing of the spoil.

Tithing neither began with the Levites, nor with Avram. It is part of firstfruits – from creation: “*Because of the things called first, God created the heavens and the earth*” (see [Commentary Y1-01](#)). A tithing of all of the grain crops was due by the last / fiftieth day of counting the omer.

Originally, the priesthood was held by the firstborn, though some, through sin, lost that birthright. God would later take the Levites for priests in place of the firstborn (Numbers 3:12). A priest's duty is to maintain God's standard of righteousness, to lead people in repentance and proper worship.

Avram would be expected to have learned the rules about tithing from his priest.

Hebrews 7

We read in Genesis 11:17-20 that Avram paid tithes to Melchizedek. In Psalm 110:4 we read that Messiah would be a “*Priest forever after the order of Melchizedek*”. Hebrews 7 uses these two Scriptures to show the legitimacy of Yeshua's priesthood.

First, we need to understand that Melchizedek is not a name. It is a title made up of two Hebrew words: *Malchi* – ruler, and *Tzedek* – righteousness. The person who rules in matters of righteousness is the priest; the person who makes rulings in matters of making peace with God is the priest.

Some Gnostic sects of the first century believed that Melchizedek was Messiah. Some of Christendom hold the view that he was a preincarnation of Messiah: Armstrongites are quite adamant about this. Some English Bible translations might, on the surface, seem to say that: KJV Hebrews 7:1-3 reads, “*For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*”

In Hebrew understanding, when the Torah leaves something out, then there is intended significance. The writer of *Hebrews* was writing to Hebrew believers, explaining how Yeshua was High Priest, though not descended from Levi. The argument is that, since neither father, mother, genealogy, nor time of death are noted, then the silence was prefiguring the priest to come: the eternal Messiah Priest.

To be a Levitical priest, one must have an absolute traceable lineage. The *Ruler of Righteousness and Ruler of Peace* (Melchizedek) in our text was without specified father or specified mother, without traceable lineage, and without specified time of death: this was not the case with Levitical priests. Thus he prophetically pictured the coming Messiah, Who was from the beginning, and Who is eternal, though not of the order of Levi.

Halley's Bible Handbook says:

“What is the meaning of ‘without father, without mother, without genealogy, having neither beginning of days nor end of life’? Not that it was actually so, but that it appeared so in the Old Testament Records. Levitical Priests were Priests Because of their Genealogy. But Melchizedek, Without Genealogy, was the Recognized Priest of the Human Race at that time. Hebrew tradition is that Shem, who was still alive in the days of Abraham, and, as far as is known, Oldest Living Man at the time, was Melchizedek. A mysterious, solitary picture and type, in the dim past, of the Coming Eternal Priest-King” (p. 652).

The text says that Yeshua was not “*after the order of Aaron*” (v.12), but “*after the order*” (Hebrew *Dibrah* – manner or cause for choosing) *of Melchizedek*” (v.17): “*after the order of*” indicates that Avram’s Melchizedek and Yeshua were not one and the same. And being “*made like* (Greek *aphomoiomenos*) *unto the Son of God*” (v.3) always means a distinct identity: *Avram’s Melchizedek was pictured in the Torah as a prophetic likeness, for our understanding of Yeshua.*

In other words: Yeshua was of the priestly order of the firstborn; He is the firstborn of every creature (Colossians 1:15).

Ancient Hebrew scholars have held that Avram’s Melchizedek was Shem. That is because Shem was in the lineage of the firstborn, and Shem was oldest of the line alive during all of Avram’s life.

While the subjects of tithing and of Melchizedek are sources of many discussions, we would like to see more careful Scripture research and less emotion-based argument.

The important point in Hebrews 7 is that Yeshua is our eternal High Priest: that means that He is the proper authority to lead us in repentance, to lead us in righteousness, to lead our worship.

<http://www.ahavta.org/Commentary%20Y-1/Y1-01.htm>

Genesis 1:1-2:3 “*Because of the things called ‘first,’ Elohim created the heavens and the earth . . .*”

Isaiah 42:5 “*Thus says El-Yahweh, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it; He that gives breath to the people upon it, and spirit to them that walk therein: . . .*”

Psalms 1 “*Blessed is the man that walks not in the counsel of the ungodly, nor stands in the manner of sinners, nor sits in the seat of the scornful; but his delight is in the torah of Yahweh, and in His torah he meditates day and night.*”

Colossians 1:1-23 “*For by Him (Yeshua) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist.*”

The First Word

תַּשְׁבָּחָהּ אֱלֹהִים Δ ← BEGIN

Bereshit is the first word of the Torah, and the title of this reading. *Be-reshit*, can literally mean “In-beginning or “Because-of-first.” While we may be accustomed to the translation “*In the beginning, God*

created the heavens and the earth,” another proper translation would be “Because of the things called ‘first,’ Elohim created the heavens and the earth.”

From this we understand that because of firstfruits, the heavens and earth were created. If it were not for those people (firstfruits – James 1:18) chosen to bear God’s name, the earth would not exist. If it were not for God’s people giving their first and best (firstfruits) for His service, the earth would not exist. (Note that this means tithing preceded and supercedes both Levites and Abraham.) And ultimately, if it were not for Messiah (firstfruits – 1 Cor 15:20), the heavens and earth would not exist; Paul apparently believed this, saying, “all things were created . . . for Him” -- Colossians 1:16.

This is a call to lift our eyes to God. We need to continually recognize all things as being from Him, and hence bless God for each thing He allows us to use. We should joyfully give priority to service for His kingdom. This is the basis for creation. This is the meaning of loving God with all of our heart, soul, and might, and loving our neighbor – who is created in His image.

The first word of the Torah is foundational to the whole Bible!



