



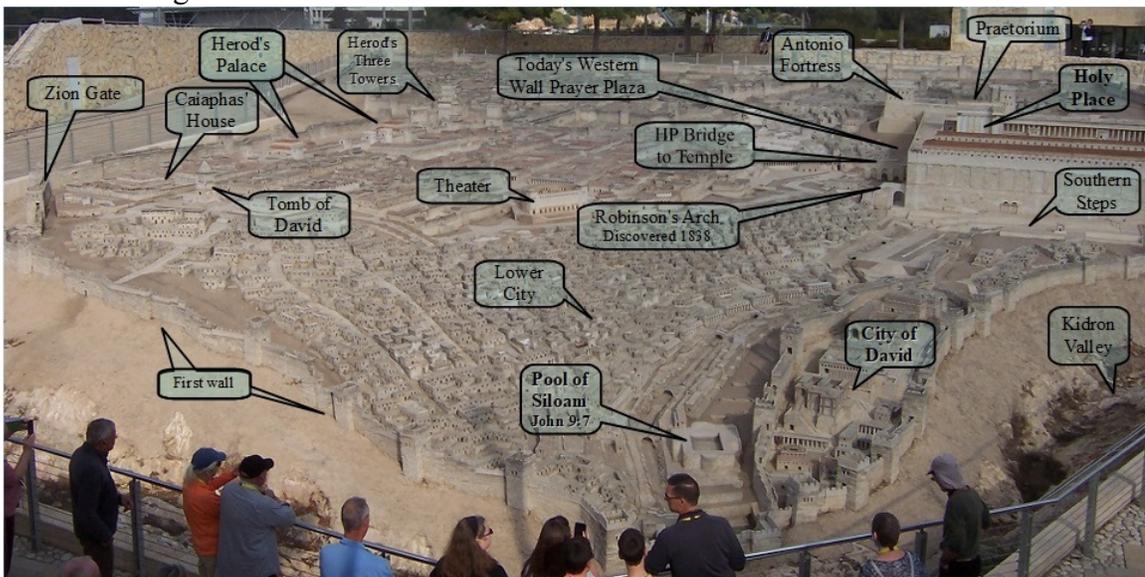
The Half Shekel Journals of 2022 by Pastor Ed Rice #10 Thur3 Nov The Israel Museum

The Israel Museum was one of my most anticipated stops. ... well, that is to big a line, but with all the anticipations I had for this trip the Israel Museum was one of them. I had read all about the grand opening of the Dead Sea Scrolls display, and I could never forget the 1/50 scale model of Jerusalem of the 1st century. We saw it in 2009, and this time I was going to get pictures from every perspective I could.

Life is three dimensional. It has been ever since the three persons of the Godhead created 3D time, space, and matter in Genesis 1. 3D time has past, present, and future. 3D space has height, length, and depth. 3D matter has solid, liquid, and gas. 3D people, in God's image and after his likeness, with body, soul, and spirit, communicate in this 3D universe and a 3D model of Jerusalem, as it was when the Only Begotten Son of God walked on his



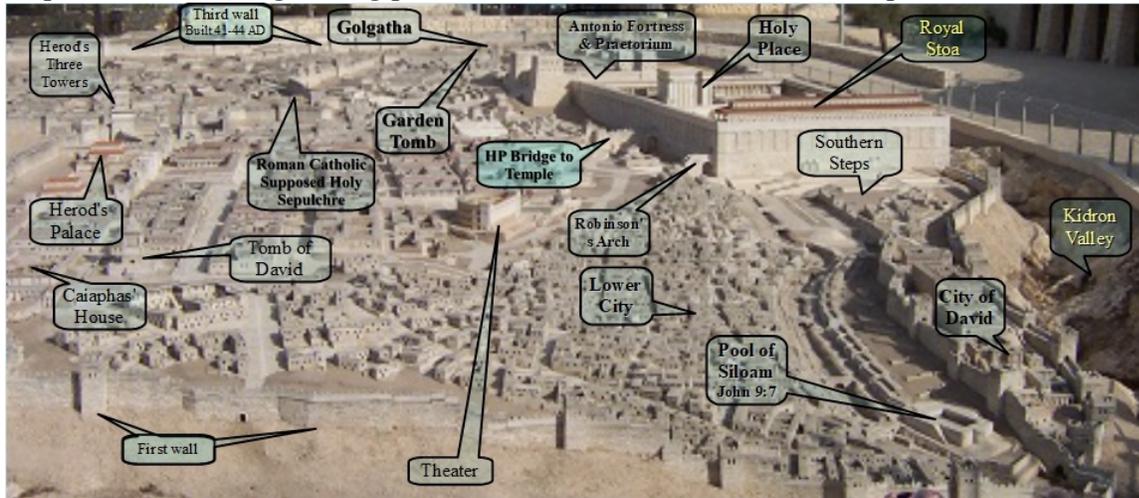
earth, is an excellent communication tool to take us back in time to that day. Viewing the model of Jerusalem in the 2nd Temple Period in The Israel Museum is hands down the very best visualization of where things were in the days when our Lord Jesus Christ walked amongst men.



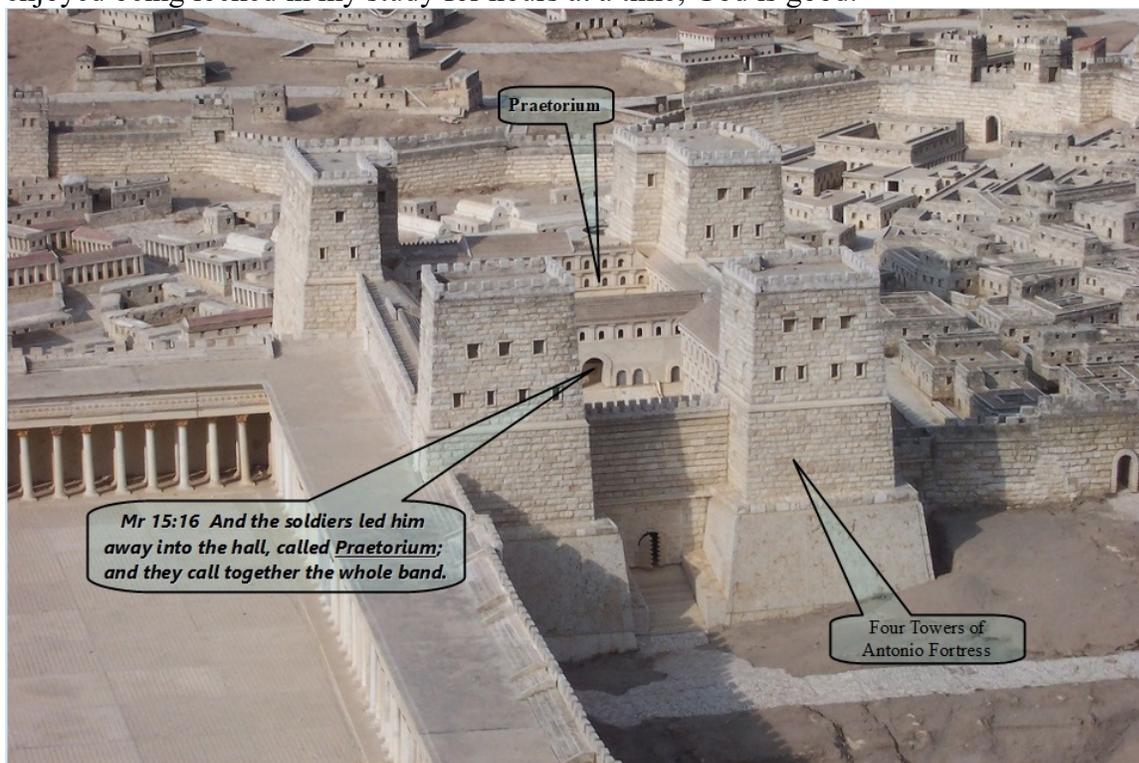
I am not a photographer. There are a lot of better pictures of this model city, taken with better cameras, with cameras hanging from hovering drones, and doctored by genuine photographers. Their pictures are always copyright; mine are not. As best I can I located everything in Jerusalem we talked about during this visit. It will take a couple

more iterations to correctly label all the gates¹, be certain of David's tomb and find the model of Caiaphas' house.

I will send out a revision, when I get there, but I found these 2D pictures remarkably helpful for visualizing the big picture. And the hours of research and production of them



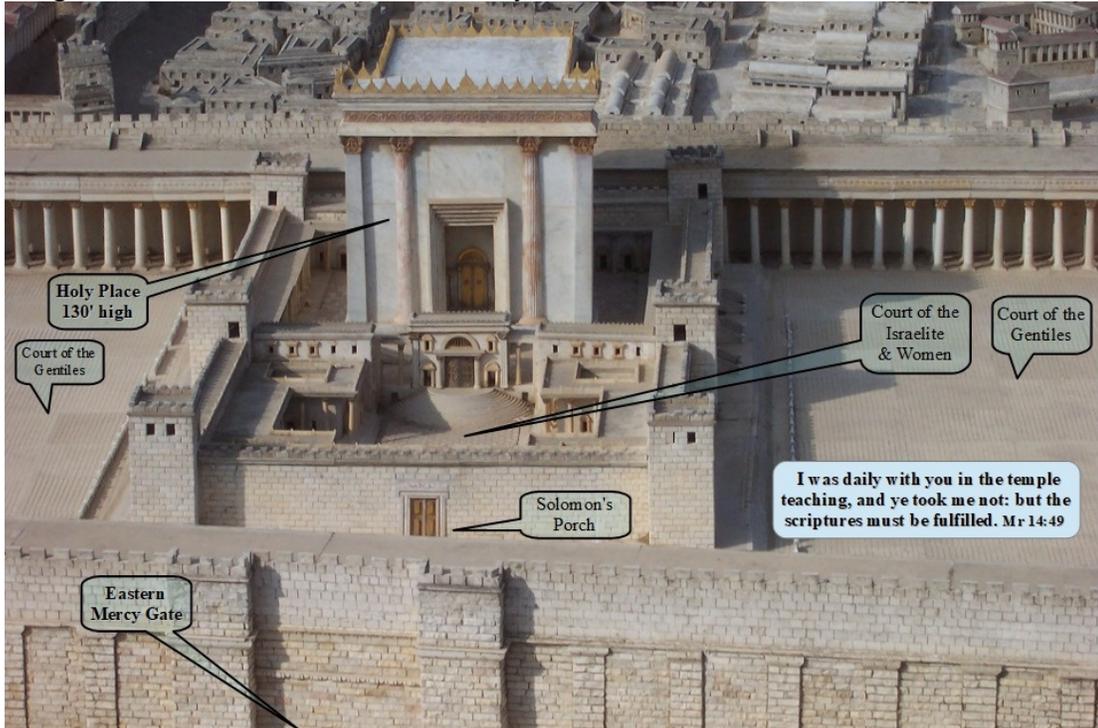
was an exceptional way to winter in NY; Friday's high being 9 degrees Fahrenheit! I loaded the wood stove five times a day, and changed Caiaphas' house location just as many times. I am still looking for the Damascus Gate, the Lions Gate and the Dung Gate, all should have been easier to find than I am making it. I have, just the same, so enjoyed being locked in my study for hours at a time; God is good.



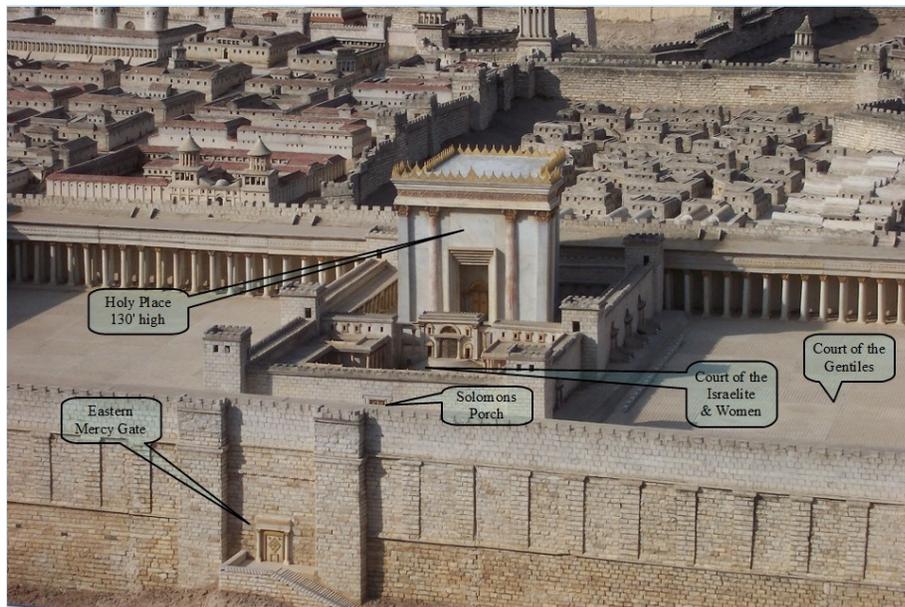
When we stood on the Temple Mount and Pastor Charlie asked us to see, in our minds eye, the Temple where Jesus cast out the money changers, we did. And when Jesus taught

1 Lion's Gate: This portal is named after a pair of ferocious-looking animal carvings that flank it. ... Herod's Gate: ... Damascus Gate: ... The New Gate: ... The Jaffa Gate: This was the destination of Jewish and Christian pilgrims disembarking at the Jaffa port, hence its name.

daily from early in the morning till dusk, we heard. When Pastor Charlie talked about the Eastern Gate, we stood at its sealed up doorway. When he pointed to the place where the Praetorium stood we saw it, and heard Pilots voice. When we peered off the mount and saw where the pool of Bethesda was, we marveled. In these pictures, for me, all these images took on a more concrete certainty.

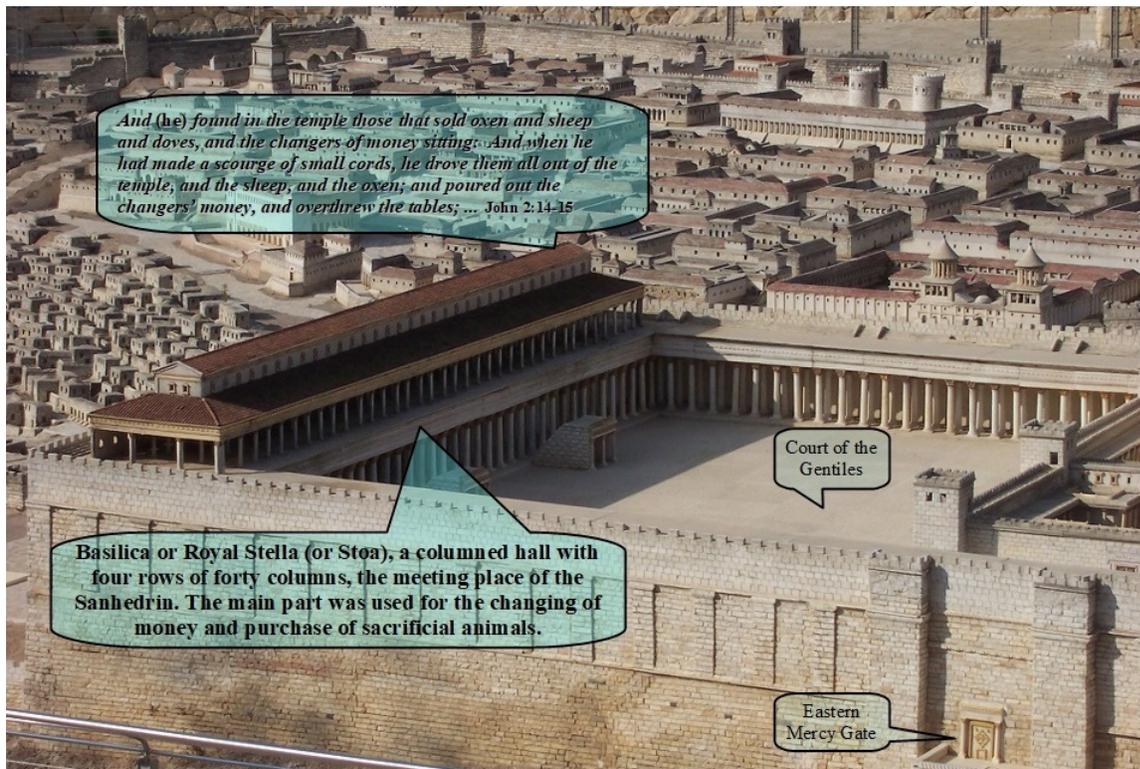


The Stoa is where the chief priests, the Sanhedrin² as it were, met, consulted, and demonstrated their insubordinate hatred for Jesus.



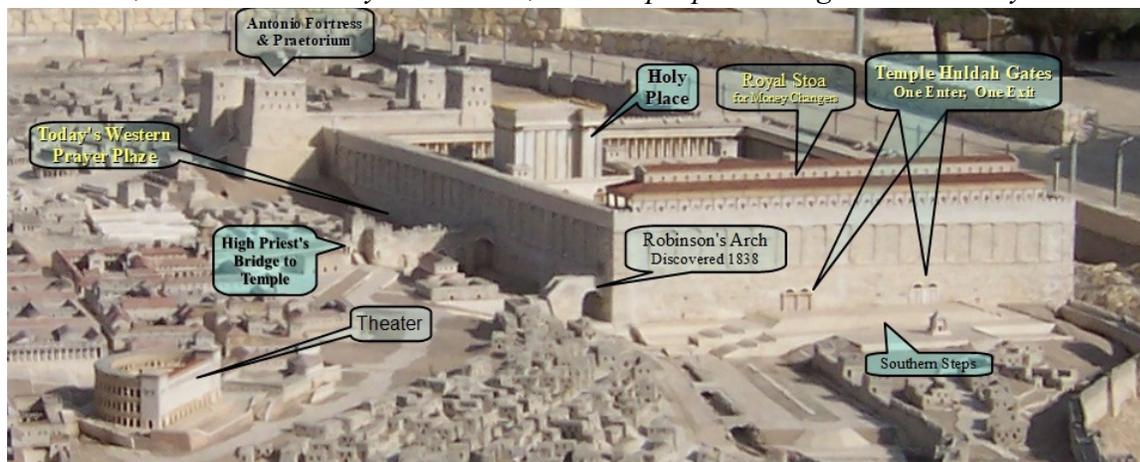
2 Sanhedrin – does not appear in the Holy Bible, but was any of several official Jewish councils in Palestine under Roman rule, to which various political, religious, and judicial functions have been attributed. The Sanhedrin was an assembly of either 23 or 71 elders, appointed to sit as a tribunal in every city in the ancient Land of Israel. There were two classes of Rabbinite Jewish courts which were called Sanhedrin, the Great Sanhedrin and the Lesser Sanhedrin.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus (John 12:9-11).



The Apostle Paul was taken while here in the Temple:

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, ... And all the city was moved, and the people ran together: and they



took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. (Acts 21:26-27, 30-31).

This model of the temple puts a more clear imagery on all the temple scenes of the Bible. One could see the courts of the Gentiles, with a line that must not be crossed; the court lined with columned halls teeming with people; the inner court for only the circumcised and women; the holy place where sacrifices were slain, and priests ministered; and the most holy place, of which we cannot now speak particularly.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 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; ⁵ And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly (Heb.9:2-5).

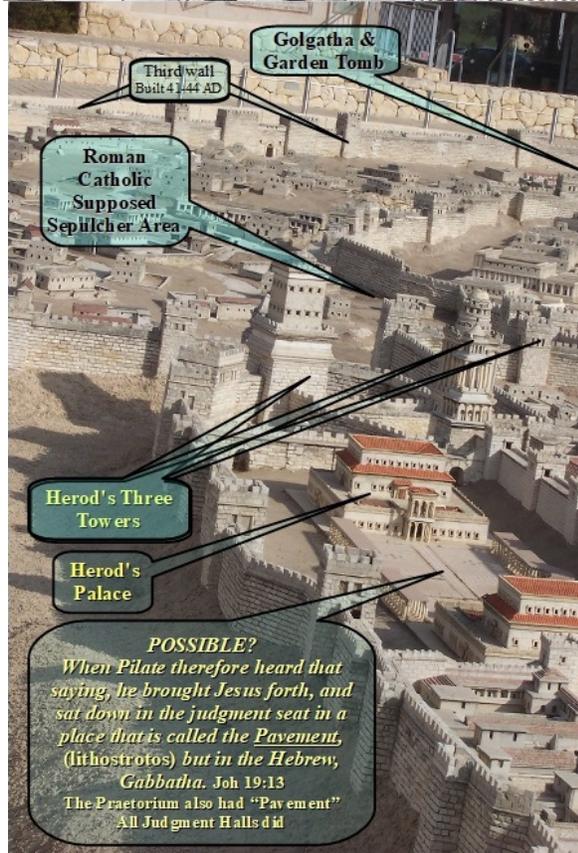
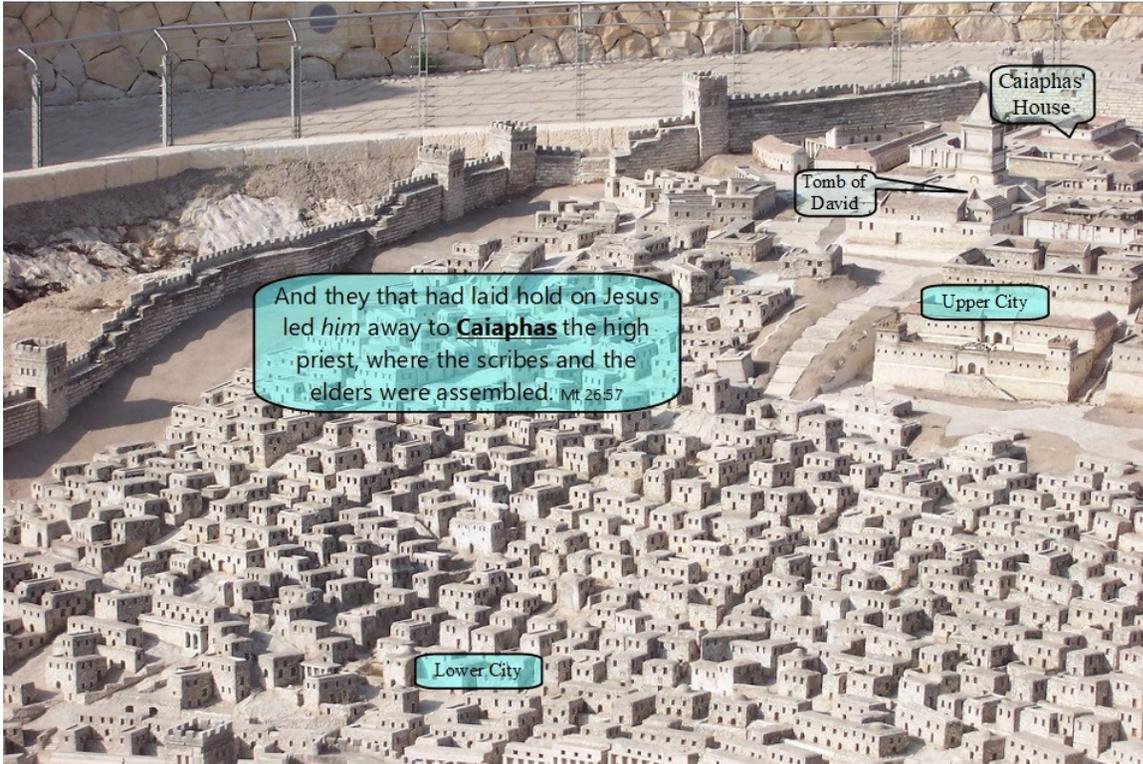
One can now visualize the city as it lay surrounding the temple. From the south-east one can see the Southern Steps where we sat and worshiped on steps that were likely present when Jesus entered the temple 1,993 years ago. The two temple gates facing south, one Entry, one Exit were called the Huldah Gates, named after the prophetess whose tomb is nearby. Huldah, you recall was the prophetess during Josiah's great revival.

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. ¹⁵ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, ¹⁶ Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: ¹⁷ Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched (2Kings22:14-17, cf 2Chron. 34:22-28).

Curious that these two gates would be named after God's prophetess who foretold of the cities destruction, calling out “*even all the words of the book.*” That book was found by the eight year old King Josiah, during his temple repairs. She prophesied in 694 BC and Nebuchadnezzar came 87 years later in 607 BC. The Prophetess Huldah went on to pronounce good for this young and righteous king, though not using his name:

But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; ¹⁹ Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also

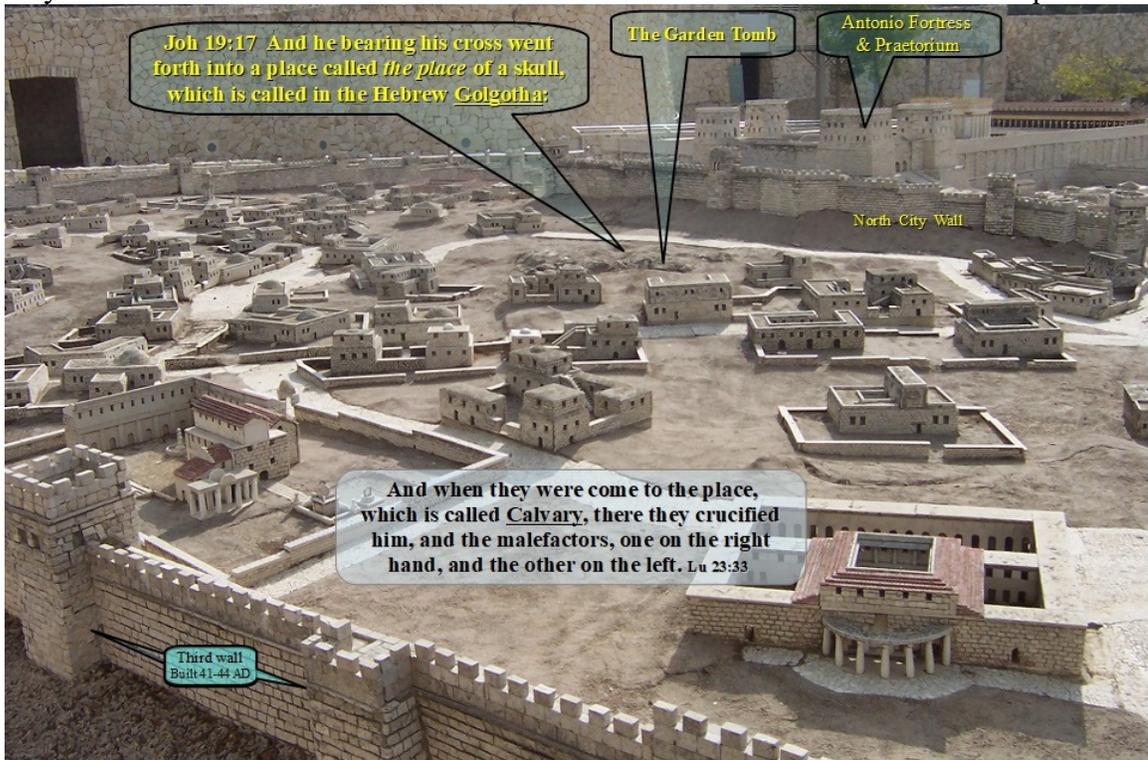
have heard thee, saith the LORD. 20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. (2Kings22:18-20).



South of the temple is the City of David, and west of that the Lower City. Then one rises up Mount Zion to the Upper City. There we find the Tomb of David, and behind it Caiaphas' house, just south of the Herod's Palace, and his three towers. His towers were built at the highest point in the city to protect it, and his stupendous palace. The largest tower, the Phasael Tower, named after Herod's brother, stood 145 ft high. The Hippicus Tower, named after his friend, stood 132 ft high, and the Mariamme Tower, named after Herod's Hasmonean wife, who he had murdered, stood 74 ft high. Herod was psychotic, we mentioned that previous. When Titus destroyed Jerusalem in 70 AD all three towers were destroyed, and David's Tower stands on the cite today.

The Roman Catholic SUPPOSED site of Jesus' sepulcher is found just outside the city wall right next to Herod's three towers.

Any Bible believer who has researched how this site was “found” shares this skepticism.



After allegedly seeing a vision of a cross in the sky in 312 AD, Constantine the Great began to favor, and force upon all, his concept of Christianity. He sent his mother, Helena, to Jerusalem to look for Christ's tomb. Three crosses were found near a tomb; one which supposedly cured people of diseases, as the story goes, and this was **presumed** to be the True Cross Jesus was crucified on. Helena had found Calvary, ... she supposed, and in 326 AD Constantine ordered that the temple to Jupiter/Venus be replaced by a church. After the temple was torn down and its ruins removed, “soil” was removed from



a cave, revealing a rock-cut tomb that Helena identified and christened as the burial site of Jesus. A shrine was built, enclosing the rock tomb, and it is venerated, prayed to, and worshiped by Roman Catholics to this day.³ Bible believers, not so much.



The hill recognized as Golgotha is found to the north, just outside of the city's northern wall. It is right beside two major thoroughfares where Romans normally crucified their criminals. The Garden Tomb, an empty tomb discovered in 1894, is near the Damascus Gate and stands in the shadow of Skull Hill, which the Bible calls Golgotha. Much more needs said about this Garden Tomb; we will visit it in person tomorrow.

Circling the city, the 1/50 scale model shows the location of the Pool of Bethesda.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.² Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.³ In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.⁴ For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.⁵ And a certain man was there, which had an infirmity thirty and eight years.⁶ When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?⁷ The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool ... (John 5:1-7)

You gotta get your King James Bible to read the rest of the account. It is worth it.

³ From multiple sources researched by this Baptist Preacher of the Gospel of our Lord Jesus Christ, Feb 2009.

⁴ John 5:4 is completely rip-torn out of all modernist ecumenical bibles. Use a King James Bible.

The Dead Sea Scrolls Museum had on full display The Great Isaiah Scroll, one of the original seven Dead Sea Scrolls discovered in Qumran in 1947. It is the largest, oldest, and best preserved of all the Biblical scrolls. Dated from 125 BC, the 54 columns contain all 66 chapters of the Hebrew copy of the book of Isaiah.

The Shrine of the Book Complex displays the oldest extant Biblical manuscripts in the upper galleries, and displays the Aleppo Codex, being the most accurate manuscripts of the Masoretic text in the lower galleries. The Aleppo Codex is generally in full agreement with the The Great Isaiah Scroll except for some spellings which reveal minor pronunciation differences of the Second Temple Period. That is miraculous, and exactly what the Biblical doctrine of preservation would expect. This Masoretic Hebrew text was used in the translation of the Authorized King James Bible.



The white dome of the Shrine of the Book, pictured above, is a portrayal of a lid of the ceramic jars found in the caves near the Dead Sea in 1947. The complex, dedicated and opened in 1965, is intended to be a sanctuary expressing profound spiritual meaning. We entered the Shrine through a cave-like corridor. There was no photography allowed and any audible voice was shushed in a “this-is-a-library” fashion. It was holier than a library. It was a sanctified setting, and there was a reverence that hung in the air.

I circled The Great Isaiah Scroll twice looking for anything that might point me to the 53rd chapter of Isaiah. I held a paper containing the chapter in Hebrew. On my third trip I was accompanied by our Guide Joe, who had a similar interest, and could read Hebrew. We were unsuccessful, but did find the close of the book and were working our way backward through thirteen unmarked chapters to try and find the text “Who hath believed our report? and to whom is the arm of the LORD revealed?” which would look something like:

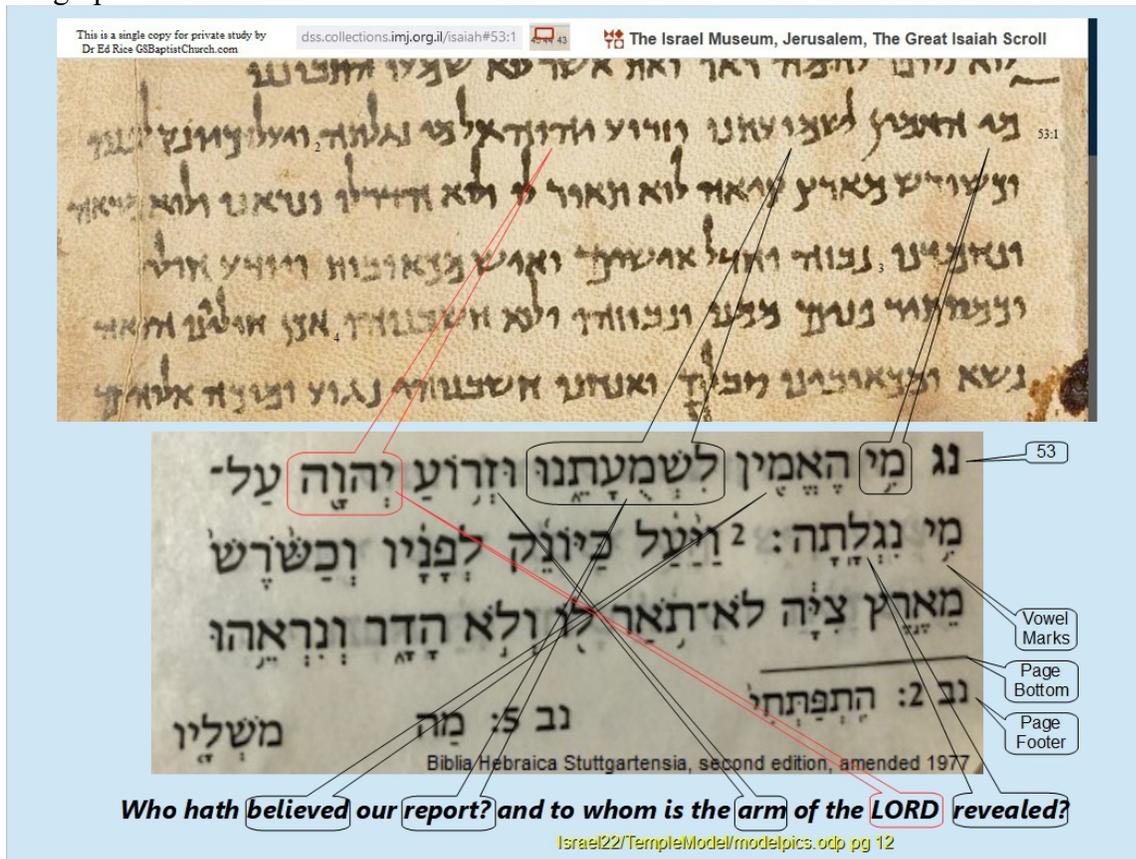
א מי האמין לשמעתנו וזרוע יהוה על מי נגלתה

It was not futile, just unsuccessful. It was a memorable adventure, and if ever I get back to the Shrine, I will be far better prepared.

Electronic viewing of the scrolls can be done online. One can completely view The Great Isaiah Scroll at <http://dss.collections.imj.org.il/isaiah>. But they are protected with a pretty stringent copyright.⁵

5 Terms of Use: Website, text, and photos © The Israel Museum, Jerusalem, 2011 All rights reserved. No part of this website may be downloaded, copied, or reproduced in any form, analog or digital, without the permission of the Israel Museum, Jerusalem, with the exception of single copies for research or private study. Copyright in the digital images of the manuscripts, created by the Israel Museum and displayed on this site, is held by the Israel Museum. Reproducing these digital images in any manner other than for research or private study requires prior permission or licensing. For information on

I did take advantage of the copyright exception to make “a single copy for research and private study,” and that copy has indeed consumed hours of my time and private study. I can read Hebrew at a 1st grade reading level; meaning I can sound out, one at a time, a group of letters, and end up with a somewhat unrecognizable pronunciation of a word. Picking out groups of letters, is all that is really necessary for getting excited about the graphic below.



The top picture is “my single copy for private study” of The Great Isaiah Scroll, the top of the 44th column. The next is a photocopy of my Biblia Hebraica Stuttgartensia, second edition, amended 1977, bottom right column of page 422. Some things of note from this graphic: 1) The Hebrew reads from right to left, the English at the bottom reads left to right. 2) The Biblia includes chapter numbers in Hebrew, and

א ב ג ד ה ו ז ח ט

Tet (T) Chet (Ch) Zayin (Z) Vav (V/O/U) He (H) Dalet (D) Gimel (G) Bet (B/V) Alef (Silent)

י כ ך ל ם ן ס

Yod (Y) Kaf (K/Kh) Khaf (Kh) Lamed (L) Mem (M) Mem (M) Final Nun (N) Final Nun (N) Samech (S)

ע פ ף צ ץ ק ר ש ת

Ayin (Silent) Pe (P/F) Fe (F) Tzade (Tz) Tzade (Tz) Qof (Q) Resh (R) Shin (Sh/S) Tav (T/S)

vowel marks as subscripts. 3) The printed letters of the Biblia are print, the Scroll letters are hand scribed. 4) The hand scribed letters are consistent, but consistently different from the print. 5) The hand scribed “L”s (ל s) flag upward abnormally, making them easy marks to detect ... or flags. And, also, only a few people in the world will enjoy this exercise as much as I

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did.

When I was a teen, my Sunday School Teacher, Vern Tubbs, taught me that Psalms 119 is an acrostic octave of the 22 letters of the Hebrew alphabet; the first eight verses start with something like (א) Aleph. The Oxford Press of my first Scofield Bible had put that Hebrew letter and then the English pronunciation in the header of each octet. Well glory over me, I was all weekend writing out the Hebrew alphabet and in the year I had it memorized, ...and voila (voilà), I was at a kindergarten Hebrew reading level. The Hebrew alphabet is still in Psalms 119 of your KJV Bible, but it might be easier to use the graphic below.

א	Aleph	silent	ʾ
ב	Bet	<i>b</i> as in <i>boy</i>	<i>b</i>
ג	Gimel	<i>g</i> as in <i>God</i>	<i>g</i>
ד	Dalet	<i>d</i> as in <i>day</i>	<i>d</i>
ה	He	<i>h</i> as in <i>hay</i>	<i>h</i>
ו	Waw	<i>w</i> as in <i>way</i>	<i>w</i>
ז	Zayin	<i>z</i> as in <i>Zion</i>	<i>z</i>
ח	Óet	<i>ch</i> as in <i>Bach</i>	<i>ḥ</i>
ט	Tet	<i>t</i> as in <i>toy</i>	<i>ṭ</i>
י	Yod	<i>y</i> as in <i>yes</i>	<i>y</i>
כ	Kaf	<i>k</i> as in <i>king</i>	<i>k</i>
ל	Lamed	<i>l</i> as in <i>lion</i>	<i>l</i>
מ	Mem	<i>m</i> as in <i>mother</i>	<i>m</i>
נ	Nun	<i>n</i> as in <i>now</i>	<i>n</i>
ס	Samek	<i>s</i> as in <i>sin</i>	<i>s</i>
ע	Ayin	silent	ʿ
פ	Pe	<i>p</i> as in <i>pastor</i>	<i>p</i>
צ	Tsade	<i>ts</i> as in <i>boots</i>	<i>ṣ</i>
ק	Qof	<i>k</i> as in <i>king</i>	<i>q</i>
ר	Resh	<i>r</i> as in <i>run</i>	<i>r</i>
ש	Sin	<i>s</i> as in <i>sin</i>	<i>ś</i>
שׁ	Shin	<i>sh</i> as in <i>ship</i>	<i>š</i>
ת	Taw	<i>t</i> as in <i>toy</i>	<i>t</i>

There is great value in learning Hebrew. Lamech taught it to Noah. Noah taught it to Shem, Ham, and Japhith. And it is still around after all the other languages got things all babbled up (Gen. 11). Presuming then that Noah spoke Hebrew, and it was the language before the flood, it is presumable that God made the Hebrew tongue before there was a Hebrew. Consequently, or regardless, the Hebrew language is like no other.

Here is a page from my other journal:

Learning to Read Biblical Hebrew

Ed's Journal

by Pastor Edward Rice

Chapter 1 Introduction

Romans 3:1-2 What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.

Learning the Hebrew language enough to read a Hebrew Bible will be a challenge. A challenge for challenge sake is great for 6 year olds, but for the more mature, there needs to be a greater purpose in taking on such a challenge. Since your reading this in English, you once learned the alphabet, the sound each letter adds, and the word it pronounced.

Hebrew is intriguing in that it is made up of letters which are very foreign to

English, and that these 22 foreign letters are all consonants. Additional consternation is encountered by some when they consider that in Hebrew, letters are often given two syllable names “Aleph – Bet – Gimel” and “Ayin- Pe – Tsade,” while in English our letters are straight forward one syllable names “A-B-C” and “Q-R-S”. The first challenge then is to learn these letters, learn their names, and learn their sounds. This is not a new challenge. We faced it previous. It was in first grade when the letters were “A-B-C”. Memorize these letters just like you did back then, it will take your mind to a new but familiar vista.

The rest of my journal on learning Hebrew is free online at www.gsbaptistchurch.com/hebrew_study_group/

The Isaiah 53 handout I made is shown below:

All we like sheep have gone astray;

ישציה נב

יג הנה ישכיל עבדי ירום ונשא וגבה מאד
 יד כאשר שממו עליך רבים כן משחת מאיש מראהו ותארו מבני אדם
 טו כן יזה גוים רבים עליו יקפצו מלכים פיהם כי אשר לא ספר להם ראו ואשר לא שמעו התבוננו
 ישציה נב

א מי האמין לשמענתנו וזרוע יהוה על מי נגלתה
 ב ויעל כיוצק לפניו וכשרש מארץ ציה לא תאר לו ולא הדר ונראהו ולא מראה ונחמדהו
 ג נבזה וחדל אישים איש מכאבות וידוע חלי וכמסתר פנים ממנו נבזה ולא חשבנהו
 ד אכן חלינו הוא נשא ומכאבינו סבלם ואנחנו חשבנהו נגוע מכה אלהים ומענה
 ה והוא מחלל מפשענו מדכא מעונותינו מוסר שלומנו עליו ובחברתו נרפא לנו
 ו כלנו כצאן תעינו איש לדרך פנינו ויהוה הפגיע בו את עון כלנו
 זנגש והוא נענה ולא יפתח פיו כשה לטבח יובל וכרחל לפני גזיה נאלמה ולא יפתח פיו
 ח מעצר וממשפט לקח ואת דורו מי ישוחח כי נגזר מארץ חיים מפשע עמי נגע למו
 ט וימת את רשעים קברו ואת עשיר במתיו על לא חמס עשה ולא מרמה בפיו
 ויהוה חפץ דכאו החלי אמתשים אשם נפשו יראה זרע יאריך ימים וחפץ יהוה בידו יצלח
 יא מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עבדי לרבים ועונתם הוא יסבל
 יב לכן אחלק לו ברבים ואת עצומים יחלק שלל תחת אשר הערה למות נפשו ואת פשעים נמנה
 והוא חטא רבים נשא ולפשעים יפגיע

Isaiah 52:13-15

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ישציה נב

Isa.52:13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

יג הנה ישכיל עבדי ירום ונשא וגבה
 מאד:

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

יד כאשר שממו עליך רבים כן משחת
 מאיש מראהו ותארו מבני אדם:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

טו כן יזה גוים רבים עליו יקפצו מלכים
 פיהם כי אשר לא ספר להם ראו ואשר
 לא שמעו התבוננו:

Isaiah 53:1-12

ישציה נב

1 ¶ Who hath believed our report? and to whom is the arm of the LORD revealed?

א מי האמין לשמענתנו וזרוע יהוה על
 מי נגלתה:

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

ב ויעל כיוצק לפניו וכשרש מארץ ציה
 לא תאר לו ולא הדר ונראהו ולא
 מראה ונחמדהו:

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

ג נבזה וחדל אישים איש מכאבות וידוע
 חלי וכמסתר פנים ממנו נבזה ולא
 חשבנהו:

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

ד אכן חלינו הוא נשא ומכאבינו סבלם
 ואנחנו חשבנהו נגוע מכה אלהים

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.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was* any deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Printed and distributed by Pastor Edward Rice www.GSBaptistChurch.com

The Israel Museum was perfectly intriguing. Since I was an engineer in a previous life, I love models, and the 1/50 scale model of the Old City of Jerusalem has intrigued me since I first saw it in 2009. I have been a student of the Hebrew language since my teen years, (only now getting to the 1st grade reading level makes me a SLOW-learner) and visiting the Great Isaiah Scroll display was a highlight of this Israel Journey's Day 3 morning adventure.

I know this journal entry is to long, I pared it down a lot, but its hard to tell.

ומענה:

ה והוא מחלל מפשענו מדכא מעונותינו
מוסר שלומנו עליו ובחברתו נרפא לנו:

ו כלנו כצאן תעינו איש לדרך פנינו
ויהוה הפגיע בו את עון כלנו:

ז נגש והוא בענה ולא יפתח פיו כשה
לטבח יובל וכרחל לפני גזייה נאלמה
ולא יפתח פיו:

ח מעצר וממשפט לקח ואת דורו מי
ישוחח כי נגזר מארץ חיים מפשע עמי
נגע למו:

ט ויתן את רשעים קברו ואת עשיר
במתיו על לא חמס עשה ולא מרמה
בפיו:

י ויהוה חפץ דכאו החלי אמ תשים
אשם נפשו יראה זרע יאריך ימים וחפץ
יהוה בידו יצלח:

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יצדיק צדיק עבדי לרבים ועונתם הוא
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יב לכן אחלק לו ברבים ואת עצומים
יחלק שלל תחת אשר הערה למנות
נפשו ואת פשעים נמנה והוא חטא
רבים נשא ולפשעים יפגיע: