



The  
**COMPLETE  
JEWISH**  
Study Bible

INSIGHTS FOR JEWS & CHRISTIANS

*Illuminating the Jewishness  
of God's Word*



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## INTRODUCTION TO THE COMPLETE JEWISH BIBLE

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<b>PENTATEUCH</b>	<b>WRITINGS</b>
Genesis . . . . . 1	Job . . . . . 1118
Exodus . . . . . 70	Psalms . . . . . 898
Leviticus . . . . . 129	Proverbs . . . . . 1062
Numbers . . . . . 171	Ecclesiastes . . . . . 1211
Deuteronomy . . . . . 225	Song of Songs . . . . . 1177
<b>HISTORICAL BOOKS</b>	<b>PROPHETS</b>
Joshua . . . . . 275	Isaiah . . . . . 482
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1 Samuel . . . . . 335	Ezekiel . . . . . 713
2 Samuel . . . . . 374	Daniel . . . . . 1240
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Colossians . . . . . 1693	Ephesians . . . . . 1678
1 Corinthians . . . . . 1631	<i>Ester</i> /Esther . . . . . 1228
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<i>Dani'el</i> /Daniel . . . . . 1240	Ezekiel/ <i>Yechezkel</i> . . . . . 713



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'Ezra-Nechemyah/Ezra-Nehemiah . . . . .	1262	2 Peter/2 Kefa . . . . .	1764
Galatians . . . . .	1668	Philemon . . . . .	1725
Genesis/B'resheet . . . . .	1	Philippians . . . . .	1687
Habakkuk/Havakuk . . . . .	856	Proverbs/Mishlei . . . . .	1062
Hagai/Haggai . . . . .	870	Psalms/Tehillim . . . . .	898
Havakuk/Habakkuk . . . . .	856	Revelation . . . . .	1783
Hebrews/Messianic Jews . . . . .	1728	Romans . . . . .	1604
Hoshea/Hosea . . . . .	785	Rut/Ruth . . . . .	1189
Isaiah/Yesha'yahu . . . . .	482	1 Samuel/Sh'mu'el Alef . . . . .	335
Iyov/Job . . . . .	1118	2 Samuel/Sh'mu'el Bet . . . . .	374
James/Ya'akov . . . . .	1750	Shir-HaShirim/Song of Songs . . . . .	1177
Jeremiah/Yirmeyahu . . . . .	606	Sh'mot/Exodus . . . . .	70
Job/Iyov . . . . .	1118	Sh'mu'el Alef/1 Samuel . . . . .	335
Joel/Yo'el . . . . .	804	Sh'mu'el Bet/2 Samuel . . . . .	374
John/Yochanan . . . . .	1517	Shneim-'Asar/The Twelve . . . . .	785
1 John/1 Yochanan . . . . .	1769	Shof'tim/Judges . . . . .	305
2 John/2 Yochanan . . . . .	1776	Song of Songs/Shir-HaShirim . . . . .	1177
3 John/3 Yochanan . . . . .	1778	Tehillim/Psalms . . . . .	898
Jonah/Yonah . . . . .	832	1 Thessalonians . . . . .	1700
Joshua/Y'hoshua . . . . .	275	2 Thessalonians . . . . .	1705
Jude/Y'hudah . . . . .	1780	1 Timothy . . . . .	1709
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1 Kefa/1 Peter . . . . .	1757	Titus . . . . .	1721
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1 Kings/M'lakhim Alef . . . . .	410	Tz'fanyah/Zephaniah . . . . .	863
2 Kings/M'lakhim Bet . . . . .	446	Vayikra/Leviticus . . . . .	129
Kohelet/Ecclesiastes . . . . .	1211	Ya'akov/James . . . . .	1750
Lamentations/Eikhah . . . . .	1196	Yechezk'el/Ezekiel . . . . .	713
Leviticus/Vayikra . . . . .	129	Yesha'yahu/Isaiah . . . . .	482
Luke . . . . .	1468	Y'hoshua/Joshua . . . . .	275
Mal'akhi/Malachi . . . . .	891	Y'hudah/Jude . . . . .	1780
Mark . . . . .	1439	Yirmeyahu/Jeremiah . . . . .	606
Mattityahu/Matthew . . . . .	1379	Yochanan/John . . . . .	1517
Messianic Jews/Hebrews . . . . .	1728	1 Yochanan/1 John . . . . .	1769
Mikhah/Micah . . . . .	837	2 Yochanan/2 John . . . . .	1776
Mishlei/Proverbs . . . . .	1062	3 Yochanan/3 John . . . . .	1778
M'lakhim Alef/1 Kings . . . . .	410	Yo'el/Joel . . . . .	804
M'lakhim Bet/2 Kings . . . . .	446	Yonah/Jonah . . . . .	832
Nachum/Nahum . . . . .	850	Zechariah/Z'kharyah . . . . .	874
Nechemyah/Nehemiah . . . . .	1279	Zephaniah/Tz'fanyah . . . . .	863
Numbers/B'midbar . . . . .	171	Z'kharyah/Zechariah . . . . .	874
'Ovadyah/Obadiah . . . . .	828		

(iii)<sup>12</sup> Moshe said to *ADONAI*, “Look, you say to me, ‘Make these people move on!’ But you haven’t let me know whom you will be sending with me. Nevertheless, you have said, ‘I know you by name,’ and also, ‘You have found favor in my sight.’<sup>13</sup> Now, please, if it is really the case that I have found favor in your sight, show me your ways; so that I will understand you and continue finding favor in your sight. Moreover, keep on seeing this nation as your people.”<sup>14</sup> He answered, “Set your mind at rest — my presence will go with you, after all.”<sup>15</sup> Moshe replied, “If your presence doesn’t go with us, don’t make us go on from here.”<sup>16</sup> For how else is it to be known that I have found favor in your sight, I and your people, other than by your going with us? That is what distinguishes us, me and your people, from all the other peoples on earth.”

(iv)<sup>17</sup> *ADONAI* said to Moshe, “I will also do what you have asked me to do, because you have found favor in my sight, and I know you by name.”<sup>18</sup> But Moshe said, “I beg you to show me your glory!”<sup>19</sup> He replied, “I will cause all my goodness to pass before you, and in your presence I will pronounce the name of *ADONAI*. Moreover, I show favor to whomever I



## THE TABERNACLE (*MISHKAN*)

### The Tabernacle in the Messianic Believer

**Exodus 33:15** It is Yeshua, the Messianic King and Immanu El, who redeems his people Isra’el. Whether in the garden, where God sought out Adam and Eve (Gen. 3:8), in the wilderness (Exod. 13:21), or in the Tabernacle in Yerushalayim (1 Kings 8:1–11), it is God as divine initiator who pursues covenant relationship with his creation, seeking to dwell with them. In *Creation to Completion*, Rabbi Russell Resnik writes about God’s presence with them in the construction of the Tabernacle:

Moses pleads with the Lord, “... if Your Presence doesn’t go with us, don’t make us go on from here” (Exod. 33:15). Moses cannot envision Isra’el apart from the presence of God in their midst. It is more important to him than the Promised Land and deliverance itself. Moses’ plea for divine accompaniment reminds us that the presence of the Spirit is essential to us as well. Beyond all that God tells us, vital as it is, we long for him simply to be with us.

The presence of God in the life of the believer demands a devoted and set-apart life. Thus, in drawing from the imagery of the Tabernacle, Sha’ul explains that one’s physical body is literally the dwelling place (Tabernacle) of the Spirit of God in one’s life (1 Cor. 6:19).

In Exodus 40:34–38, the manifestation of God’s presence with his people was revealed by a cloud covering the Tent of Meeting. Moshe was kept from entering it because the glory of the Lord filled the Tabernacle. For this reason, the Tabernacle is a model of God’s willful habitation with his people. God’s desire has always been to make his habitation with his people; but as servants of the Most High, believers must likewise lead lives worthy of the gospel of Yeshua (cf. Phil. 1:27).

*For more on “The Tabernacle (Mishkan),” see reading at Exodus 40:33–35.*

**33:19** “I will cause all my goodness to pass before you.” “Pass before you” can be literally read as “right on your face,” thus revealing how close *ADONAI*’s mercy was to

Moshe. The personal pronoun “I” is used six times in this verse. In Hebrew poetry, stating something more than once gives it greater emphasis.

will, and I display mercy to whomever I will. <sup>20</sup> But my face,” he continued, “you cannot see, because a human being cannot look at me and remain alive. <sup>21</sup> Here,” he said, “is a place near me; stand on the rock. <sup>22</sup> When my glory passes by, I will put you inside a crevice in the rock and cover you with my hand, until I have passed by. <sup>23</sup> Then I will remove my hand, and you will see my back, but my face is not to be seen.”

**34** (v) <sup>1</sup> ADONAI said to Moshe, “Cut yourself two tablets of stone like the first ones; and I will inscribe on the tablets the words that were on the first tablets, which you broke. <sup>2</sup> Be ready by morning; in the morning you are to ascend Mount Sinai and present yourself to me on the top of the mountain. <sup>3</sup> No one is to come up with you, and no one is to be seen anywhere on the mountain; don’t even let the flocks or herds feed in front of this mountain.” <sup>4</sup> Moshe cut two stone tablets like the first. Then he got up early in the morning and, with the two stone tablets in his hands, ascended Mount Sinai, as ADONAI had ordered him to do.

<sup>5</sup> ADONAI descended in the cloud, stood with him there and pronounced the name of ADONAI. <sup>6</sup> ADONAI passed before him and proclaimed: “YUD-HEH-VAV-HEH!!! *Yud-Heh-Vav-Heh* [ADONAI] is God, merciful and compassionate, slow to anger, rich in grace and truth; <sup>7</sup> showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents’ offenses to be experienced by their children and grandchildren, and even by the third and fourth generations.” <sup>8</sup> At once Moshe bowed his head to the ground, prostrated himself <sup>9</sup> and said, “If I have now found favor in your view, *Adonai*, then please let *Adonai* go with us, even though they are a stiff-necked people; and pardon our offenses and our sin; and take us as your possession.”

(vi) <sup>10</sup> He said, “Here, I am making a covenant; in front of all your people I will do wonders such as have not been created anywhere on earth or in any nation. All the people around you will see the work of ADONAI. What I am going to do through you will be awesome! <sup>11</sup> Observe what I am ordering you to do today. Here! I am driving out ahead of you the Emori, Kena’ani, Hitti, P’rizi, Hivi and Y’vusi. <sup>12</sup> Be careful not to make a covenant with the people living in the land where you are going, so that they won’t become a snare within your own borders. <sup>13</sup> Rather, you are to demolish their altars, smash their standing-stones and cut down their sacred poles; <sup>14</sup> because you are not to bow down to any other god; since ADONAI — whose very name is Jealous — is a jealous God. <sup>15</sup> Do not make a covenant with the people living in the land. It will cause you to go astray after their gods and sacrifice to their gods. Then they will invite you to join them in eating their sacrifices, <sup>16</sup> and you will take their daughters as wives for your sons. Their daughters will prostitute themselves to their own gods and make your sons do the same!

<sup>17</sup> “Do not cast metal gods for yourselves.

<sup>18</sup> “Keep the festival of *matzah* by eating *matzah*, as I ordered you, for seven days during the month of Aviv; for it was in the month of Aviv that you came out from Egypt.

<sup>19</sup> “Everything that is first from the womb is mine. Of all your livestock, you are to set aside for me the males, the firstborn of cattle and flock. <sup>20</sup> The firstborn of a donkey you must redeem with a lamb; if you won’t redeem it, break its neck. All the firstborn of your sons you are to redeem, and no one is to appear before me empty-handed.

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**34:7 “Showing grace to the thousandth generation.”** something, God is “preserving” grace. “Preserving covenant  
“Showing grace” literally means “locking up grace.” The love” is also a valid translation here.  
word used, *netzor*, literally means “to lock” or “preserve”



<sup>21</sup> “Six days you will work, but on the seventh day you are to rest — even in plowing time and harvest season you are to rest.

<sup>22</sup> “Observe the festival of *Shavu’ot* with the first-gathered produce of the wheat harvest, and the festival of ingathering at the turn of the year. <sup>23</sup> Three times a year all your men are to appear before the Lord, *ADONAI*, the God of Isra’el. <sup>24</sup> For I am going to expel nations ahead of you and expand your territory, and no one will even covet your land when you go up to appear before *ADONAI* your God three times a year. <sup>25</sup> You are not to offer the blood of my sacrifice with leavened bread, and the sacrifice of the feast of *Pesach* is not to be left until morning. <sup>26</sup> You are to bring the best firstfruits of your land into the house of *ADONAI* your God.

“You are not to boil a young goat in its mother’s milk.”

(*vii*) <sup>27</sup> *ADONAI* said to Moshe, “Write these words down, because they are the terms of the covenant I have made with you and with Isra’el.” <sup>28</sup> Moshe was there with *ADONAI* forty days and forty nights, during which time he neither ate food nor drank water. [*ADONAI*] wrote on the tablets the words of the covenant, the Ten Words.

<sup>29</sup> When Moshe came down from Mount Sinai with the two tablets of the testimony in his hand, he didn’t realize that the skin of his face was sending out rays of light as a result of his talking with [*ADONAI*]. <sup>30</sup> When Aharon and the people of Isra’el saw Moshe, the skin of his face was shining; and they were afraid to approach him. <sup>31</sup> But Moshe called to them; then Aharon and all the community leaders came back to him, and Moshe spoke to them. <sup>32</sup> Afterwards, all the people of Isra’el came near; and he passed on to them all the orders that *ADONAI* had told him on Mount Sinai.

(*Maftir*) <sup>33</sup> Once Moshe had finished speaking with them, he put a veil on his face. <sup>34</sup> But when he went in before *ADONAI* for him to speak, he would take the veil off until he came out; then, when he came out, he would tell the people of Isra’el what he had been ordered. <sup>35</sup> But when the people of Isra’el saw Moshe’s face, that the skin of Moshe’s face shone, he would put the veil back over his face until he went in again to speak with [*ADONAI*].

***Haftarah Ki Tissa: M’lakhim Alef (1 Kings) 18:1–39 (A); 18:20–39 (S)***

***B’rit Hadashah suggested reading for Parashah Ki Tissa: Luke 11:14–20; Acts 7:35–8:1; 1 Corinthians 10:1–13; 2 Corinthians 3:1–18***

## PARASHAH 22: VAYAK’HEL (HE ASSEMBLED) 35:1–38:20

[IN REGULAR YEARS READ WITH PARASHAH 23, IN LEAP YEARS READ SEPARATELY]

**35** <sup>1</sup> Moshe assembled the whole community of the people of Isra’el and said to them, “These are the things which *ADONAI* has ordered you to do. <sup>2</sup> In six days work is to be done, but the seventh day is to be a holy day for you, a *Shabbat* of complete rest in honor of *ADONAI*. Whoever does any work on it is to be put to death. <sup>3</sup> You are not to kindle a fire in any of your homes on *Shabbat*.”

<sup>4</sup> Moshe said to the whole community of the people of Isra’el, “Here is what *ADONAI* has ordered: <sup>5</sup> “Take up a collection for *ADONAI* from among yourselves — anyone whose heart makes him willing is to bring the offering for *ADONAI*: gold, silver and bronze; <sup>6</sup> blue, purple and scarlet yarn; fine linen, goat’s hair, <sup>7</sup> tanned ram skins and fine leather; acacia-wood; <sup>8</sup> oil for the light, spices for the anointing oil and for the fragrant incense; <sup>9</sup> onyx stones and stones to be set, for the ritual vest and the breastplate.

On the contrary, we are communicating a secret wisdom from God which has been hidden until now but which, before history began, God had decreed would bring us glory. <sup>8</sup>Not one of this world's leaders has understood it; because if they had, they would not have executed the Lord from whom this glory flows. <sup>9</sup>But, as the *Tanakh* says,

**“No eye has seen, no ear has heard  
and no one's heart has imagined  
all the things that God has prepared  
for those who love him.”<sup>a</sup>**

<sup>10</sup>It is to us, however, that God has revealed these things. How? Through the Spirit. For the Spirit probes all things, even the profoundest depths of God. <sup>11</sup>For who knows the inner workings of a person except the person's own spirit inside him? So too no one knows the inner workings of God except God's Spirit. <sup>12</sup>Now we have not received the spirit of the world but the Spirit of God, so that we might understand the things God has so freely given us. <sup>13</sup>These are the things we are talking about when we avoid the manner of speaking that human wisdom would dictate and instead use a manner of speaking taught by the Spirit, by which we explain things of the Spirit to people who have the Spirit. <sup>14</sup>Now the natural man does not receive the things from the Spirit of God — to him they are nonsense! Moreover, he is unable to grasp them, because they are evaluated through the Spirit. <sup>15</sup>But the person who has the Spirit can evaluate everything, while no one is in a position to evaluate him.

**<sup>16</sup> For who has known the mind of ADONAI?  
Who will counsel him?<sup>b</sup>**

But we have the mind of the Messiah!

**3** <sup>1</sup>As for me, brothers, I couldn't talk to you as spiritual people but as worldly people, as babies, so far as experience with the Messiah is concerned. <sup>2</sup>I gave you milk, not solid food, because you were not yet ready for it. But you aren't ready for it now either! <sup>3</sup>For you are still worldly! Isn't it obvious from all the jealousy and quarrelling among you that you are worldly and living by merely human standards? <sup>4</sup>For when one says, “I follow Sha'ul” and another, “I follow Apollos,” aren't you being merely human? <sup>5</sup>After all, what is Apollos? What is Sha'ul? Only servants through whom you came to trust. Indeed, it was the Lord who brought you to trust through one of us or through another. <sup>6</sup>I planted the seed, and Apollos watered it, but it was God who made it grow. <sup>7</sup>So neither the planter nor the waterer is anything, only God who makes things grow — <sup>8</sup>planter and waterer are the same.

However, each will be rewarded according to his work. <sup>9</sup>For we are God's co-workers; you are God's field, God's building. <sup>10</sup>Using the grace God gave me, I laid a foundation, like a

<sup>a</sup> Isaiah 64:3(4); 52:15    <sup>b</sup> Isaiah 40:13

**2:8 Not one of this world's leaders has understood it.** Often this verse is misused to infer that all of Israel, under the authority of its leaders, willed for and subsequently put Yeshua to death. But as seen in Matt. 27:25, only a select few declared, “His blood is on us and on our children!” Thus neither the responsibility nor the desire for Yeshua's crucifixion fell upon all of Israel, but instead only a small num-

ber who aligned with Pilate toward Yeshua's death. From a naive reading of Matthew, one might think there were tens of thousands of Jews who sought out Pilate. However, archaeological discoveries have confirmed that the courtyard for these proceedings was large enough to hold only little more than a hundred people.

skilled master-builder; and another man is building on it. But let each one be careful how he builds. <sup>11</sup> For no one can lay any foundation other than the one already laid, which is Yeshua the Messiah. <sup>12</sup> Some will use gold, silver or precious stones in building on this foundation; while others will use wood, grass or straw. <sup>13</sup> But each one's work will be shown for what it is; the Day will disclose it, because it will be revealed by fire — the fire will test the quality of each one's work. <sup>14</sup> If the work someone has built on the foundation survives, he will receive a reward; <sup>15</sup> if it is burned up, he will have to bear the loss: he will still escape with his life, but it will be like escaping through a fire.

<sup>16</sup> Don't you know that you people are God's temple and that God's Spirit lives in you? <sup>17</sup> So if anyone destroys God's temple, God will destroy him. For God's Temple is holy, and you yourselves are that temple.

<sup>18</sup> Let no one fool himself. If someone among you thinks he is wise (by this world's standards), let him become "foolish," so that he may become really wise. <sup>19</sup> For the wisdom of this world is nonsense, as far as God is concerned; inasmuch as the *Tanakh* says, "**He traps the wise in their own cleverness,**"<sup>a</sup> <sup>20</sup> and again, "**ADONAI knows that the thoughts of the wise are worthless.**"<sup>b</sup> <sup>21</sup> So let no one boast about human beings, for all things are yours — <sup>22</sup> whether Sha'ul or Apollos or Kefa or the world or life or death or the present or the future: they all belong to you, <sup>23</sup> and you belong to the Messiah, and the Messiah belongs to God.

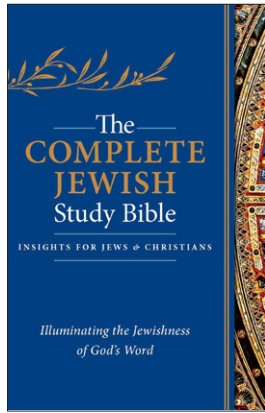
**4** <sup>1</sup> So, you should regard us as the Messiah's servants, as trustees of God's secret truths. <sup>2</sup> Now the one thing that is asked of a trustee is that he be found trustworthy. <sup>3</sup> And it matters very little to me how I am evaluated by you or by any human court; in fact, I don't even evaluate myself. <sup>4</sup> I am not aware of anything against me, but this does not make me innocent. The one who is evaluating me is the Lord. <sup>5</sup> So don't pronounce judgment prematurely, before the Lord comes; for he will bring to light what is now hidden in darkness; he will expose the motives of people's hearts; and then each will receive from God whatever praise he deserves.

<sup>6</sup> Now in what I have said here, brothers, I have used myself and Apollos as examples to teach you not to go beyond what the *Tanakh* says, proudly taking the side of one leader against another. <sup>7</sup> After all, what makes you so special? What do you have that you didn't receive as a gift? And if in fact it was a gift, why do you boast as if it weren't? <sup>8</sup> You are gluttoned already? You are rich already? You have become kings, even though we are not? Well, I wish you really were kings, so that we might share the kingship with you! <sup>9</sup> For I think God has been placing us emissaries on display at the tail of the parade, like men condemned to die in the public arena: we have become a spectacle before the whole universe, angels as well as men. <sup>10</sup> For the Messiah's sake we are fools, but united with the Messiah you are wise! We are weak, but you are strong; you are honored, but we are dishonored. <sup>11</sup> Till this very moment we go hungry and thirsty, we are dressed in rags, we are treated roughly, we wander from place to place, <sup>12</sup> we exhaust ourselves working with our own hands for our living. When we are cursed, we keep on blessing; when we are persecuted, we go on putting up with it; <sup>13</sup> when we are slandered, we continue making our appeal. We are the world's garbage, the scum of the earth — yes, to this moment!

<sup>a</sup> Job 5:13    <sup>b</sup> Psalm 94:11

**3:13 The Day will disclose it.** On the Day of Judgment, the Day of *ADONAI*, God's fire will reveal and refine what is worthy to remain in his kingdom and destroy what is not.

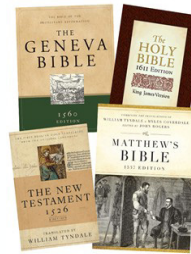
**3:16 Don't you know that you people are God's Temple and that God's Spirit lives in you?** In Jewish understanding, God lives in his Temple, which is where his glory dwells.



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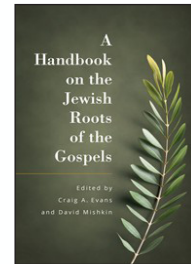
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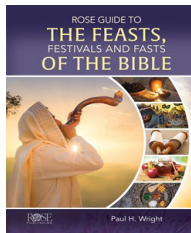
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